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AND
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THE EARTHEN VESSEL;

AND

Christian Record.

The New Year—What will it Bring?

A FEW INTRODUCTORY WORDS TO THE READERS OF "THE EARTHEN VESSEL."

DEAR FRIENDS,—In commencing another, the eighteenth volume of this work, we desire, first of all, to express—as far as words can express—the deeply-hidden gratitude of our hearts unto the LORD for that sparing and preserving mercy which holds us still in the truth of the Gospel—in the work of the ministry—and in the editorial management of this little Monthly, which is favoured to enjoy a large circulation among those churches who hold most faithfully the doctrine and the discipline as promulgated by the Lord himself, perpetuated by His Apostles, and preserved among the saints down to the present eventful time. We are thankful we can write, as our text, at the close of the past year, those beautiful words in Psalm xxix. 10.

"THE LORD SITTETH UPON THE FLOOD:
Yea the LORD sitteth KING FOR EVER!"

Seeing that we are not swept away entirely—seeing that our desire and our delight both centre in the service of the Lord, and in the perfect salvation of His people, we must again entreat the prayers of all who sympathise with us, that much larger measures of grace may be given, and that our labours in Zion may be ten thousand times more pure, and successful in the highest sense, than they ever yet have been. Our temptations to fly from our post, have been neither few nor small: "All hope of being saved has, at times, appeared to be taken away;" disappointments, desertions, and distresses, have almost driven us to death; but hitherto the

Lord has been found sitting upon the flood; and the secret language of our heart, on the present occasion, is

"JESUS CHRIST IS STILL THE SAME:
Endless blessings on His name!"

This is one of the greatest mercies we can possibly realize—THE IMMUTABILITY of OUR LORD AND SAVIOUR JESUS CHRIST; and this is "*that secret* of the Lord which is with them that fear Him; therefore He will show unto them His covenant." And a most precious secret it is—to find, to prove, to realize—not simply to believe, but to realize that

JESUS CHRIST IS STILL THE SAME!

This inexpressibly glorious declaration carries in its bosom three great facts. The first is this—that Jesus Christ has always been a great friend unto His people. It can only be of Him that Solomon speaks in Prov. xvii. 17: "A friend loveth at all times; and a brother is born for adversity." Such a friend, such a brother, must only be sought for—will only be found, in the person and faithful performance of JESUS CHRIST, the Lord our righteousness.

The second fact implied, is the changing and perishing condition of all our companions by the way; and of all our possessions and prospects either in the church, or in the world. "Seeing" says Peter, "that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" The dissolution, and

changeable character, of all things on the face of the earth, bring in tribulation and affliction of every kind and degree; and although some are favoured to pursue a plain and pleasant path for many years, still, *changes* will come—the loss of earthly friends will come—death itself in our connections, in our friends, and in our families, will come:—but, the third fact in the glory of the Christian life is that JESUS CHRIST is still the same, He is “a very present help in trouble:” He may sometimes appear to be otherwise, still, He explains even this; and says:—“For a small moment have I forsaken thee: but with great mercies will I gather thee: in a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” It is sweetly remarkable that Ezekiel’s prophecy closes with the declaration of the fact—that the Lord is always with His people in His Church—in His Covenant—in His truth—and in His kingdom. Referring, therefore, first to the Gospel dispensation, and then to the Church’s higher state of glory, the Prophet comes in with that most emphatic *finale*—“And the name of the city from that day shall be **THE LORD IS THERE!**” We cannot help repeating our happy persuasion that this “the secret of the Lord which is with all His people:” they shall find in times of dreadful calamity without, that there is a *secret* power supporting: a *secret* voice instructing: a *secret* hand supplying; of these things did that lovely prophet Habakkuk speak, when he said of the Lord, “he had horns coming out of his hand; and there was the hiding of his power” (the margin says,) “he had bright beams coming out of his side: and there was the hiding of his power.” The Saviour’s *heart*, and the Saviour’s *hand* go together; the first is expressive of the power of His love: the second is expressive of the power of His *performances*: in both there is the hiding of his power. The history of the Church, as detailed in different parts of the Bible, will give you numerous illustrations of this soul-reviving truth. Was there not the hiding of his power in Abraham’s trial? What carried him up to Mount Moriah, and enabled him to bind his Isaac on the wood, and to stretch forth his hand? It was the hidden power of the Lord his God, but in the moment of apparent danger, the bright beams ap-

peared; the angel of the Lord called unto him out of heaven—(there was one bright beam:—it was Love’s messenger.) “Abraham! Abraham!” “And he said, here am I.”—(what a crisis for Isaac, then lying bound beneath the up-lifted knife!)—and the angel (of the covenant) said, “Lay not thine hand upon the lad; neither do thou any thing unto him; for now I know that thou fearest God; seeing thou hast not withheld thy son, thine only son from me.” (Bright beams indeed!) “And Abraham lifted up his eyes, and looked,”—(there was the hiding of his power) “and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering—**IN THE STEAD OF HIS SON.**” The secret of the Lord was there:—

“Jesus Christ is still his same:
Endless blessings on thy name”

It was a dark cloud gathering over Joseph when his brethren began to hate him; when they took him, and cast him into an empty pit, where was no water; when they sold him to the Ishmeelites; when Potiphar cast him into prison; when the chief butler remembered him not to his master. Well might poor Joseph exclaim,—“Think on me, when it shall be well with thee; and shew kindness, I pray thee, unto me.” Was Joseph heaven’s beloved child? Had the Almighty ordained him to be the provider of bread for Israel and his sons, and a saviour in the land of Egypt? Yes! he had, indeed. But what a “hiding of his power” was here! His brethren hating him, and Satan seemingly triumphing over him! Oh, child of God, where art thou? Do thy brethren rise up against thee? Art thou torn from those you dearly love? Doth no arm come to save you? Does no promise appear fulfilled to preserve you? Like Joseph, art thou cast into some low place, where even God himself, and all his people, seem to forget thee? Is this the language of thine heart,—

Will he now his grace deny,
Lay his wonted kindness by;
Will he, can he, say, depart!
To the humble, contrite heart?

The soul inspired by a living faith—a bright beam, issuing forth from the throne of God, is heard to answer,—

"No OUR CHRIST is STILL THE SAME;
Endless blessings on his name."

See how the bright beams dart forth, at length, from behind the hitherto most mysterious cloud! Pharaoh dreams—the chief butler remembers his faults—Pharaoh fetches Joseph out of the dungeon—the Spirit of the Eternal Jehovah inspires his heart with holy faith and confidence. When Pharaoh tells him of his troubled mind and restless spirit, Joseph calmly answered,—*"It is not in me: GOD shall give Pharaoh an answer of peace!"* This "bright beam" flashed across the spirit of the Egyptian king: and when he had told his dream, and God, through Joseph, had interpreted the same, the monarch said unto his servant—*"Can we find such a one as this is,—a man in whom the Spirit of God is?"* THE LORD WAS THERE! He had moved in this mysterious way to exalt the beloved son of Jacob, and to make him a great blessing unto his father's house, and to all the countries round.

"What can creatures further say,
Is he not the same to-day?
Shall he not for ever prove,
Jesus Christ THE SAME above?
Yes! in heaven he'll prove the same
Endless blessings on his name."

Many thousands of men can so preach of HIM, can write of HIM, can talk of HIM most freely when there is no "hiding of His power"—when the bright beams so illumine their paths that clearly and comfortably they can see their way. But when the preserving power of God is withdrawn—when Satanic power comes fully into play—when Job is hurled from his exalted position into dust and ashes—then come his friends to reprove, to explain, to show *why* and *wherefore* all this had befallen poor Job. No doubt the heads of the wiseacres through all the land of Uz were now significantly shaking at the downfall of this mysterious man. "Ah!" said they, "we always thought he was not the man he pretended to be; and now the Almighty hath discovered his real state unto us!"

It is so natural, so perfectly reasonable, to conclude (contrary to many solemn scriptures), that if a man be good and born of God, and designed for His kingdom, that such a man will prosper in his way; and it

is so consistent with the conceptions of finite minds, that if Joseph be cast into a pit—if Job be thrown down into the dust—if Jeremiah be shut up in the dungeon—and if Jonah be tossed into the sea, that all these things have happened because God has abhorred them, and cast them away for ever!

Blind unbelief is sure to err,
And scan his work in vain;
God is His own interpreter,
And He will make it plain.

How much is contained in those words! "My thoughts are not your thoughts; neither are my ways your ways, saith the Lord." What can he mean? He answers your inquiry by a comparison from whence some faint idea may be formed of the amazing difference there is between what man would *think*, and the *way* man would take, and the thoughts and the ways of the Maker of the heavens and all created things.—"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Well might John Newton write,—

"Be still, my heart, these anxious cares,
To thee are burdens, thorns, and snares:
They cast dishonour on thy Lord,
And contradict His gracious word.
Did ever trouble yet befall,
And He refuse to hear thy call?
And has He not His promise passed,
That thou shalt overcome at last?
Though rough and thorny be thy road,
It leads thee home apace to God:
Then count thy present trials small,
For heaven will make amends for all."

The declarations of Job and Habakkuk agree with all the *exercised* saints of God in all ages. Job said,—*"He holdeth back the face of His throne, and spreadeth His cloud upon it."* Habakkuk speaks of *His hand* and of *His side* as figures of *His purpose*, and His (to us) mysterious way of working; and adds, "there was the *hiding* of his power."

In the days of His incarnation, His eternal power and Godhead were hidden. Now and then a bright beam broke forth. In the garden of Gethsemane, His Almighty power was hidden; but even there, "Not my will but thine be done," was a beam of brightness from the Saviour's loving heart. On Calvary's cross, His power was hidden; but "In

IS FINISHED!" was like a ray of immortal glory flying from the eternal throne through all the creations of God. In the grave His power was hidden. When from the dust of death He arose, bright beams issued forth from His holy speech; lighted up all the writings of Moses and the prophets as they had never been made to shine before; and these glowings of truth divine, entering into the disciples' hearts, caused them to burn within them. When He sent His disciples forth to preach the Gospel to all nations,—**"LO! I AM WITH YOU ALWAYS, even unto the end of the world, Amen,"** was a beam of beauty, brightness, and glory which has never been eclipsed, nor never shall while Jesus lives to bless and crown His ransomed with never-ending bliss. As though the Holy Spirit would confirm the disciples in this great fact, and comfort them thereby, He enables Paul to write that remarkable passage: "At my first answer, no man stood with me: but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding, **THE LORD STOOD WITH ME, and strengthened me; and I was delivered out of the mouth of the lion; and the Lord shall deliver me, and preserve me unto His heavenly kingdom, to whom be glory for ever and ever. Amen.**" Jesus, with John in Patmos; with his martyred saints, in all their agonies; with his saints in the crosses of life, and in the pains of death, enables thousands still to sing,—

Unchangeable His will,
Whatever be my frame;
His loving heart is still,
Eternally the same.
My soul through many changes goes,
His love no variation knows.

Shall it not, then, be our work to aim at encouraging the seeking seed of Jacob to realize, by faith, the wondrous truth that in all places—at all times—the Lord Jehovah is with his people to do them good? In conclusion, we reiterate, "*What will this New Year bring?*"—The same as the one just passing away for ever. As the months of 1861 have rolled along their predestinated path, changes in churches, departures of ministers and members have been witnessed; but the glorious Gospel has been preached; the saints have been edified; sinners have

been converted unto God. His promise has been, and will be, true,—**"My presence shall go with you, and I will give thee rest."**

During the past year, we have lost some excellent men in the ministry: the venerable Mr. Bridge, of Dudley; Mr. George Arnsley, of Shrewsbury; Mr. William Bidder; Mr. Carter, of Down, and others have entered into their rest. A large body of faithful men are yet in the field; but the triumphs of the cross are not visibly great.

Death has entered the palace again. Prince Albert, the faithful husband of our much-honoured QUEEN, has been suddenly taken to another world, casting a gloom over the whole of Europe; and the threatened war with America is distressing in the anticipation. "The reign of trouble" in the nations of the earth is painfully expected, as fulfilling many portions of the prophetic word; but "the Lord sitteth upon the flood: He reigneth KING for ever. Unto those who know His name, and put their trust beneath the shadow of His wings, the happy privilege of the ancient Church belongs. Like her, the true believer may sing,—

Though wells and quick-sands deep,
Through all my passage lie;
Yet Christ will safely keep,
And guide me with his eye.
My anchor, Hope, shall firm abide;
And I each boisterous storm outride.

LINES ADDRESSED TO MR. JAMES WELLS.

By R. J.

ONWARD press, thou valiant soldier!
Fear no man: but stand thy ground.
Wield the sword of God thy Saviour;
Soon the conflict will be done.
Fear not Satan, nor his armies;
You have God upon your side;
When your foes shall ask for quarters
Still in Gospel truth abide.
Soon the battle will be over;
Soon thy sword shall be laid down;
Then you'll wave a palm of victory,
Around that heavenly glory-throne!
Let the shouts of victory cheer you;
Grace will keep you in the road;
Foes and fears can never harm you,
But may keep you near to God.
Hallelujah! Hallelujah!
Heaven has smiled upon thy head.

["A Constant Reader" earnestly asks for the insertion of the above lines. Although no poetic merits justify us, still, the sentiments are such as thousands will sympathise with; and in the midst of his delightful labours these humble lays may inspire the sometimes weary mind of the elder brother to whom they are addressed.—ED.]

TRUTH TRIUMPHANT UNDER BEREAVING PROVIDENCES.

By MR. LEACH, OF NORTHAMPTON.

TO THE EDITOR OF THE EARTHEN VESSEL.

Dear Mr. Banks.—The following is the outline of a sermon, preached on the occasion of the death of Maria Bligh, a member of the congregation worshipping at Providence Chapel, Northampton (her parents being members of the Church of Christ located there, under the pastorate of Mr. Leach); who after a severe affliction of only a week's duration, exchanged time for eternity, October 15th, 1861, aged twenty-one years.

It was our hap, in course of our visits to her mother, in and for the truth's sake, to see her on the day on which she was attacked, though we had not the slightest idea that her earthly race was so nearly run. We merely considered her affected with a cold, attended with a slight fever; neither did her medical attendant conceive there was any danger till two days before her death, when all that could be obtained from her relative to her spiritual state, was during the intervals her delirium had subsided, and her consciousness was restored unto her. On the day before she died, she remarked to her mother, who had throughout her affliction evinced that anxiety for her eternal welfare, as well as that attention to her earthly requirements which well becomes a parent in the possession of faith, hope, and grace, "Mother, I have often been told by a friend in the exercises of my mind, to pray to the Lord, but I have never been enabled so to do till to-day, when the Lord has helped me therein beyond my expectations, has been gracious unto me, and will be again." Surely, sir, he who gave the departed one this spirit of prayer, and enabled her farther to add, "He hath been gracious unto me," has numbered her amongst his jewels, and we may account her as a brand plucked from the everlasting fire.

Northampton.

Thine to serve,
JOSEPH.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i. 21.

The sovereignty of God is a great deep, too vast a subject for the human mind to grasp; and yet we may learn some very important lessons therefrom. This truth is brought out very conspicuously in the Book of Job; and for want of a spiritual perception thereof, Job's friends stumbled. They held premises, from which they drew certain conclusions, and applied things to Job which were not correct. They could not conceive that without any particular cause in man, God can afflict him; and therefore, their speech, instead of proving a healing balm, was like caustic to the wounds of Job, provoking him as it did to say many things which he would not otherwise have uttered, and for which he had to humble himself exceedingly before God.

They laid down this proposition, that when God afflicts a man, it is because of his great sins. But they were not the only bad hands that Job fell into; according to some, he was bolstered up in self-righteousness, which I do not for a moment hesitate to denounce as an unwarrantable conclusion; for

there is nothing recorded in this book to warrant anyone to arrive at such a conclusion. Would God, we ask, have borne such a testimony as this concerning the man, had he been self-righteous? There is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil." (Job. i. 8.) No! why did God afflict Job, then? To do him good, and teach him this truth, that he has an undisputed right to do as he will with his own. The words of our text, falling from the lips of Job as they did, must have sounded like a thunder-clap upon the ears of Satan, who had afore remarked to God concerning him, "Touch all that he hath, and he will curse thee to thy face." God, therefore, gave permission to the adversary to afflict him, which only drew from his lips this acknowledgment, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." But Job did not retain this delightful frame of mind all through his affliction, for he opened his mouth in cursing, but not to the extent that Satan had predicted of him. We proceed to a consideration of our text, in which we discover two leading ideas; first, a recognition; secondly, an ascription.

Here is Job's recognition of the hand of the Lord; and that in a two-fold way, "The Lord gave, and the Lord hath taken away." God's bounty is recognized and acknowledged by him in the former part of the text. Some there are amongst men, who appear to be like brute beasts, have no consciousness of the kind hand by which they are supplied day by day; but this cannot be said of those who are partakers of Divine grace. Here is something expressive of great humility in this acknowledgment; for let a man retain a sweet sense of the undeserved goodness of God, and it will keep him from boasting; let such an one duly consider the apostle's interrogation, "What hast thou that thou hast not received?" and he will not in the least degree be inclined to boast, either of his attainments or his substance. Doubtless Job had put forth his personal efforts to ensure that extraordinary success which had attended him through life; but he does not so much as allude to his own endeavours here; he merely acknowledges that the Lord gave. Mind you, there is no temporal good that a man possesses, but what comes from God. Our existence is derived from him, as Job acknowledged, "Thou hast granted me life" (x. 12); for it is in and of him alone, that we live, move,

and have our being. All the members of our body, and the right use of the faculties we possess, are the gifts of God. Have we eyes to see, ears to hear, a tongue to make known our wants, and give expression to our thoughts, legs and feet to walk with, hands to procure a livelihood, and strength to use them? Have we reason, health, wealth, friends, and all earthly good—all come from God, and are his bountiful gifts to his dependent creatures. Depend upon it, friends, we cannot too fully regard the hand of the Lord in our providential mercies; for the more we discover his hand in the things we possess and enjoy, the more humble it will lay us before him, and we shall acknowledge with the poet,

“Not more than others we deserve,
But God hath given us more.”

Job did not stop here, though, for he further added, “The Lord hath taken away.” But did not the Sabeans take away his cattle? They did; but Job looked above them. Did not Satan destroy his children, sheep, and servants, and reduce him to poverty? O yes! But Job did not eye him in the matter; “The Lord gave,” said he, “and the Lord hath taken away.” Never rest, beloved, at second causes, but rise up to the first great cause, God himself; for shall there be evil in a city, or trouble in our dwellings, and the Lord hath not done it?

Observe here, first, *That human life abounds with vicissitudes*; how many changes transpire therein, in some cases more than others. Take, for instance, the case of Job; in the morning, the father of a large family, all seated comfortably around his table; in the evening, all taken away from him, and not so much as one left. And some of you have experienced a similar bereavement, but not to the extent that Job did; the Lord has taken one from your midst, and left the rest; neither is your case so extensive in calamity as Naomi's, who went out full, and returned empty, for which reason she would have changed her name: “Call me not Naomi; call me Mara; for the Almighty hath dealt very bitterly towards me.” O how true it is that we know not only not what a day may bring forth, but also the hour, or the moment!

Observe, secondly, *That all earthly good is loseable*; when and where the Lord gives it, he does not bind himself to continue it. Life, for instance, may become extinct, and the bodily members may fail, the eyes cease to discern objects, the feet and limbs may become paralyzed, friends may decline, and riches may make to themselves eagles' wings, and fly away. As to our relations, also, we may lose them, the nearest and dearest ties may be broken and snapped asunder instantly, which should teach us to hold all temporal good with a loose hand; for the

Lord who gave it can remove it again; yea, take it clean away.

Thirdly. *The right of God in so doing.* Job does not question this for one moment; he seems fully to acknowledge this right in the language he here employs; that the Lord had an unquestionable right to dispose of both him and his, as it seemed him good.

“It is the Lord enthroned in light,
Whose claims are all divine;
Who has an undisputed right,
To govern me and mine.”

Neither giveth he account of any such his matters; for he will teach his people to live by faith, and not by sense, to trust him where they cannot trace him, and give credit to his word of truth, when circumstances appear contrary to his word of promise. This is calculated to calm the mind under trying dispensations, and deep calamities; “for shall we receive good at the hands of the Lord, and shall we not receive evil?”

Fourthly. *The deplorable condition of all those who have only a portion in this life*—a portion this, friends, that will soon be taken away from them. I have often thought what a change it must be to those living in affluence, who procure to themselves every luxury they possibly can, having a well-spread table before them day by day, servants to wait upon them, and a splendid mansion to reside in, with everything around them calculated to cheer and satisfy; yet by one stroke, cut down, severed for ever from the presence and favour of God, and sent to hell; for it is certain, that not many mighty, noble, rich, and great, are to be found amongst the followers of the Lamb: “God having chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him.”

Fifth. *The blessedness of the people of God*, who can come in here, and say “the Lord gave, &c.” They may, with others, lose all earthly good and possessions, yet they have that which cannot be taken away from them; “for the gifts and callings of God are without repentance.” Grace such have, which shall be continued unto them till the end of their lives. Christ they have, for the Father hath given him unto them, and they are members of his body—flesh and bones—and as Christ is theirs now, he will be theirs for ever and ever. The Spirit of God, also, they have to abide in, and with them for ever: the pardon of their sins through the blood of Christ, a righteousness by which they are justified, and are constituted heirs of an eternal inheritance, which they shall possess by and by, when they shall enjoy all the sweets of salvation, in its full glory and blessedness for ever and ever. Nothing can deprive them of it, neither sin or Satan can come in here to turn them out of the possession thereof: they have it as a

matter of blood-bought legal right, and will remain in the full enjoyment thereof, throughout the ages of eternity. You see, friends, the Christian has the best of it after all.

II. THE ACCEPTANCE; "Blessed be the name of the Lord." Had Job said, the Lord gave, and blessed be his name, one would not have been so much surprised thereat; but as he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," it is a matter of wonderment to some minds; for it seems contrary to nature, and that order of things commonly received amongst men. The Lord's people, then, by the super-excellent power of his grace, can bless him for both their losses and their gains; it requires no small amount of grace to do so, my hearers, to lose that which we most cling to, to be stripped destitute in a day of that on which the comfort of our lives seems to depend, and have severed from our hearts one around whom our affections had fondly entwined themselves; for the Lord to cut those strings, and us to be enabled to say, blessed be the name of the Lord, requires something more than human; nothing but supernatural grace can enable us to do this. Now I think we discover here; first, *Job's faith*; which caused him to believe that God could not err in his dealings with him, and that what he did was for the best; therefore, he blessed the name of the Lord. Job might not have been able to have told one, upon being asked the question, why it was for the best; but his confidence in God assured him that it was so. He might also have had great conflict in his soul as to the truth of this, but his faith gained the victory, and triumphed over the reasonings and workings of his mind, and he was enabled to say, "Blessed be the name of the Lord." "We know that all things work together for good to them that love God." It does not say we see it, but we know it, for God hath said so: "And what I do, ye know not now, but ye shall know hereafter." Secondly. *See the conformity of Job's will to the Lord's*. Here is acquiescence thereunto. O, it is blessed to have the will brought into sweet acquiescence to God's will, under the painful circumstances and trying dispensations of our life; not merely to utter the words, "thy will be done," by the lips, but to have the feelings of our heart corresponding therewith, being brought, by the influence of his grace, into sweet conformity to the will of the Lord. Thirdly. *See the way to be brought to glorify God in the fire*. Job was in many fires, which he knew were not to destroy, but to refine him; therefore, he could sing praises to his God in the midst of his trouble, it being the Lord alone that giveth to his people songs in the night.

My dear friends, you need a little of Job's

faith under the bereaving providence you have experienced. My dear brother and sister in our precious Lord, there may be some cloud hanging over the dispensation, which you cannot see through at present; for a feeling of this kind may possess your souls: Oh if I knew my child was happy, I would not then repine. Well, though the Lord may not see good to remove that cloud, yet he is able to make all grace to abound towards you, and enable you to say with his afflicted servant of old, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

And as to you, my young friends, I would address you also; you have sustained a loss, a wife in one instance, and a sister in the other, removed out of the family circle. That face which was familiar to you will be seen on earth no more. O may this visitation of God be laid to heart by you, and this truth impressed upon your minds by the ever blessed Spirit: "Except ye be born again, ye cannot see the kingdom of God." Without a change of heart, when you depart this life, you cannot dwell with God in everlasting light and bliss, but your portion must be amongst the devils and damned souls. And to the young in the congregation I would address myself on this solemn occasion. A friend with whom you were well acquainted, of only twenty-one years of age, has been removed out of the congregation. The seat which she was accustomed to occupy, she will want no more for ever. Your seats may soon be unoccupied likewise; for recollect, that the wages of sin is death. I feel a longing desire for your spiritual and eternal welfare. I am pleased to see you sitting under the Gospel's joyful sound, and I would, with all affection, say to you, still attend. You know not but that God may speak a word, by the mouth of his unworthy servant, which may be the means of awakening you to a concern for your immortal souls; and by the hand of the Spirit quicken you, from a death in trespasses and sin, to a life of faith and righteousness in Christ. Read God's blessed word; for who can tell but that whilst thus employed, light may shine into your souls, and you be made wise unto salvation through faith that is in Christ Jesus. God grant that it may be so, for his name's sake.

The Son of God has been carrying on the war against the devil, wresting his captives out of his hand, and will never leave the field till He has driven Satan out of his kingdom; and then we look for a new heaven and a new earth, wherein dwelleth righteousness.—*Erskine*.

The best blood of the whole creation goes for the satisfaction of law and justice.—*Erskine*.

ADDRESS AT THE LORD'S TABLE.

BY MR. C. WOOLLACOTT.

TO THE EDITOR OF THE EARTHEN VESSEL.

DEAR SIR,—Our venerable and highly-esteemed pastor, Mr. Woollacott, on behalf of the Baptized Church of Christ, worshipping at Little Wild Street, Lincoln's Inn Fields, at the Lord's table, Dec. 1st, 1861, gave the right hand of fellowship unto three young persons whom he had, on their profession of faith, previously baptized. The address which he at that time delivered herewith I send you, thinking, if placed in the columns of your extensively-read magazine, under the blessing of the church's Head, may prove useful both to the young and old disciples of our gracious Lord.

Yours in the best of bonds, C. W. W.

"These are they which follow the Lamb whithersoever he goeth." Rev. xiv. 4.

It is not necessary that we should notice the connection of these words, or the persons of whom they were originally spoken. It is enough for my present purpose that they form an interesting, and I sincerely hope, a correct description of our young friends, the candidates for communion with this church. They have told us in our private meeting how "great things the Lord hath done for them, and hath had compassion on them." We saw them "go down into the water," and when they were immersed in "the name of the Father, the Son, and the Holy Ghost," they "came up out of the water," that "like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life." Baptism represents the death, burial, and resurrection of the Saviour, and the believer has fellowship with him in his sufferings and death. That fellowship was enjoyed by you, dear young friends, when in obedience to his command, and in imitation of his example, you followed the Lamb in the solemn ordinance of baptism. You will often look back upon that interesting service, and say as the poet,

"'Twas wondrous grace that gave me room,
To lie interred by such a friend."

But you are not to imagine that "following the Lamb whithersoever he goeth," includes that one act only; there is another ordinance of equal obligation on all the loving disciples of the Saviour; in reference to which I read, that "in the night in which he was betrayed, his disciples were assembled with him in an upper room at Jerusalem; and Jesus took bread, and brake it, and gave it to them, saying, Take eat; this is my body. And he took the cup, and when he had given thanks,

he gave it to them." The bread and wine are emblems of his body and blood; and the breaking of the bread, and pouring out of the wine, represent his sufferings and death, endured by him when he "suffered for our sins the just for the unjust, that he might bring us to God." Christ said of the ordinance of baptism, "Thus it becometh us to fulfil all righteousness;" and he said also of the Lord's supper, "Do this in remembrance of me." Often have his followers, while sitting at the table, and partaking of the spiritual banquet, sung with the poet,

"For food he gives his flesh;
He bids us drink his blood:
Amazing favour! matchless grace!
Of our descending God!"

You will now be admitted to share the privilege with us; but even then, when you have followed the Lamb in this also, all will not have been done. The phrase, "Whithersoever he goeth," involves other important obligations relating to the world, the family, and the church.

I. THE WORLD. "Following the Lamb" necessarily includes separation from the world, and consecration to the Saviour. In the prayer addressed by him to his Father and to our Father, he says of all his followers, "They are not of the world, even as I am not of the world." And when he intercedes for them he says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Suffer, then, the word of exhortation, while I address you in the words of the disciple whom Jesus loved: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." You are to be as "the light of the world, a city set upon a hill," and by a life of consistent devotedness to the service of Christ, to bear your testimony to the worth of religion. When I think of your youth, and of the many dangers to which the divine suitability of David's prayer, "Hold thou me up, and I shall be safe."

"Lean not on earth: 'twill pierce thee to the heart
A broken reed, at best, but oft a spear:
On its sharp point Peace bleeds, and Hope expires."

II. I must now remind you of your connexion with THE FAMILY; and of the great importance of "following the Lamb" in your homes. Religion has not separated

natural ties, nor released you from the several obligations which devolved on you before you professed to be Christ's disciple. You have parents; and the apostle enjoins you to "obey your parents in the Lord; for this is right." You have other relatives; let them see that the grace of Christ has made you more loving, more forbearing; and thus you will recommend religion, and be useful in the service of him who has "loved you, and given himself for you." This will be best effected, not by intruding religion on unwilling auditors, but by a quiet, unostentatious display of the meekness and gentleness of Christ. If you take him as your example, and "follow him," you will "adorn the doctrine of God your Saviour," and become blessings to the family with which you are connected.

III. THE CHURCH. I have said that your Christian profession has not severed any natural ties; but I have now to remind you that it has formed others. You are now to be in union with the Particular and Strict Baptist Church meeting in this place. It is of little importance that the church has existed rather more than one hundred and seventy years; it is far more important to know that it was formed in harmony with the Primitive Church, and has held in their integrity the glorious doctrines of sovereign and distinguishing grace, and the ordinances of the New Testament also, in their relation the one with the other. May it never waver from these. Let me remind you your connection with the church was voluntary. It was at your own desire that you were baptized; and it is because we believe that God has made you willing, that we say to you, "Come in, ye blessed of the Lord." As members of the church, we shall expect to see you at all the family meetings. Your pastor's happiness is intimately connected with your "standing fast" in your Christian profession. "For-

sake not the assembling of yourselves together, as alas! the manner of some is; but so much the more as ye see the day approaching." Let me also intreat you, as the Apostle did the church at Thessalonica, "Brethren, pray for us." With the prayers, the presence, and the affection, of the church, preaching will be a pleasant labour, and the "Word of the Lord will have free course, and be glorified." Remember too the counsel and the assurance of the Psalmist, "Pray for the peace of Jerusalem: they shall prosper that love thee." Peace in a nation is a great blessing, greater still in a family, but harmony in a Christian church exceeds them both: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." In all these, "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us."

And now, with what motives shall I urge these exhortations on you? Think of your new relation to Christ and his church, and of the invaluable privileges with which you are now invested. The best robe is put upon you, a rich banquet is provided, and as you partake of it, the "banner over you is love." The Saviour himself says, "They were dead, and are alive again; they were lost and are now found."

I now give you the right hand of fellowship, and welcome you to your place amongst us at "the table of the Lord."

May God in his infinite mercy, bless and preserve you, that you may "follow the Lamb whithersoever he goeth," until he shall call you to the "Marriage supper of the Lamb."

THE SUN STANDING STILL AND GOING BACK.

BY MR. JAMES WELLS.

"A CONSTANT READER," King's Cross, sends us No. 152, of *Surrey Tabernacle Pulpit*, requesting us to review the sermon, he thinking it hardly possible that a Christian man can receive such a testimony as the following: "There are, it is clearly demonstrated now, countless millions of worlds," &c. Mr. James Wells does not tell us *where*, nor by what rule, test, or authority it is now clearly demonstrated that there are "countless millions of worlds." He says it is so: and we presume not to attempt to overturn the statement, although we sym-

pathise with our correspondent in his amazement at the boldness of the declaration. Instead of reviewing, or disputing, the calculations and astronomical conclusions of Mr. Wells, we will first give them to our readers in his own words. In opening his discourse on that text, in Psalm 89, Mr. Wells says:—

"As the government of the Saviour is here compared to the sun, I shall go a little out of my usual way in order to give at least just one sample of the greatness of the works of God in creation, and give an outline of the sun and the planets dependent upon the sun;

or, as it is called, the solar system. The sun is ninety-five millions of miles from the earth, and is nearly three millions of miles in circumference, and it would take thirteen hundred thousand of our globes to make a globe of the same magnitude as is the sun. The sun is in itself a solid opaque body like our earth, but its power of attraction, and diffusing light, is incalculable. Then we leave the sun, and find planets travelling round the sun in larger and larger orbits, at greater and greater distances from the sun. The first we come to is Mercury, about thirty-seven millions of miles from the sun, its circumference ten thousand miles; it goes round the sun in about three months. The next, Venus, millions of miles further from the sun, is about twenty-two thousand miles in circumference, and goes round the sun in about nine months. Then next in order comes our earth, which goes round the sun, as you know, in twelve months. Then comes Mars, a hundred and forty-five millions of miles from the sun, about thirteen thousand miles in circumference, and goes round the sun in about two years. Then comes the planet Jupiter, four hundred and thirty-five millions of miles from the sun; its circumference being two hundred and seventy-eight thousand six hundred miles; it goes round the sun in about twelve years. The next in order is Saturn, distant from the sun nine hundred millions of miles; its circumference two hundred and forty-eight thousand miles; it goes round the sun in about thirty years. The next in order is Uranus, distant from the sun eighteen hundred millions of miles; a hundred and ten thousand miles in circumference, and goes round the sun in eighty-four years. The next and farthest planet of the solar system yet known is Neptune, almost three thousand millions of miles from the sun, circumference a hundred and fifty thousand miles; it goes round the sun in a hundred and sixty-six years; so that one year in the planet Neptune would be equal to a hundred and sixty-six of our years; and if a railway carriage could have set out, at the rate of twenty miles an hour, it would take,—setting out from the sun,—it would take just about twelve thousand years to reach the uttermost planet of our system. So that, if a railway carriage had set out when the world began, and had been going, from that day to this, twenty miles an hour, night and day, it would not be quite half way yet. Now, that is only our system. But these planets, together with a great many inferior planets, and a vast number of comets that we see nothing of, belong to our system; and yet all these are but one system, amidst countless millions—there are, it is clearly demonstrated now, countless millions of worlds, and that our globe and all, yea, the sun and all that appertaineth

unto it, may be blotted from existence, and would not be missed by those who could take in only, I was going to say, a more fraction of the infinite whole. What must be the skill of the Almighty?—what must be his power?—what must be his perfections? We feel overwhelmed in the contemplation of the scene."

Overwhelmed, indeed! Such an introduction to an experimental discourse must have most wonderfully astonished many of the hearers, no doubt; still some would be interested to find that their minister had so closely studied the works of God in creation, and had so laid up in his mind and memory the facts and figures of the solar system as to be able to give an outline thereof with such consistency and clearness. We cannot inform our correspondent of the sources from whence these estimates are made; nor can we give him, *from the Bible*, either proof or precedent for such extensive expressions as "Countless—MILLIONS—of WORLDS!" Is our correspondent prepared to correct the preacher, or to any one of the statements can he put in an effectual negative? If not, we must let this gigantic, and, almost illimitable-minded, preacher soar away not only into the spiritual, but also into the material heavens, as far and as fast he can; and if we, little puny stand-still ignoramuses, cannot follow him, we must wait until he returns to his more natural and comprehensible line of things; and then, as always, we shall rejoice to run *with* him in unfolding the sacred realities of the kingdom of grace.

The following extracts are samples of the sort which suffering saints gladly read:—

"The next thing indicated by the sun, taking the Bible for my guide, is victory. Tenth of Joshua,—'Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man.' We say nothing of the philosophy of the matter,—we have to do with the divinity of it. Let us apply this now. Did not the Lord Jesus Christ in his humiliation stand by us until he had wrought the victory? Did he not even stand still at Calvary's cross until he had wrought the victory? And he would not go down, he would not die, he would not give up the ghost, until your last foe was conquered. Oh, my hearer, I cannot describe to you the sweetness of those moments that the soul has in coming into a recognition of the completeness of Christ's victory. He stood by us there.

And there was no day like that before it or after it; and I am sure there was no day like the day on which Christ died; and there is no day like it after it; for no other such day will ever be needed; it is done, and done for ever; this conquering King hath conquered once, and conquered for ever. And as he stood by us there till the victory was complete, so he will now. The Israelites were not left in the dark; and will he leave you in the dark? Has he shown you the way of salvation, and will he now forsake you? Has he brought you so to see Jesus Christ, and to say of Jesus Christ that he is the chiefest of ten thousand, and the altogether lovely, and will he now forsake you? Hath he brought you into the land of plenty, brought you into his good will, into harmony with it, and brought you to the knowledge of his sacrificial excellency, his power, and the blessings of his people; and although you cannot rejoice, yet you can see that they and they only are truly blessed that are in such a case. Think you he hath thus showed you the gospel, brought you out of darkness into light, slain your enmity, and given you a hope, and now the light will depart, now the Lord will leave you and forsake you? Ah, how did he come to you at the first? Did he come to you on the ground of anything good in you? That he certainly did not; for you were dead in trespasses and sins. Well, then, if he came to us in mercy then, will he come to us in wrath now? If he loved us then, will he hate us now? If he received us then, will he reject us now? If we hold that doctrine that he will reject us now, we shall run in our reasoning directly counter to the apostle. The apostle says, 'If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.'

"But, third, the sun means also *assurance*. How significant those words are in the twentieth chapter of 2nd Kings, the words of Hezekiah, 'What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?' And the sun went back ten degrees upon the sundial.' Now, I confess, I have no scripture to confirm what I am going to say, but I cannot get the notion out of my head; I like it uncommonly well. The sun went back ten degrees. Now, there are certainly ten commandments in the law, and we will call each commandment a degree; and Jesus Christ certainly did go forward all his lifetime, he never went back all his life, and shone upon every one of those commandments, and wrought out righteousness. But after Jesus Christ had walked over the whole by an active life of obedience, he had to go back again and begin atoningly; so that he had to go back in his death to the beginning

of the law, and go over all the commandments in a way of suffering, and atone for every sin, and thus drive away every cloud, and make everything clear; and that is the sign the Lord will heal you, and you shall go up to his house. It is the sign, the pledge, the assurance."

We thank our King's Cross brother for sending us the sermon. Our readers will not be offended, we hope, with the use we have made of it. It is, in several departments, exceedingly good. One word more, and we linger no longer here, at the commencement of the year.

We would, in the kindest spirit, remind our correspondent that astronomy is a science most rapidly *unfolding* many of the hitherto hidden glories and beauties of that immensity of space over which the Eternal God sways His sovereign sceptre with wisdom, majesty, and power. No marvel, then, that a mind like the preacher at the Surrey Tabernacle, ever thirsting after knowledge, should occasionally lead the people of his charge to look through Nature up to Nature's God. We should like very much some day to convince our readers of the fact; not a few students of the heavenly bodies have most profitably connected therewith, and, we think, have derived therefrom a knowledge of the predestinating and overruling government of HIM who worketh all things after the counsel of His own will. But we make no advance in that direction now: if ever we do, we shall attempt to do it not by assertions merely, but by incontrovertible evidences and proofs. This is the more needful, because a celebrated student of astronomy has recently completely overthrown one of Dr. Cumming's theories, the interesting details of which we will give in a future number; and it is well known that five or six of the greatest doctors of the planetary system have differed as widely in their calculations and conclusions as ever the professed ministers of Christ's Gospel have differed in their doctrinal views of the plan and purpose of the Saviour's redemption. The fact is, we are nearly all of us mere babes in knowledge yet; but our brother Wells has shot a-head of thousands, and tens of thousands in his conclusions, the veracity of which our correspondent desires to receive.

Make the Lord's day the market-day for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs of the other part of the week; let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt not thou afford him one?

UNION TO CHRIST—ITS DIGNITY AND VALUE.

By MR. JOHN BLOOMFIELD, OF SALEM CHAPEL, MEARD'S COURT, DEAN STREET, SOHO, LONDON.

"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. iii. 29.

MANY of the Galatians, through the instrumentality of the apostle Paul, were converted to Christianity. They became possessors of the vitality of that religion which Paul proclaimed; a Christian Church was formed on Gospel principles according to Gospel order. The Church being formed, the apostle left the people, and now false teachers crept in among them; Judaizing teachers, who sought to pervert the ministry of Paul, and to draw the people from those simple institutions, and from those great truths of Christianity which were made known to the people by the apostle Paul himself. After this work had been going on for some time, this work of disturbing the Church, seeking to draw as many away as possible from the simplicity of the Gospel of the grace of God, Paul wrote to the Church this Epistle; seeking to vindicate and establish his divine apostleship, hence he says: "Paul an apostle, not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead." He shows his apostleship did not rise from man, he did not obtain it from man, nor had he any revelation from man, but it was a work to which he was appointed by God the Father of our Lord Jesus Christ. It was a work for which he had special qualifications; it was a work, by the grace of God, he nobly performed in the day in which he lived. Then he wrote this Epistle to refute certain errors circulated by the teachers of Judaism. They told the people they must observe certain Jewish laws, and attend to circumcision, and believe certain doctrines, which were propounded in their hearing, and observe certain precepts, or they could not be saved. Paul tells the people such statements were contrary to sound doctrine, and pushes the subject by asking them certain questions as follows:—"Have you received the Spirit by the works of the law, or by the hearing of faith? Have you been brought into the condition in which you are found; have you received these things by the works of the law, or by the hearing of faith? Are you so foolish, having begun in the Spirit, are ye now made perfect in the flesh?" It is a mercy to have a clear Gospel ministry, a ministry directing our minds to Christ, and his great achievements on the cross, a ministry which shows the old dispensation is entirely eclipsed by the glory of the new, that the old is entirely and for ever abolished, that we have now simple truths without type or shadow presented before us, truths when received in

the love of them, will cheer the heart, enlighten the understanding, sanctify the spirit, and help us on our pilgrimage to a better land. After warning them of errors, the apostle sought to establish them in the Gospel, he tells them in Christianity there is a glorious oneness. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Here is the true union, interested in the same loving heart, interested in the same grand and illustrious triumphs, interested in the same grand and precious promises; one in the same Father, one in the same hope, one in faith, and there is one baptism. One family—Christ is the Head, all his followers are his members; he is the Elder Brother, we are the juniors, he is the Great Shepherd, we the sheep of his pasture, making up one great flock of Jesus Christ. Whatever may be our diversities on earth, whatever names we may be known by among men; if baptized into Christ, we are believers in Christ, and partakers of the Divine nature. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

My text suggests three things—First, *the union supposed to Christ*, "If ye be in Christ;" secondly, *the dignity we have by this union*, "Then are ye Abraham's seed;" thirdly, *THE PROPERTY WHICH WE INHERIT BY THIS UNION*, "heirs according to the promise."

I. Let me speak of *THE UNION SUPPOSED TO CHRIST*—"If ye be Christ's." It is a great thing to be Christ's; no man can ever make us Christ's, no human power can make us Christ's, no ceremony can make us Christ's, no creed, no observance of religious forms can make us Christ's. If we be Christ's, we must be so by relationship, standing in the sovereign will and grace of our covenant God. If we be Christ's, we are so, first by a *hidden union*, then by an open manifest union. The branches were in the vine before they are seen, before they shoot out to show themselves. So we say of the Church of the living God, all the members are in Christ by a hidden union long before they are openly manifestly united. Eve was in Adam, the rib taken out of Adam's side constituted a part of him before Eve was made. So we say of the Church, she was in the heavenly Adam before there was manifestly any union to her Saviour.

Then there is a *vital union*, which is by faith: "Children of God by faith." But

faith does not make us children of God ; it demonstrates our relationship to God. For there is no knowledge or enjoyment of our union with Christ without faith. It is by faith we apprehend our interest in Christ ; it is by faith we realize the advantages of Christ's work ; it is by faith we understand our interest in God's favour.

There is a great deal said about faith in the Scriptures, and we cannot speak too highly of faith, unless we put faith in the place of the Saviour ; if we make more of faith than of Christ's justifying righteousness, we put faith in the wrong place. Just let Christ be the Saviour, his righteousness our justifying robe, then we cannot speak too highly of faith. Faith always looks to Christ, faith rests on him, faith credits God's testimony of Christ, faith is a full persuasion in our minds and souls of the truth of God's testimony concerning his dear Son. "He that believeth and is baptized shall be saved, he that believeth not shall be damned." It is by faith that we know we have an interest in God's infinite love ; it is by faith we are assured that our names are written in the "Lamb's Book of Life ;" it is by faith that we are interested in the headship of Jesus Christ, it is by faith we know we are one, and by eternal union one with the Lamb of God. "Ye are children of God, by faith, in Christ Jesus." If ye be in Christ by faith, if ye have been baptized into Christ, and so have put on Christ, ye are Christ's. You may ask, can baptism put us in Christ ? I answer, no, nor faith, but faith gives evidence to our standing in Christ, and baptism is to be an expression of our faith, an avowal of our love to Christ. He who speaks of baptism as being a preparation for heaven, does not rightly understand the question ; he who speaks of baptism otherwise than a public manifestation of our love to Christ, of our discipleship to Christ, of our being alive to Christ, and of our being risen in him to life eternal, speaks of it in a wrong light. We believe that ordinances, however good, ceremonies however carefully attended to, cannot save our souls. We must have something deeper and stronger than ceremonies to trust in to save our souls. If we be in Christ, we have the Spirit of Christ. Whether we be Churchmen, or Dissenters, Baptists, or Independents, if we be Christ's, we have the Spirit of Christ : "For if any man have not the Spirit of Christ, he is none of his."

Now the Spirit of Christ is the spirit of love, the spirit of meekness, the spirit of prayer, the spirit of submission, the spirit of devotedness ; and if a man have none of these, we may argue, he has no demonstration of his interest in Christ.

If we be in Christ, we are Christ's ; first, by the gift of the Father, "Thine they were, but thou hast given them to me." The

Church was given to Christ as his treasure, given to him to save, to make like himself, to redeem by his precious blood, and take to glory. The Church was given to Christ by the Father, Christ presents her to his Father, saved from sin, and prepared for glory. "All that the Father giveth me shall come to me ; and him that cometh to me, I will in no wise cast out." They are Christ's, too, by purchase of his precious blood. "You are not your own, but bought with a price." How we forget this, that we are not our own, our souls are not our own, our talents are not our own, our time is not our own, for we are brought with a price. And what a price is given, if the price given be an indication of the worth, what worth, what a high estimation hath God set on his Church, having bought her with his precious blood ! It was love that put the worth on the Church ; as we love an object, so in proportion we value it. In the Church there was no inherent worth ; all the worth was put on the Church by him who loved the Church, and everlastingly redeemed her from under the law, and by his precious blood hath saved her from all iniquity, from sin's curse and power, to everlasting blessings. Christ, then, we say, loved those he hath purchased with love sufficiently strong to die for them. with a love sufficient to unloose those who are bound by the fetters of their sins, and will he not love them for ever, and bless them for ever ? They are Christ's by the reflection of his image ; they reflect the image of Christ. If in Christ, we shall bear the image of Christ. A man cannot be long in a bed of spices without smelling of them ; you cannot be in a shop of perfumes without carrying some of the odour away ; you cannot be with the rose of Sharon without bearing about with you some of the sweet smelling perfumes. So then you cannot have the Spirit of Christ without being like Christ, and to be like Christ is our greatest glory. True we are but very imperfect likenesses of Christ, but to be anxious to be like him, to be desirous of knowing more of him is a great favour indeed. The ungodly man does not care to be like Christ, does not love Christ, or love what Christ loves. Real Christianity, the vital power of it in the heart by the power of the Spirit, is as a well of springing water, springing up in desires after Christ, that we may be more like him. Now we are but imperfect likenesses ; but when we have done with this world of sin and sorrow, we shall rise into conformity with our Saviour, as John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him, for we shall see him as he is." The Psalmist said, "I shall be satisfied when I awake up in his likeness." No satisfaction but in a perfect

likeness to Christ; we feel our imperfection, hence arises our dissatisfaction; but when we see Christ as he is, then we shall "be holy even as he is holy."

They are Christ's by their consecration to Christ's service. It is a great honour to be in Christ's service. No man will be his servant unless called to the service, and by this calling is made willing to render himself to Christ. "Who is willing," said one, "to consecrate himself unto the Lord?" Ask the proud depraved sinner, ask him if he is willing to consecrate himself unto the Lord. He will tell you, "he does not understand your religion; he does not care about your Bible; it may be all very well and good for old people who are soon to die;" but, says he, "I do not care about it for myself." Ask the proud Pharisee; he will tell you he is in the Lord's service, he serves the Lord by his prayers, he attends to his alms-deeds, if these things will not save him, he knows not what will. He is not willing to consecrate himself to the service of the Lord, and none are, but those "made willing in the day of Christ's power." But he that serveth Christ, him will the Father honour. Honour by his presence, by his smiles, with his blessings, and with pleasures for evermore.

Now if ye be Christ's by the will of the Father, by faith in Christ Jesus, if by vital union, if ye be Christ's by having crucified the flesh with the lusts thereof, if ye be Christ's by being baptised into Christ, and so putting on Christ, then are ye believers indeed in the Saviour; and if you are God's children, "then are ye Abraham's seed, heirs according to the promise."

II.—THE DIGNITY THROUGH THIS UNION.—"Abraham's seed." This was the highest dignity of the Jews to be the children of Abraham; to be in Abraham's bosom was the highest felicity, according to their view. Hence we read Lazarus was carried by the angels into Abraham's bosom. When Christ spoke to the Jews, they remarked they had not been in bondage to any man, they were the children of Abraham. The paternity of Abraham conveys two ideas; he was the father of many nations, if we regard him literally, and he was called the father of the faithful. There were those who were Abraham's children by natural descent; and others children by promise. He was called the father of the faithful; hence all who have faith in Christ, all believers in Christ are the children of Abraham spiritually. The Jews were the only children of Abraham literally; but those of all countries, all climes, under all circumstances, all who are believers are Abraham's seed. It was thought, and still is thought, to be a great honour to be born of noble parentage—to possessions of wealth and titles; still greater to be born a prince,

to inherit a kingdom, to wear an earthly crown, to sway a sceptre, to sit upon a throne. But these, dear friends, are passing vanities. Crowned heads die, as the poor man in the mud-walled cottage. Men may live in splendour now; but they, with the poor, must be food for worms, though they meet not together now, they must, by-and-by, when they shall be on a par, the poor with the rich.

Children of Abraham, born to a great inheritance;—chosen to serve God;—chosen to great advantages. Abraham was called "the friend of God." Abraham was called out of the land of the Chaldees to serve God—called out of darkness. Our Lord says, "Serve me;" Satan says, "Serve me;" sin says, "Serve me;" the world says, "Serve me;" but our Lord says, "My people shall serve me." To the despots of Egypt, the Lord said, "Let my people go that they may serve me." And now he says to sin;—to the dominion of Satan,—"Let my people go. Let them be liberated from the vassalage of Satan; from the penalty of sin; he calls them out of darkness into light; he makes the Bible influence their hearts, and he will at last take them to heaven to behold the glories there, and serve him day and night in his temple.

III.—THE PROPERTY TO WHICH THEY ARE HEIRS.—"And heirs according to the promise." Abraham had great promises; but there was no enjoyment without faith—no possession without faith. Abraham believed God, and it was accounted unto him for righteousness. He believed the testimony God had given of his Son; Abraham saw the day of Christ, "and was glad." We believe in Jesus, but our belief is not accounted unto us for righteousness, but that in which we believe, viz., in Jesus, is accounted unto us, our righteousness. In him, then, shall Israel be blessed. In him shall the seed of Israel be justified and shall glory. Abraham was heir to *three* things (many more might be named) of precious promises. Heir of righteousness, justifying righteousness; heir to sanctification, without which there could be no preparation, nor the property inherited; heir to a better country—to a city—which God hath prepared, and he "looked for a city whose builder and maker is God." So it is now with God's people to this day; they have no dwelling-place here; they are seeking a home in a better country—a future inheritance—incorruptible and undefiled; and that fadeth not away.

Are we believers with Abraham, dear friends? Are we looking for a city, that hath foundations whose builder and maker is God? Then we shall say he hath led us by a right way to a city of habitation—to that city whose streets are paved with gold.

A LETTER FROM JOHN BERRIDGE TO GEORGE WHITFIELD.

[The following characteristic letter was addressed by John Berridge to George Whitfield; the name of Berridge has long been precious to the church of Christ, and that is my only apology for sending it; it was printed in an early volume of "The Gospel Magazine;" but it was omitted in the collected edition of his works, printed in 1833.]

DEAR FRIEND,—Your kind note was received yesterday, which tells me where you have been, and what you were doing. You have got your wings again, I find; 'tis well: I wish I could send you a congratulation without envy, but I cannot. Whilst you are winging your way from country to country, and perching, like an eagle, on the cupola of every Tabernacle, I am sitting at home solitary, like a sparrow on the house-top, or rather like an owl in the desert. Able I am, through God's mercy, *fruges consumere terræ*; and scarce fit for any thing else. At present I have no prospect of going any where from home to preach; and but for these words, "Wait the Lord's leisure," and "thy youth shall be renewed like the eagle's," I should never expect to go out again. Every thing is apt to hurry and disquiet me, and at times I am scarce able to bear company. Indeed if I may tell you the truth, I do not look for a speedy end of my troubles, because my heart is not humbled under the affliction. I cannot kiss the rod—and while matters are at this pass, 'tis no marvel that the Master keeps my feet in the stocks. I wish and pray for a resigned will, but have it not: yea, wish more for resignation than for health. Dear Lord, bestow it on me. Oh, how churlish is my heart at times, much harder than a nether millstone; then I sit and squat like some poor toad under a tile, and spit at every thing that vexeth me—anon my heart is broken down with sweet contrition, and then I get such charming sights of grace, such cheering gleams of love, as make me think I ne'er shall grumble more. But these visits oft are short; and when they end, I slide at once from heaven to earth and downward still to hell, the hell of my own bosom. Weary I am of myself, right weary and ashamed. Eleven years at a Gospel school, and have not yet half learnt the first lesson on the lowest form, "Take up thy cross." What a booby! None but Jesus could bear such dunces in his school. 'Tis well for me that he is God as well as man, else I should weary him out, and his compassions would fail. But enough on this subject. Perhaps I may disquiet you, if you are a little sunk into the scald miserable order. Well, you are returned with a cold and hoarseness. Proper physic after a five weeks pentecostal

feasting. We are like children, always wanting the treacle pot: but a wise man says, "it is not safe, eating too much honey." And therefore thorns in the flesh usually follow close at the heels of heavenly manifestations and succours. These thorns often seem to us a mere dead weight, but prove an excellent ballast, and keep every ship from oversetting. When we get into port, we shall drop our ballast, this house of correction. Oh for a safe passage and a happy landing. To be met and welcomed by Jesus, and embraced in the arms of this faithful unchangeable Friend! Come, my brother, let us trudge on. Whilst I creep, do you run: and the Lord direct our feet, and quicken our pace, and prosper our work continually. Peace be with thee, and with all that love the Lord Jesus. JOHN BERRIDGE.

Everton, May, 22, 1769.

Occasional Thoughts on the Word.

No. I.

"For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely, in the floods of great waters they shall not come nigh unto him. Thou art my hiding-place: thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance."—Psalm xxxii. 6, 7.

HERE are some special marks of a godly man—the place of his safety: and the blessings arising out of his eternal salvation, are also expressly declared.

I. The special marks of a godly man are these. He feels the load and guilt of sin. He has faith in God, as a God that forgiveth sin. He pleads and prays most earnestly "for this" one great mercy. The godly man has two natures—one holy and heavenly—the other carnal and sinful. Hence all godly men have sorrowed in their souls most dreadfully over their sins and departures from the way and word of the Lord. There are some of the Lord's people who seem to be more troubled than others with the heavy load of sin; but all who have a new nature—all who have a conscience once purged from dead works—all who know and fear the Lord, must be troubled in their souls greatly about indwelling and out working sins. The Holy Spirit who creates them new creatures in Christ Jesus, reveals unto them the Person and Work of God's dear Son; faith in Him as a sacrifice for sin, and as a Saviour from sin, prompteth them to pray unto the Lord;

this is, indeed, one great part of the travail and labour of their souls, as is seen in all the records of the saints: and sometimes the delay or holding back of the Almighty, sinks them into deep distress indeed. Job cries out, "Why dost thou not pardon my transgressions?" "Why?" seeing this is thy promise and my most earnest plea? There is "a time" when a sin-pardoning God is found. It is when the Great High Priest comes forth to the manifestation of the soul, saying, "thy sins which are many, are all forgiven thee."

After this, there may be the waters of distress and affliction; there may be *great* waters of sore temptations; there may be the floods of great waters; and they may sweep away all that is perishable as belonging to the believer; but they shall not come nigh his inheritance and dwelling-place, which he has in the person and salvation of the Lord Jesus Christ.

A

QUESTION AND AN ANSWER.

By T. W. MEDHURST,
Baptist Minister, Coleraine, Ireland.

A CORRESPONDENT signing himself "W. H. S.," asks an important question in the December number of THE EARTHEN VESSEL. With the kind permission of the worthy Editor, I would attempt to give an answer.

QUESTION.

"DEAR BROTHER.—Can a few individuals sit down to the Lord's Supper scripturally, without forming a church? And if it be conceded, that to form a church first is indispensable, can the communicants scripturally administer both or either of the ordinances amongst themselves, without seeking the officiating services of a ministerial brother? An answer to these enquiries, according to his word and the whisper of the Spirit, I shall be thankful for. W. H. S."

ANSWER.

FROM the New Testament we gather all information necessary, regarding the formation, and conduct of the Churches of Christ. It is a fundamental principle in all Baptist churches, that the New Testament contains ample instructions concerning every part of the worship and management of Christian societies, as well as concerning the faith and practice of individuals; and, that all believers in Christ are bound to observe the universal and approved practices of the first churches recorded in Scripture. Breaking of bread, or the Lord's Supper, is an ordinance appointed by our Lord and Saviour Jesus Christ to be observed in his churches. The first church was instituted by Christ himself, which we learn from (Matt. xviii. 17,) where our Lord enjoins that after proper steps have been taken to restore an offending "brother," and they have failed in their object, then, but, mark, *not till then*, the matter is to be told "unto

the church: but if he neglect to hear the church," then is he to be counted as a "heathen man and a publican." A church may be composed of two or three members, (Matt. xviii. 20,) or it may be composed of large numbers, (Acts ii. 41.) We have no conclusive evidence in the Acts of the Apostles of the Lord's Supper ever having been attended to, save in the church. The plain and necessary inference to be drawn from Scripture, appears to my mind to be, that the Lord's Supper is a church ordinance, and that it can never be Scripturally attended to elsewhere than in the church. When I speak of the church, I mean, a gathering of Christians who, joined in fellowship, agree to meet together for the specific purpose of keeping the Lord's commandments in the way he has enjoined them to do. Concerning the members of the church at Jerusalem it is recorded, that having gladly received the Apostles' word, they "were baptised; and the same day were added" to the church, the number being, "about three thousand souls." These, the members of the church, "continued steadfastly in the apostles' doctrine (teaching) and fellowship, (impartation of gifts to the poor) and in breaking of bread, (in attending to the Lord's memorial supper) and in prayers," (in praying with and for each other.) "It is evident that the ordinance of the supper is here intended by the breaking of bread; for surely an account of their common meals would not be introduced between the different parts of God's worship; and it seems equally plain, that they were as constant in breaking bread, as in attending on the apostles' doctrine and public prayer. It formed a part, then, of their stated worship." (J. A. Haldane.) In (Acts xx. 7,) it is expressly stated, that "upon the first day of the week, the disciples came together to break bread." Here the church met together *on the first day of the week* to BREAK BREAD; this was their object in coming together, and it is probable, I would almost venture to say certain, that this church at Troas had, at this time, no pastor. The narrative is silent about the pastor, if there were one at this time over the church; but most clearly does it teach us the duty, or rather, the privilege of the church meeting together on the Lord's-day, to attend to the Lord's Supper, and thus to shew forth his death UNTIL HE COMES the second time without sin unto salvation. Paul delivered this ordinance to the church at Corinth by express revelation from the Lord: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, (or, this represents my body) which is broken for you: this do in (or for) a remembrance of me.

After the same manner also he took the cup, when he had supped saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. xi. 23—26.) It was the custom of the church at Corinth to come together in one place, professing to observe the Lord's Supper, (1 Cor. xi. 20.) This coming together was on "the first day of the week." (1 Cor. xvi. 2.) They met together professedly to attend to the ordinance of breaking of bread; but they did it unworthily, therefore the apostle proceeds to point out the proper method of observing the ordinance. The Lord's Supper sets forth in a lively figure the communion of saints one with each other, and with the Lord Jesus Christ: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread." (1 Cor. x. 16, 17.) The church is an institution belonging to Christ, designed for the promotion of brotherly love among Christians. If Christians can meet together to observe the Lord's Supper, they can form themselves into a church. If there is no church already formed unto which they can conscientiously unite themselves, they are bound by Scripture example, and precept, to form themselves into a church. As a Church, the example of the churches, planted by the apostles under Divine revelation is binding upon them, therefore ought they to come together on the first day of the week to break bread. As all the New Testament churches were independent in their government, therefore no other church, or person belonging to another church, could have any official authority over them. The church must be in existence before its officers can be chosen, consequently a church must be formed before a pastor can be elected. If a Scriptural church can be in existence without a pastor, and none can deny this, then the church is bound to attend to the Lord's Supper without a pastor. A pastor being chosen, it is his office to preside in all the gatherings of the church; but until the pastor after God's own heart can be found, it is the privilege of the church to keep the Lord's ordinances, on the Lord's-day, and according to the Lord's plan, as "noted in the Scripture of truth." To sum up, I humbly give as my opinion based on "the whispers of the Spirit" in God's word, that the Lord's Supper is a church ordinance, only scripturally observed in the church, and consequently that "a few individuals" cannot "sit down to the Lord's Supper scripturally, without forming a church." And, a church being formed, the members can "scripturally

administer both or either of the ordinances among themselves, without seeking the officiating services of a ministerial brother." I would however suggest, that whenever a pastor can be procured the "few individuals" will find their edification promoted if they at once avail themselves of his labours. To the law and to the testimony, if I speak not according therewith, heed me not.

Memorials of Departed Saints.

THE LATE MR. GEORGE ARNSBY.

We have lost another most faithful and honourable minister from our ranks. The following is a correct copy of a monumental card sent us by a friend:—"In memory of George Arnsby, Baptist minister for 40 years, who died at Shrewsbury, November 14th, 1861, aged 62 years. 'God will redeem my soul from the power of the grave; for he shall receive me.' Ps. xlix. 15." From correspondence received, we extract annexed sentences:

DEAR BROTHER,—I enclose you a card to the memory of a faithful servant of the Lord, with whom you were personally acquainted some years ago; he continued faithful in the promulgation of the gospel of sovereign and distinguishing grace, manifested by sovereign power, invincible operation, and discriminating favour, to the last. His faith, though sorely tried, never wavered, maintaining, as it did, its firm grasp of the rock unto the end. The pressure of sorrow was too great for his frame: so that he ultimately sunk under its influence, to rise to that blissful immortality and endless rest—

"Where, not a wave of trouble rolls
Across the peaceful breast."

The second Baptist Church in this town, of which he became the pastor about 19 years ago, was faithfully served by our deeply lamented brother Arnsby until his death, and notwithstanding the injury done thereto by some, continues in the maintenance of those truths on which it was originally founded; and although the number of its members is small, they continue steadfast in the Apostles' doctrine and fellowship and in breaking of bread and in prayers. Your's in the Lord,

THOMAS EVEREST.

P.S. The last service of our late brother Arnsby (separate from his own church, which terminated only with his death) was a few months since, when he preached for that dear old father in Israel, Mr. George Murrell, at St. Neots.

Shrewsbury, Dec. 4. 1861.

DEAR MR. BANKS,—Will you give a place for the publicity of the death of Mr. George Arnsby, and his much afflicted wife?

Brother Arnsby was a Baptist minister 40 years: was well known as a man of truth;

and, through grace, lived as one who felt his only refuge in the time of trouble was the Eternal God. He died at Shrewsbury, Nov. 14th, 1861: his illness was short, and trying; his death was caused by sudden effusion of the brain: the last time we heard him preach was at the re-opening of the Baptist chapel, Oldbury, September 15, 1861, when he seemed confused. The minister of the above chapel, Mr. H. Veale, spent the following Monday with him, at a friend's house, who saith his conversation was very sweet and truly important.

Mrs. Arnsby had not long to remain in this world of affliction, sorrow and death. After the death of her beloved husband, it pleased the Lord to deliver her from her long and trying affliction on Dec. 1st, 1861. "There remaineth, therefore, a rest for the people of God." Whoever may read this short account of the death of our departed friends, will please remember it is appointed unto man once to die, and after death the judgment. O! my soul, art thou prepared for death, art thou born of God? art thou a new creature in Christ Jesus? is sinning against a Holy God a burden? Doth thy own evil heart make thee groan? is the world a wilderness to thee, or, art thou saying like Kent in his 67th hymn,—

"O sacred rest; for thee we groan,
And bid the wheels of time roll on:
To bring that hour when we shall rise,
To join the chorus of the skies.

Sweet breathings! blessed assurance! it is better than much gold; Christ is precious to them that believe.

THE

LATE MRS. ELIZABETH DANIEL.

DEAR BROTHER BANKS.—May I be permitted to present before you, and to many of my loved friends who read the EARTHEN VESSEL, a short account of the life and departure of my dear wife, Elizabeth Daniel, to her heavenly mansion, fitted and prepared for her by her much-loved Lord Jesus? Although not altogether known personally to you, yet we are known by those whom you well know, Mr. and Mrs. Hooper having been members of the Church under the pastoral care of Mr. William Guor, North Adelaide. My dear partner in life has been a strict Baptist forty years—a member of Christ's Church, under those under-shepherds—viz., John Foreman, James Nunn, and Robert Aldis, in England, till 1850. When we left England for South Australia, oh, my dear brother, we never can forget them. My dear wife was a staunch woman of truth. She loved her Lord, and was loved by him. She was kept very near to Jesus by that sacred love whose ties can never be broken. She died, or rather slept in Jesus, on the 4th of October, after a long and painful illness of two years;

but it was her happiness to know her Lord, and during that two years, I never heard her murmur against him. She was well known amongst her dear brethren as being one of her Lord's working family. Her delight was to visit the sick in workhouses, in hospitals, and in private houses; always endeavouring to relieve their wants, and pray for a blessing on them. She lived a life of faith, of fervent prayer, of filial hope, without a servile fear. She was an instrument in the hands of the Lord in the conversion of many souls who will hail her on her entrance into that happy place.

My dear Brother Banks,—I write to you because your EARTHEN VESSEL has been such food for her dear soul and mine, that we should have felt the loss of our dear friends much more, had we not had these precious morsels from time to time. Did you but know what is enjoyed by this publication, by God's dear children in the colonies, I hardly know whether you could contain yourself. My late dear pastor, Mr. Foreman, can testify to her walk many years at Mount Zion, Dorset-square, afterwards by Brethren Marks, Nunn, and Aldis. She was in her 76th year; and was buried at the Cemetery, Adelaide, on the 5th of October, when Mr. Hutchinson addressed the people at the grave. She was much loved here. Her funeral sermon was preached by Mr. Mason at Salem Chapel, Kermode-street, North Adelaide, on Sunday, October 13th, from a text of her own desire: "I shall behold thy face in righteousness, and I shall be satisfied when I awake up in thy likeness." May our dear covenant God bless you all. Amen and amen. JOHN DANIEL.

P.S. Her name was Elizabeth Daniel, formerly of Hendon, Middlesex, late of Somers Town, Benlah Chapel.

A LETTER

FROM W. H. PECK, IN CANADA, TO
A. BAKER, TUNSTALL.

MR. A. BAKER,—DEAR BROTHER,—You will now be surprised to receive this from me as much as I was to receive a letter from you, which I did while you were in India. I am happy that you have been promoted from being a soldier of our good Queen to an officer in the army of King Jesus; may your glorious Captain ever lead you on from conquering to conquer. I have read with great interest your perils in the VESSEL, and I love to see and hear the hand of God recognised in all his dealings with his creatures. But, oh! how signally and conspicuously does He stretch out His wonder-working arm at times in behalf of His chosen ones. This you well know, and when this is realized, there is no looking to second

causes and hap and chance then. No; "the hairs of your head are numbered," is a sweet truth to the child of God. This is a good land here in Canada, as to temporal things; but it is a land of Gospel drought. It is well filled with what is called the Gospel; but, my dear brother, I cannot be satisfied with it, and I feel so wretched, barren, and dead, and inbred corruption rises so high at times, as almost to overwhelm me, and often I can hardly hope that I am a child of God. I go groping in the dark. Oh! that I knew where I might find Him. Since you wrote to me, the Lord sent a dear brother here from Kent, who preached to us the precious Gospel of free grace, Edmond Wood, from Meopham, Kent; but his wife did not like this country, and he returned home a year ago. Oh! what a blow this was to me! How precious was the Gospel to me for a time after he got here; and none can tell the blank it left when he returned. I get the EARTHEN VESSEL, "Gospel Herald," "Cheering Words," and "Old Jonathan:" these are precious crumbs, indeed; but I enjoy my morsel nearly alone; yet I would not be without them for anything. What union of soul do I feel to some of the dear writers, especially to some whose company I have enjoyed in England. Ever dear John Foreman baptised me in London. Oh! what spiritual blessings and helps I went from when I left those dear friends for America; but I have sometimes enjoyed as much of the dear Lord's sweet presence and smiles here as I did there, so that my cup has run over in praise to his worthy name. The throne of grace has been open all day, and where I walked he has gone with me. But, oh! I have had a long dreary winter since then, and I pray and wait for his return. I have not written to dear brother Banks for a long time; but I love to hear from him monthly. Brother R. E. Sears was a boy, and used to sit beside me in sabbath-school when I was in London. If you see him or Mr. Foreman, give them my best love. Dear brother, I do hope that now you are got back to our Gospel home in England, you will write to me again. I have read of some of the way the Lord has led you; and if the Lord will, I, perhaps, may some time tell you how I have been led along in the wilderness; but, at present, I am in a dark place. May the dear Lord Jesus appear in mercy to my soul. Grace be with you evermore so prays, dear brother, me a poor sinner.

WILLIAM H. PECK.

Halloway, Canada West,
11th September, 1861.

[We recently met Mr. E. Wood and his wife at Gravesend. They have united themselves with the Lord's people at Zoar chapel. We believe their union will prove a blessing.—Ed.]

CONVERSION OF MR. HENRY MYERSON.

PASTOR OF
SHALOM CHAPEL, OVAL, HACKNEY ROAD.

(Continued from page 298, Vol. XVII.)

I stated to you at the onset, that I was by trade a clock-case maker, I will now tell how that my being a clock-case maker, had to do with my coming to this place. Whilst working at my trade, I was in the habit of transacting business with Mr. Hull, watch-maker, Bethnal Green Road. One evening, when seeking orders, I called on him; I had not been in his shop long before we commenced talking upon religion, but I did not find him very willing to entertain my sentiments; I told him that *his works* would not save him, but, if saved, he must be saved by faith, for without faith it was impossible to please God. He said, that he could not see that he was to be saved by faith. I then asked him if he knew what faith was; and of this he seemed ignorant. I told him that I should not explain it to him, but if he died without faith he must be lost. I then left him, praying that the Holy Spirit would enlighten his mind. Shortly after this I called again, and whilst talking to him I caught sight of a Bible, and it evidently appeared that he had been reading it, for it lay open. I took the opportunity of speaking to him again upon religious matters, as I thought I had a favourable one. "Mr. Hull," I said, "it is rather uncommon to see a bible on a watch-maker's bench; but I was glad to see it," for it looked well. "Oh," he replied, "you do not know why I am reading it;" I then asked him for the truth, and told him that he need not be backward to open his mind to me; he told me that he had thought much of our conversation, and it had led him to search his Bible. From that time, Mr. Hull took a deep interest in my welfare and promised that he would do all he could to get me employment. Mr. Bonny, who was a friend of Mr. Hull's, went to him and enquired if he knew a steady young man who was in want of a situation. He at once recommended me; I had an interview with him, and he gave me work. I had not been long in his employ, before I found out that, *he*, Mr. Bonny made a profession of religion, but he and I could not agree, for he, at this time, was at variance with the truth, and for a long time, he was my enemy, for the truth's sake.

At length the Lord made me instrumental in bringing him to a knowledge of the truth, and he has since proved to be to me a true friend, and I have had the honour of baptising him. Now, being a clock-case-maker, I became acquainted with Mr. Hull, and had I not been a clock-case-maker, I should not have known Mr. Bonny. Mr. Bonny was made the instrument in God's hand in

bringing me to this place. It was Saturday night when we saw Mr. Haslop, and as I had no call on the morrow, I proposed to my beloved friend to go with him to hear a good sermon, and we decided upon going to hear Mr. Wells; I was to be at the residence of Mr. B. at 9-30 A.M., but strange to tell, although I had been in the habit of rising early on Sunday morning, having to travel by train, I overslept myself, and my friend Mr. B. had fallen into the same dilemma; but as this had happened, we decided upon hearing Mr. Haslop. Now this was the first Sunday that I had been at home for twelve months, and Mr. H. would not have known me but for the interview I had with him on the previous evening. When we entered the chapel, to our surprise, the pulpit was vacated; the pew-opener knowingly gave us a seat, and we could not help noticing the people were filled with consternation. After sitting there a short time, I felt persuaded that I should have to preach that morning: I turned to my

friend and said, "Bonny, I shall have to preach, depend upon it:" after the elapse of a quarter of an hour, Mr. H. entered the chapel, seated himself in the table pew, and casting his eyes in the direction that I was sitting, he beckoned me to him: though much confused, I thought it my duty to obey his call. He said to me, "Myerson, I am too ill to preach, will you go into the pulpit and say a few words to the people for a quarter of an hour?" I was going according to his request, but thought the bible was not there: Mr. H. told his son to give it to me: I spoke about twenty-five minutes, after which Mr. H. made a few remarks and sat down. When the service was concluded he thanked me, but said he did not think he could let us the chapel as the cushions and books would very likely be disturbed, which would probably give offence to the seat-holders; but, said he, we have a school-room that will accommodate about 200 people which was at our service.

THE LATE PRINCESS CHARLOTTE,

The Late Prince Consort,

AND THE FUTURE OF THE ROYAL FAMILY.

It would not be easy to describe the painful sensation and thrill of sorrow which ran through the hearts of tens of thousands of our metropolitan and suburban citizens on Sunday morning, December 15th, 1861, when the unexpected sentence fell upon their ears,—“PRINCE ALBERT, the beloved husband of our Queen, IS DEAD!”

VICTORIA of England has been so preserved in her royal course, as a Queen, as a wife, as a mother, and as a patroness of every moral and benevolent enterprise,—the hearts of her people have so affectionately sympathised with her for so many years,—she has been so wisely and increasingly honoured as a careful monarch and as a faithful mother,—she has so thrown herself among her people for their good and the nation's advantage,—her royal consort has, also, so nobly co-operated with her, and with the leading men and the most useful minds in Great Britain, for the weal and well-being of this country, that his sudden removal from our royal lady the Queen, from his numerous and darling children, and from all those circles where his presence had an influence so essentially good and beneficial, that the announcement of his death really went to the hearts of millions as a sharp arrow, causing tears of grief and lamentations of woe to break forth in such abundance as bespoke how much our proverbially domesticated people esteemed and loved the

crowned head, the tender heart, and the industrious hand of her who on our earthly throne doth sit.

The press and the pulpit have been busy in expressing the nation's sorrow—in exploring heaven's merciful support and blessing, and in searching after all the evidences obtainable as to the certainty of the eternal happiness of his spirit, whose departure has clothed our people and our places with mourning and distress.

On Lord's-day, December 22nd, funeral sermons were preached in many of the churches and chapels of the metropolis. The pulpit of Mount Zion (Mr. John Foreman's) was clothed in black; as were some others. A most impressive discourse was delivered on the occasion by Mr. Woollacott, in Little Wild-street chapel. Mr. Spurgeon, Dr. Cumming, and other eminent men preached sermons specially on the death of the prince. These, with a number of memoirs and letters, we shall review in our February number.

The daily and weekly press has been exceedingly grave and profoundly eloquent upon DEATH and the late prince's worth and amiable qualifications during the last few days. We hope their writings will have some good effect upon those who read them; for that a loud voice has been heard from the highest heavens, crying, "Be ye also ready; for in such an hour as ye think not, the Son

of Man cometh," cannot, for a moment, be questioned.

The editor of *The Morning Advertiser*, JAMES GRANT, Esq., has led our thoughts backward, forward, and upward, in the following few chaste and wholesome expressions. Referring to this great trial, he says,—

"The shortest and the darkest day of the year 1861, in a literal sense, is over: the darkest day, in another sense, has just dawned. England mourns, on this 23rd of December, with her sorrowing Sovereign, as she has not mourned since the dismal November of 1817.

"The two cases are, in some respects, widely different. In 1817, we lost our expected Queen Regnant: in 1861, we lose only our Sovereign's Consort. Yet no human mind can resolve the question, which was the greater national loss of the two? Had the Princess Charlotte survived, she would now have been our Queen for more than thirty years. Her child, expected in 1817, would now have been forty-four years of age. No Queen Adelaide, no Duchess of Kent, no Queen Victoria would have been heard of. The whole course of England's history would have flowed in another channel, and no one knows what that history might have been.

"The loss which the realm has suffered in this month of December, 1861, is of a wholly different kind. Yet it may be equally great. We may express our sincere appreciation of the departed Consort of our Queen without the least fear of being charged with employing the language of flattery.

"Taken as a whole, few men, placed in so difficult a position, have ever filled that position with so much grace and propriety as did Prince Albert.

"But let us turn from minor matters to questions of far greater importance. Precluded, by natural and constitutional considerations, from actively mingling in the political contests of the country, Prince Albert found other modes of usefulness. His desire to render the country every service in his power was evident on all occasions. Two features ought to be kept in memory; to wit, that the Prince's services were always gladly given whenever charity, or religion, or literature, or science invoked his aid; and that those services were not insignificant or more nominal: for he was unquestionably

a man of superior talent. Often, we know, were men of education and intelligence astonished at the proofs of mental power which he thus suddenly and unexpectedly gave. Often did they ask one another, "How and whence is this?" and the reply was always the same, and it was, we believe, the simple truth—"The Prince is really a man of high talent and finished education. He needs assistance from no man, and few there are who could give it to him."

"But chiefly is our gratitude due to the late Prince for the most important service which he could possibly render to England in the admirable management of the Royal Family. In so saying, we do in no wise detract from her Majesty's just claims, for, in truth, the Royal pair are inseparable in this matter. No one can discriminate or divide the praise. Our Queen is left to feel the want of her right hand, just when the sons of the Royal house are rising to manhood. How unspeakably momentous is this crisis! In a single year or two, the course of these young men may be decided, for good or for evil! Let prayers go up to heaven for the right direction of their course now. What youths of high birth would not be in peril, left without the guidance of a father's hand, while just passing from youth into manhood? What a crisis for England is this! She stands, as it were, at the opening of a new career. The future may be all bright or all dark; it may be gloriously onward and upward, or miserably the reverse. Our first Edward, manly, but loving, warmly attached to his father, his mother, his wife—a statesman, a legislator, and a warrior, was, says Guizot, "a firm and capable Prince, who knew how to concentrate and direct all the forces of society." Walter Scott describes him as "the most sagacious and resolute of English Princes," and Sir James Mackintosh speaks of "his active and splendid reign." But he left a son whose chief fault was a love of pleasure. He was easily led by worthless favourites. He soon threw England down from the height on which his father had placed her, he lost the reins of the kingdom, became a fugitive, and then a captive, and finally died in prison. Such are the lessons of history; may they be read and laid to heart by those whom they most concern!"

A review of this mournful event, of the prince's life and death, and of the sermons published on the subject, is promised in February.

Intelligence from our Churches, their Pastors and People.

POPLAR.—ZOAR CHAPEL, MANOR STREET, EAST INDIA ROAD.—A public meeting was held on December 10th, 1861. Mr. J. Inward presided. In introducing the speaker, he said, although the subjects given were from the Levitical dispensation, it would be found that Christ was in all those subjects. He hoped they would be interesting and instructive to all brought to feel their need of such a Saviour which those types set forth. Mr. Webster's subject, "The Ark." There are three arks spoken of in the Bible; the first, the ark that was built by Noah, according to the instructions given to him by God, which was the salvation of him, his family, and all those creatures found therein; the tonnage of which ark was said to be of about 86,000—a three decker, and covered over, with one door, and one window, which looked toward heaven. The ark means a dwelling, as David expresses it—"Lord, thou hast been our dwelling-place (or ark) in all generations." This ark was made of gopher wood, which sets forth the humanity of Christ. It could not be affected by the atmosphere, or that fearful deluge poured upon it. There is also the ark of bulrushes, in which Moses was placed and preserved

by the overruling providence of God; and afterwards became the deliverer of the people of Israel. But the ark of the testimony was made of shittim wood, with golden rings and staves, by which it was to be carried by the priests, shewing that Christ is to be carried forth by his chosen ministers. The ark was to be placed in the holy of holies; so Christ, he hath entered into heaven itself now to appear in the presence of God for us. The two tables of the law were put into the ark; so Christ is the pillar of the law, and the end of the law; no wrath now for his people; no, for the mercy-seat is above it all. God can only be known in the Person of Christ. no knowledge of God out of Christ; in him all fulness dwells; and if you are well pleased with Christ he is your meeting-place. There was also the five Books of Moses—Aaron's rod that budded, the golden pot of manna, which had been the food of the Israelites in the wilderness, of which some gathered much, and some little, according to their eating, and all were satisfied. This ark had peculiar triumphs it was carried round and round, and at the blast of the ram's horns, the walls of Jericho fell to the ground; so that this ark was visible to both foes and

friends; and when brought to the river Jordan, the waters divided, not because of the ark itself, but because of him it set forth. And how many of his people are in bondage through fear of death; but fear not, he will be with thee there, and thou shalt pass over dry shod. This ark was taken in battle by the Philistines, and placed in the house of Dagon their god; but in the morning was found to have fallen with his face to the earth. He was put up again, but again he fell, and was broken before the ark. So with Christ; he shall overturn, overturn, until all that oppose him shall be removed. Mr. Flack spoke on "The Mercy Seat." Mr. Wyard on "The Golden Candlestick." He said, the temple and all it contains refer to Christ, and the Church in him. He is the fulness of the Church, and the Church is the fulness of him. He cannot be complete without his people, neither can his people be complete without him; and there is no poor sinner really wants to go to heaven, but there is a place prepared for him. Every heart that beats for Christ proves that poor sinner dwells in the heart of Christ. We read of golden candlesticks more than once in the Word of God; at one time, we read of ten candlesticks, which, in Scripture language, means a multitude. To hear some people talk, we should be led to think that heaven is a very small place, and but few people there. I do not think so; but believe that there will be a multitude there; and if you ask me where they came from? I answer from among all nations, tongues, and people. Mark, not all nations, but some of all. We also read of seven candlesticks, which are the seven Churches; and by the number seven, we understand a perfect or complete number. So the Church is a complete Church from all eternity; and when we speak of adding to the Church, there is no such thing as adding to the loved Church, or chosen Church, but to the called Church, there are additions every day. The Church is complete in him, completed by him, and secured with him in covenant, and by him shall be presented with exceeding joy. The one candlestick denotes unity. The Church is but one, washed in one blood, instructed by one Spirit, at last brought to the same heavenly home. This candlestick was made of pure gold—his shaft, and his branches, his bows, his knops, and his flowers, shall be of the same. Here we have arrangement, variety, dependency, for without oil, this lamp would soon be extinguished. Mr. Anderson described "The Altar of Incense" in an able address. JAMES CLINCH.

BETHNAL GREEN ROAD.—SQUIRRISS STREET CHAPEL.—Services were held Tuesday, December the 10th, 1861. Mr. John Foreman preached in the morning a soul-comforting sermon from Isaiah lxii. 12. In concluding, this veteran said, whatever the trials of the Lord's people, it might be written of them, and on their tomb-stones: "Not forsaken." In the afternoon, Mr. Bloomfield was favoured to come in the fulness of the Gospel of Christ, taking for his text, Gal. vi. 12. Sweetly he was enabled to show that Paul and every true Christian gloried in the Cross; not the word; not forms and ceremonies, nor learning, but Christ in his person and work. A number of friends enjoyed a friendly cup of tea. Our good Brother Allen in Australia writes unfavourably; still we think it very nice thus to fraternize and praise the name of the Lord. The evening meeting was opened by Mr. Barnes, senior deacon, giving out a hymn. Brother Beacock implored the propitious smile of the Lord. The pastor, Mr. J. Flory, said, before he called upon his brethren to address them, he would make a few remarks. He rejoiced to see so many friends; especially friends from other churches, who thus showed their sympathy. He had very much felt his situation, having lost many friends; being removed; and more than once thought, through trials from within and without, should never enter that pulpit again; but the Lord had helped; and good was done. He had baptized only two since last meeting—one was an elderly sister, and the other a brother—a seal to his ministry. He had been called to visit

a good deal; and had found one of the Lord's hidden ones in his visits, who was much bleazed under the sermon delivered by Mr. James Wells, at our last general services in August. Mr. F. then called on Mr. Frith, of Saxmundham, who spoke upon "The Burning Bush," with much feeling and savour. Mr. Bloomfield—subject, "The Brazen Serpent," and this was indeed a favoured time for speaker and hearer. He lifted Jesus on high; "Jesus only," and urged to love as the strongest power in the heart, ministry, and every effort for Christ's kingdom and the progress of truth. Mr. Webb followed; his subject being, "Jacob's Ladder." He entered into the mediation and work of Jesus, testifying he had found it sweet in his late afflictions. Brother Smithers now gave out two verses of a hymn. Mr. Crowhurst—"The Year of Jubilee," he said, was Christ, Omega; the year of Gospel grace, to the sold, the indebted insolvent, sooner or later, the prison-doors would be opened: such would be enabled to sing,

"The year of Jubilee is come."

Brother Wingfield concluded in prayer. The attendance was good all day; but in the evening, the chapel was filled. The collections good. It is to be hoped the day will not be forgotten by saint or sinner.

J. FLORY.

HERTFORD, HERTS.—EBENEZER BAPTIST CHAPEL.—The completion of Mr. Bowles's first year's pastorate at Hertford.—Twelve months have elapsed since Mr. B. first entered upon his stated labours here; during which time the Church has been greatly revived, and the congregation steadily increased; and many special tokens of the Lord's presence have been realized by us. It has, nevertheless, been a truly solemn year with the Church here, the Lord having removed, by death, several from out midst. But our hearts were made glad to hear them, before their departure, to bear testimony that the good Lord has made Mr. Bowles's ministry life and comfort to their souls, snapping their bonds, and bringing them into Gospel liberty, and then removing them up higher. We have had the occasion to open the pool thrice during the twelve months, March 24th, when seven believers "trod the path the Saviour trod;" again, June 30th, for two more; again, November 24th, for four others, who have since been added to the Church. The first Sabbath in December, upon the reception of the recently-baptized into the Church, Mr. B. gave them a succinct and suitable address upon the benefits of Church-fellowship, and what would be required of them as members of the Church, enlarging particularly upon five points; first, their society; secondly, their supplications; thirdly, their support; fourthly, their sympathy; and fifthly, their services. That the Lord may keep them walking in the fear of the Lord, and in the comfort of the Holy Ghost is the prayer of
A. L. O.

RICHMOND, SURREY. SALEM BAPTIST CHAPEL.—Dear Mr. Editor, Will you correct the report last month? It was not the re-opening of Salem; and for the information of many enquiring friends and visitors to our beautiful locality, the following statement will be useful. This church is formed of those Christian friends who were thrust out of Rehoboth Chapel, by Mr. W. Winslow, in December, 1860, because they could not see with his eyes respecting the Eternal Sonship of our glorious Redeemer: they have met through the past year on Lord's-day mornings and evenings, and also on Thursday evenings, in a small room in St. John's Grove; the following brethren have occasionally supplied—Messrs Parsons, Clark, Caunt, Grew, and Dawson; when there was no preaching, meetings were held to supplicate the throne of grace, and entreat the Lord to open doors in his all-wise providence for them to hear his own sent servants proclaim his mighty acts in their midst. Richmond being a very High Church town, it was no small

matter to obtain a suitable room for a temporary place of worship; but the Lord's time is best; a large room, formerly used as the Bridge office and bank, is taken; and was opened on Tuesday, November 19th, by our highly-esteemed and much-loved servants of the most high God, brethren Foreman and Wells, which proved to be a good time to many a hungry and thirsty soul. Many friends noticed they had not seen Messrs Foreman and Wells more at home on any occasion than the present one. About sixty friends sat down to an excellent tea; the many smiling faces bespoke a happiness and enjoyment the world knows nothing of. On Lord's-day evening, December 1st, 1861, was the time appointed for the formation of the church, when thirteen members were joined together in church fellowship, on strict communion principles, by Mr. J. Clark, late of the Cave, Stepney; who gave an affectionate and appropriate word of encouragement to each, giving them the right hand of fellowship. Richmond has a population of 11,000 inhabitants, so you will see there is plenty of room for the little one to prosper, and become a great one, believing our precious Jesus has yet some jewels in the rubbish of the fall in this guilty town. Yours faithfully, EDWIN JEFFS, 27, George Street, Richmond.

BARNET, HERTS.—The Lord having put it into the heart of two brethren to speak together relative to a Baptist cause in this place, prayer was offered to Jehovah to gather together his people, to make a profession of his name by being baptized after the order of the first New Testament Church. The Lord answered those supplications, and brought eight brethren to put on Christ, by baptism. A little chapel on the common is now opened by these brethren; and the public worship of our heavenly Father is continued; and blessed be his name, he is present to bless his word, and to encourage his servants. On November, 4th, I was favoured to speak to them in the name of the Lord, and afterwards presided at the forming of a committee to act in harmony in seeking instrumentally to carry on the infant cause. On New Year's-day, we purpose having a tea and public meeting to inaugurate our gathering, and I anticipate the presence and blessing of our Master with us. We shall be happy to see any friend who loves the truth. The little chapel is called Hope Chapel; and is near the windmill, on Barnet-common. A female servant quietly gathered from her fellow servants 12s.; thus we have a little in hand. Brethren go every Lord's-day to preach the truth as it is in Jesus, and I pray the Great Head of the Church to pour out of his Holy Spirit in this part of his vineyard. I hope to send an account of the meeting. Yours in Jesus, JOHN HARRIS, 1, Somers Town-terrace, Clarendon-square, N.W.

STEPNEY.—CAVE ADULLAM BAPTIST CHAPEL. We are glad to hear that, on Wednesday evening, November 27th, the ordination of believers' baptism was administered to seven persons—three male, and four female—by Mr. John Webster, late of Trowbridge, now applying the pulpit with a view to the pastorate. There was a large and attentive congregation. One of the candidates was long a member of Mr. Hughes's Independent church, Hackney, one a former scholar in the Sunday school, one to whom the ministry of Mr. Chivers was blest, and several to whom the labours of Mr. Clark had been made useful. These were received into the church the following Lord's-day. We rejoice that the old Cave is increasing and in peace.

CARLTON, BEDS.—The first Lord's-day in November, Mr. J. Silvertown led into the water two women, and three men, and baptize them in the name of the Three-One God, on the river at Harrolds. Also nine persons on the 30th June. We are still proving the Gospel has not lost its powers. Many are asking the way to Zion. May God give us to see greater things than these.

A MINISTER ON HIS WATCH TOWER.—Dear Brother,—Some weeks have elapsed since I heard anything of you. How deeply mysterious to us is the way in which our dearest Lord is sometimes pleased to lead us; but one thing his people know, and sweetly feel at times, as the Holy Ghost manifests the truth with power in their hearts, though faith in the reigning Lamb—viz., that in all the Lord dealth with them as with sons; but when darkness shrouds the mind, the dear Redeemer hides his face. The enemy sets in, and sense obtains an influence over them, so that they are ready to conclude all these things are against them. Ah, then, how sharp the conflict! what bondage they feel! O what a sight and sense do they have of their own corruption and impotency! Their fears run high, they are ready to conclude they are bastards, and not sons; they feel no power in prayer, no sweetness in the word and ordinances; nothing that is characteristic of a child, but every thing contrary; perhaps, they are ready to sink into despair, to say there is no hope, and what would be the results but that the Lord is faithful? He knows his sheep: they shall never perish, his word is passed, I will not leave you comfortless, I will come to you, and blessed be his glorious name, he will come in the experience of his poor, and needy, tried, tempted, mourning people. He does come (does he not, dear people) and he is always in time—never too late—whether in providence or grace. Ah, my brother, what becomes of human ability, and creature power, when the Lord teaches his children to rest? O, then, how glorious are Christ and grace made to appear! We are yet in trouble. The Lord has been pleased to suffer me to be set aside from public work now for nearly seven weeks. Up to the present time, I have heard of nothing—we seem cast out. O how I long again to preach Jesus to my fellow sinners. This is to us a very mysterious providence. O for grace, meekly, submissively, believably, to say dear Lord, thy will be done; to pray, patiently to wait. The Lord is good, very good—he is gracious—he is love. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance." Pray for us. Yours affectionately, HENRY T. PAWSON, Lewis-street, Penn-road, Wolverhampton, Nov. 30th, 1861.

THE COLONIES.—SYDNEY, Oct. 21st, 1861. —Dear Brother,—On Thursday evening, October 19th, I was favoured of the Lord to baptize eight believers in the Lord Jesus Christ. I spoke from Acts viii. 12: "They were baptized, both men and women." I considered; first, the authority for the ordinance, the command of Christ, and the practice of the Apostles and Churches of Christ. Secondly, the persons who were baptized—men and women, who repented and believed the things concerning the kingdom of God and the name of Jesus Christ. Thirdly, the nature of their obedience; they were baptized, not sprinkled, but buried with Christ by baptism. It was a solemn service indeed. There were many present, but not seen to be administered before. I shall be constrained to become followers of Jesus as dear children. On Lord's-day, I preached in the afternoon on "The Wave of Life." A large attendance, a solemn service, a most respectable attendance throughout the service. Captain, officers, and sailors were all present, about 300 persons besides. At the same time, a collection was made in aid of the poor through the work of the *Emily Hort* society, which was well attended. Next Wednesday evening, we had a public meeting to announce a fund to be raised for the worship that will be our own. We shall give £15s. per week out of the house in which we are situated, and there we can hold any extra meetings we may desire, and I shall be able to give you particulars of our attendance in due season. I hope the Lord is with you, and that you are fully engaged in preaching wherever you have preached these ten days during the last week. Besides our other meetings, there is a great deal of labour in New

South Wales. I do pray the Lord that he will send out to the colonies men of God and truth in Victoria: they are much wanted; likewise Tasmania. I heard a week since that dear Brother Dowberry was very ill, not expected to live. Three weeks ago I received a letter from him; in that he stated, "I am, through mercy, well in general health; but eighty-one leaves me in memory and activity, the weak old man," &c. I will send you the letter next mail.

JOHN BUNYAN McCURE.

DORSET SQUARE.—MOUNT ZION, HILL STREET.—On Lord's-day, Nov. 24th, Brother Foreman baptized eleven believers in the doctrines of distinguishing grace, and the Scriptural ordinances of the Lord's house on earth. Amongst them a father, mother, and their son: also, Peter, son of the late Peter Graves, pastor of the Church at Banstead, Surrey.

BERMONDSEY.—During the past month, our esteemed Brother Chivers was favoured to lead into the baptismal waters seven believers who had witnessed a good confession, before the Church, into whose communion they were received on the following Sabbath. Peace and prosperity still reign in their midst.

Notes and Queries.

Mr. John Foreman's Address.—DEAR SIR.—I take the liberty of personally thanking you for your insertion, in this month's VESSEL, of Mr. Foreman's discourse on faith, which is a candid and truthful exposition of the subject. Had every one who has undertaken to represent the truth concerning that question been equally full and fair in his statements, a good deal of misunderstanding between contending parties, to say the least, might have been prevented. The assailants of the duty-faith system have generally had to retire from the conflict with their opponents, in a drawn battle, instead of getting a decisive victory: not from the indefensibility of their views of *saving faith*, but in consequence of their refusing to admit the truth of man's duty respecting faith as a *moral principle*. This one-sidedness has brought less honour to free grace than its advocates have intended, while it has left their opponents plenty of ground to stand on, premises from which no argument can fairly beat them. While men believe and know, from the evidence of reason, and from the testimony of Scripture, that it is man's moral duty to believe what is divinely revealed to be true, they will not be made to give up that point by being told, what is equally true in a higher sense, that saving faith is a supernatural principle, and is the gift of God. Those who substitute the moral duty principle of faith for the faith that is by the operation of the Spirit of God, err from truth. And those who hold the principle that saving faith is the gift of God, but at the same time, deny, or ignore the fact that it is man's moral duty to believe the truth, err from the truth too, though in a different way. None are Scriptural in their views of faith, but such as maintain that it is a moral obligation upon man to believe what is true, and that "faith unto salvation" is a spiritual principle, given to man from God. Trusting the address referred to will have God's blessing attending it for much good, I am, dear Sir, yours truly, T. COMBY. Radwell, Dec. 9th, 1861.

Please read this.—DEAR MR. EDITOR, The case of Jonathan Clark and his wife, (not John, as mentioned in your last VESSEL). I rejoiced to find in the last page of your VESSEL your kind report under the head of "Charity." I said, "Charity never faileth; for it dwelleth in Christ Jesus; was first manifested when he made coats of skin, and covered our nakedness." As you will like to know something more particular about Mr. Clark and his wife, I will just state, that for many years past they

carried on the business of tea dealer, in Fieldgate-street, Whitechapel. About two years since J. C. sprained a vein in his thigh, which disabled him, and brought on affliction and abject poverty. He is in his 67th year. He is a man of deep experience, having passed through much soul-trouble and deliverance; and for many years past brought, by the witness of the Spirit, to realize his interest in Christ, and to live in the spirit of adoption, which has greatly borne him up and supported him in his trials; his wife also is a fellow-heir of the grace of God. I called on them on Wednesday, the 4th inst., and found them in worse circumstances than the widow of Zarephath (see 1 Kings xvii. 12.) for they had dressed their last bit of meal, partaken of it, and left a portion for their son on his coming home at night, (he is fourteen years of age, earning 5s. per week,) so that they had neither food nor money. In the course of my travels I received 3s. 6d. for them, but for which timely help they had no prospect but starvation or the workhouse, which latter they dread, lest they should be separated, and they, like a certain woman (see 2 Kings iv. 13,) dwell among their own people. Your VESSEL had not carried them anything at that time. Having received from another brother 5s., I took it to them on the 10th inst. and found them overflowing with joy and praise to their heavenly Father, for his providential mercies; one brother had sent them 3s., another 2s. 6d., some fish, and a ticket for coals and bread. So you see your VESSEL was well laden that week. I wish some brother or sister would call and see them, and join in making their case better known, for they are the Lord's, and must be sustained. Sincerely thanking you, and other friends for their kindness on their behalf, I need not say be not weary in well doing. Yours in the Lord, W. LYNN. Their address is 3, Woodhouse-place, Stepney-green, N.E.

On the Sonship of Jesus Christ.—Those who deny the Eternal Sonship of Jesus Christ should be informed that the reading of the 18th verse of the 1st chapter of St. John's Gospel—"The only begotten God, who is in the bosom of the Father, he hath declared (him)," occurs in some of the most ancient and important manuscripts—"Only begotten God," in this verse is confessed to be quite as well supported as "only begotten Son," which is the reading in our authorised Bibles. Hoping you will insert this information in your January number, I am, dear Sir, your's faithfully in Christ, J. W.

Deaths.

Mr. WILLIAM FENNER, (son of the late Mr. and Mrs. Fenner, of Harbledown, near Canterbury) died recently at his residence near the Dover-road. For many years he followed hard after the Lord, and listened to his word. "Happy! Happy!" were nearly his last words. He was buried in Nunhead; has left a widow, and several children: one is a missionary to the Jews, a most devout young man; and others of the family are seeking the way of life.

On Sunday morning, Dec. 15th, 1861, Mrs. George Spooner, daughter of the late Mr. Burn, of Neckinger Road, whose widow still survives him, but having lost her sight, and being the subject of many spiritual conflicts, this sudden bereavement of her devoted daughter Kitty, is a severe stroke indeed. With many tears, the deceased cried unto God from her earliest years. In the end, although her afflictions were heavy, her Lord appeared; and in peace she left a sweet infant, a sorrowing husband, a distressed mother, and brothers and sisters in grief and anguish of spirit.

Mr. COMFORT.—On Lord's-day evening, December 22nd, 1861, Mr. Pells preached a funeral sermon in Soho Chapel, for the late venerable Mr. Comfort—so many years a deacon of the church under the pastoral care of Messrs. Coombe, Wyard, and Pells. We hope to furnish the memoir, &c., another month.

The Two Covenants.

By JOHN BROWN, A.M., OF CONLIG, NEWTOWNARDS, IRELAND.

MUCH is said in the Holy Scriptures concerning the two covenants, and one leading design of the apostle throughout the epistle to the Hebrews is to compare and contrast the one with the other, and then the superiority of the New Covenant over the old. "But, now," says he, "Christ hath obtained a more excellent ministry" than Moses; "by how much, also, he is the Mediator of a better covenant, which was established upon better promises." (Heb. viii. 6.) The new covenant is better than the old in respect of the superiority of its *Mediator*, of the *sacrifice* by which it is confirmed, and of the *promises* upon which it is established.

I. The new covenant is better than the old in respect of the superiority of its *Mediator*. Moses was the mediator of the old covenant, (Gal. iii. 19); but Jesus is the "Mediator of the New Covenant." (Heb. xii. 24.—1 Tim. ii. 5.) The mediation of Moses, though answerable to the old covenant, was essentially defective; but these defects have been perfectly supplied by the mediation of Christ.

1. Moses was a *mere man*: though he was well qualified for communicating with men, yet he was but ill adapted for communicating with God; but Christ, being both God and man, is equally qualified for transacting with both parties. The mediation of Christ is as much superior to that of Moses as the mediation of the son is to that of the servant. "Moses verily was faithful in all his house as a servant; but Christ as a *Son*."

II. Moses was a *sinner*, and stood as much in need of a mediator as any of the people for whom he officiated. If a number of persons be found guilty of transgressing the laws, and, consequently be involved in the same condemnation, and if one of themselves propose to intercede with his offended sovereign on behalf of the rest, how vain would be his attempt! Now, just such was the relation between Moses and the people of that covenant of which he was the mediator. They were sinners, and *Moses* was a sinner. They needed a mediator, and *Moses* also needed a mediator. But Christ is absolutely sinless, and, therefore, though the Sovereign of the universe could not forgive sinners for the sake of Moses, who was himself a sinner, yet He can forgive the guiltiest of the guilty, for the sake of His dear Son, who "did no sin, neither was guile found in His mouth." (Isaiah liii. 7.—Heb. vii. 25—27.)

III. The new covenant is better than the old in respect of the superiority of its *sacrifice* by which it is confirmed. In all ages, covenants between God and sinners have been confirmed by blood. Thus the covenant with Noah was confirmed. (Gen. viii. 20, 21; ix. 9—17.) Thus the Abrahamic covenant was confirmed. (Gen. xv.) Thus the Mosaic covenant was confirmed. (Exod. xxiv.) And thus the Christian covenant was confirmed—by the blood of the sin-atoning Lamb. (Matt. xxvi. 28; Heb. ix. 15—17.) But mark the difference between the blood of the old covenant and the blood of the new covenant in respect of value! The blood by which the old covenant was ratified was the blood of inferior animals, which could neither satisfy the justice of God nor cleanse the conscience of the sinner: "For it was not possible that the blood of bulls and of goats should take away sins." (Heb. x. 4.) But the blood by which the new covenant is ratified is the blood of Christ—the blood of "God manifest in the flesh," and is therefore possessed of infinite worth. Nothing less than an infinite sacrifice could be an atonement for an infinite evil. But in Christ we have a Divine sacrifice as well as a Divine Priest; and, therefore, His "blood cleanseth us from all sin." His blood is the sole ground on which sin ever has been or ever will be forgiven. It was by the blood of the *new* covenant, and not by the blood of the old, that the people of God, who lived under the former dispensation, were saved. Christ is therefore said to be the "Lamb slain from the foundation of the world." (Rev. xiii. 8.) "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of *sins that are past*," *i. e.*, sins committed under the former dispensation. (Rom. iii. 25.) Hence the apostle argues thus: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause He is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the *first* covenant, they who are called might receive the promise of eternal inheritance." (Heb. ix. 13—15.)

III. The new covenant is better than the old in respect of the superiority of its *better promises* upon

which it is established. These promises are recorded in Jer. xxxi. 31—34, and quoted by the apostle in the subsequent context: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 10—12.)

The first promise upon which the new covenant is established is contained in these words: "I will put my laws into their mind, and write them in their hearts." The laws of the old covenant were written on tables of stone. (Exod. xxxi. 18.) They were not written on the hearts of the people. But the laws of the new covenant "are written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." The principle of obedience is implanted in the hearts of all the people of the new covenant, and none ought to be acknowledged as belonging to it who disobey its laws, whether positive institutions or moral precepts. "Ye are my friends," says Christ, "if ye do whatsoever I command you." John xv. 14.)

The second new covenant promise is, "I will be to them a God, and they shall be to me a people." Jehovah was the God of the people of the old covenant *politically*, and they were *nationally* His people: but Jehovah is the God of the people of the new covenant *spiritually*, and they are His people by *regeneration and adoption*. In virtue of the relation between God and the people of the old covenant, they were blessed with many carnal blessings in earthly places: but in virtue of the relation between God and the people of the new covenant, they are "blessed with all spiritual blessings in heavenly places in Christ." The old covenant did not secure the permanency of the relation between God and the people: they continued not in God's covenant, and He regarded them not. (Heb. viii. 9.) But the new covenant secures the permanency of this relation. Jehovah not only promises that He will be their God, and that they shall be His people, but that He will not turn away from them on the one hand, and that they shall not depart from Him on the other. (Jer. xxxii. 40.)

The third of these "better promises" is, "They shall not teach every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least to the greatest." The old covenant did not secure the saving knowledge

of all who belonged to it: on the contrary, comparatively few of them knew the Lord. It included all the infant seed of Abraham, who knew not even their right hand from their left, and consequently could not know the character of Jehovah, as well as the mass of the people, who were ignorant of God, and of whom He complains that they were destroyed for lack of knowledge. (Hos. iv. 6.) But all who belong to the new covenant "know the Lord, from the least to the greatest;" or, in other words, from babes in Christ to those who are of mature age. These distinctions refer not to different degrees of bodily stature, but to different degrees of Christian knowledge. We have the fulfilment of this promise in 1 John, ii. 13, where the apostle assures us that the "little children," or "the least," "know the Father" as truly as the "fathers," or "the greatest." I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father."

The last of these "exceeding great and precious promises" is, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." "The sins and iniquities" of the people of the old covenant were brought into remembrance every year. The repetition of the sacrifice implied that former guilt was not forgiven: "for then would they not have ceased to be offered?—because that the worshippers once purged should have had no more conscience of sins." But Christ, "by one offering, hath perfected for ever them that are sanctified," and therefore "their sins and iniquities" are *forgotten*—blotted out as if they had never been. "I, even I, am He," saith the Lord, "that blot out thy transgressions for mine own sake, and will not remember thy sins." (Isaiah xliii. 25.) "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again; He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." (Micah vii. 18, 19.)

Conlig, Newtownards Ireland.
Dec. 12th, 1861.

I found it no easy thing to part with sin; and the impression on my spirit was that of my utter inability to put away sin. And I think I never had a more solid sense of the absolute need of Christ for sanctification. I saw it was as easy for a rock to raise itself, as for me to raise my heart from sin to holiness.—Boston.

“ E B E N E Z E R : ”

OR, STRONG DRINK FOR THE READY TO PERISH.

“Hitherto hath the Lord helped us.”

“Thus far, my God hath led me on,
And made his grace and mercy known.”

LET us, then, beloved, strike our glad harps afresh, and join the host of praising ones, for

“When Jesus is the theme,
Who can refuse to sing?”

Look, if but for one moment at the blessed ones, *us*. That poor struggling saint, who began last year with a “Who can tell?” whose way was dark, whose path was rough, has been helped here a little, and there a little, line after line has been added, precept after precept has been given, he can say, “Having obtained help of God, I continue until this day.” Another who has staggered beneath oppression’s heavy load, in whose case poverty and pain have combined to cast him down, has yet realized strength as his day, has been sustained by promise, and by power, until he too is able to say, “The Lord is good, a stronghold in time of trouble.” And yet another on whose heart the burden of sin lay heavily, in whose soul the law thundered loudly, before whose vision there seemed to be preparing the wrath inevitable, he having been led to Mount Zion unto Jesus the Mediator, and to the blood of sprinkling that speaketh better things than that of Abel, has been brought to rejoice that the blood of Jesus cleanseth from all sin. Trooping past us, there go warriors, wrestlers, wayfarers, and a host of troubled, tried, and tempted ones; we can catch but the refrain of their song. It is

“Who shall the Lord’s elect condemn,
We hope to live ever with Jesus the King.”

If we ask, wherefore do they still press on, the cry cometh back to us like a refreshing sea breeze on a sultry shore: “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.”

Who of us have not been helped? My brother in the ministry of the Gospel, hadst thou not been helped, there would have been no response in the souls of thy hearers, no sigh would have escaped thy brother’s lips, no sweet emotion would have trembled in thy hearer’s breast, no adhesive stroke of the hand would have been given thee, nor would that secret, solemn prayer have been offered for thee which God has treasured up, to be answered in thy further appearance in the arduous task of proclaiming Jesus, the only Saviour, and the best of friends. Ye officers of the Church of Christ, neither can ye say, we have not been helped. Remember ye not, that time, when grieved with

some brother, burdened with your office, and as if your destruction were sought, and would really be accomplished, the ministry was a dry breast, affording no consolation, that the Lord looked in upon you, and by his Spirit softly whispered, Greater is he that is in you than all who are against you? No, ye cannot forget, deeply engraved on your breast are the words, “JEHOVAH JIREH; in the Mount of the Lord it shall be seen.” Your brother relented, your burden was lightened, and the word of “his grace” became to you as an angel’s visit in the wilderness. You saw, you drank, and now reminded of this past lovingkindness, you say, “I will look backward, that I may be encouraged to go forward.” Amongst all the readers of the VESSEL, being lovers of Jesus, is there not one who remembers how near he stood to danger in the past, how inviting the temptation appeared, how secretly the sin might have been committed, how the devil, transformed into an angel of light, urged compliance, on the ground of its being “so needful,” and “so natural?” I ask you my brother, to make one step with me into the temple of truth, when casting your eyes upward, you may see written, the secret of your preservation, the secret of your present position, “*He lifteth up those that he bowed down.*” Is there yet another, whose path has been in deep waters? where deep called unto deep, where, indeed, there was no standing, whose history would read somewhat like this: “Ah, the Lord hath forgotten to be gracious; the Lord hath forsaken me. For some time past, there have been no glad seasons for me, no light in the candlestick, no liberty in the soul, no pouring out before the Lord, my religion has appeared to me a shade, my life a shadow, my walk a shame.” Let me stay thee with this cordial: “I will never, no never, no never, no never, no never forsake thee.” Out of these five negatives, “True as the Lord himself” (the holy and blessed Spirit), distilleth a Divine positive, a precious cordial, a strong consolation, and in “this golden cup” he puts the precious draught: “Had the Lord been pleased to kill thee he had not shewn thee these things.” (Judges xiii. 23.) Drink, then, O beloved, it is for those who are ready to perish that they may have a little reviving in the way, and say, hitherto hath the Lord helped us.

MACGREGOR.

(To be continued.)

CONVERSION TO GOD.

(Continued from page 272, vol. XVII.)

BELOVED IN THE LORD.—Grace and peace be multiplied unto you and all the people of God, of whom it may be said

"The vine and branches are but one,
In God the Father's sight;
He views his people in his Son,
With infinite delight."

The oneness of the church is beautifully expressed by Christ in John xvii. 21. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." And truly the desire of every heaven-born soul is thus expressed by the poet,

"Let names and sects and parties fall,
And Jesus Christ be all in all."

The divisions in the church shew our sinfulness, and weakness, for surely the watchword of hell is *divide*, but that of heaven *love and union*. In my last paper I spoke of love, power, and grace, reigning in our midst, as a church, at Southmolton; our deacon was sent to Plymouth and its neighbourhood to collect money for the building of a chapel, which was about the time, or a little after the rise of a new sect called Plymouth Brethren; about this time great worldliness was creeping into the churches, and especially those of the Baptist denomination; the good old paths of sound doctrine and spirituality of life and conversation was waning, and the grand distinguishing doctrines of grace expressed on the head of our annual association letter expunged altogether; and herein God was pleased to try the grace and patience of many churches by their seeing some of their best members quitting to join the ranks of this new party. At first I thought, surely they are the people the Lord has raised up to gather together his scattered ones. Amongst them were, and are to be found, Episcopalians, Independents, Baptists, Methodists, Quakers, and fragments from other sects and parties. The question naturally arises, wherein lies the difference between this new body and other professed Christians? As far as I can perceive the following are their distinguished tenets:—1st. The personal reign of Christ, and then the restoration of the Jews and their rebuilding the temple at Jerusalem. 2ndly. Their democratic form of Church government, commonly called "open ministry." Consequently, the setting aside of Bishops or Pastors and Deacons. 3rdly. Their mode of worship in addressing the Father through the Son and by the Spirit, and not rendering distinct homage to the Holy Ghost or praying to HIM, for his special operations.

I think we have it very clearly set forth, both in the Old and New Testaments, not only that the distinct Persons in the Godhead are revealed in the Scriptures as Father, Son, and Holy Ghost, but also that divine worship and adoration is addressed to each: for instance, Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ," (Eph. iii. 14.) Again, touching the Son, it is written "When he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him;" (Heb. i. 6,) and then the church in Rev. v. 12, exclaims, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Also the Holy Ghost is addressed in Song of Sol. iv. 16, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." Again, Ezekiel was commanded to prophesy to the wind, "Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live." (Ezek. xxxvii. 9.) In our baptism, which is a solemn act of worship, we are baptized in the name of the Father, the Son, and the Holy Ghost; this is a sacred acknowledgment of the Spirit. Paul says in writing to the Thessalonians, "the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. iii. 5.) Again, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will," (Heb. xiii. 20, 21,) and in Rev. i. 4, we read "Grace be unto you, and peace, from him which is, and which was, and which is to come;" and from the *seven spirits* which are before his throne; the very fact that the third Person in the glorious Trinity is God, as Peter said in addressing Ananias, "Thou hast not lied unto men, but unto God, (Acts v. 4,) when he was speaking of the Holy Ghost) shews that the Church in all ages has been scriptural, orthodox, and true, in rendering and giving, equal, distinct, and personal homage, worship and adoration, unto God the Father, God the Son, and God the Holy Ghost, without reserve, exclaiming "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Rev. iv. 8.) And although each Person dwells in the child of God, by faith, and in power, and our bodies are the temples and tabernacles, for the residence of each divine Person in the

Godhead, nevertheless, the true godly seed feel an internal evidence and witness that they are worshipping aright in ascribing equal glory, distinctly to each Person in the glorious God-head. The arguments used by "Brethren" for not worshipping the Blessed Spirit are two-fold. First, that he is not in heaven, secondly, that "he being in the church on earth, how," say they, "can we worship that which is *in us*?" As to the first point the Apostle John settles that, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, (1 John v. 7.) And as to the second, the person of the Holy Ghost is quite distinct from His official power and grace in the hearts of the children of God. These words of Christ are solemn, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," (Matt. xii. 32.) We are, therefore, as his people to avoid carnal reasoning on so sublime a subject "and receive by faith, with meekness, the engrafted word," without speculation, as little children adoring at the foot of revelation the glorious mystery of *God*, and of the *Father*, and of *Christ*. I must confess I was painfully surprised to hear one of the ministering brethren *publicly* declare that he could not sing

"Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

and

"Come Holy Spirit heavenly Dove,
With Thy all-quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

and

"Come, Holy Spirit, come;
Let thy bright beams arise,
Dispel the darkness from our minds
And open all our eyes."

and

"Dear Spirit of the living God
Thee we address through Jesus' blood;
Come in Thy light, and life, and love,
And make our souls to mount above."

"If the foundations be destroyed, what can the righteous do?" (Psm. xi. 3.) For my part, the nearer I approach the realms of the blest, and the more I read my Bible, the more deeply I am convinced that it is the highest privilege of a child of God to enjoy *personal* and delightful communion with each Person in the adorable One Jehovah. I will close my remarks on this subject by saying with Paul, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.

"Dearest fellowship, how sweet
With God the sacred Three!
But if imperfect grace be bliss
What then must glory be!

"Here fix, my roving heart!
Here wait, my warmest love!
Till the communion be complete
In nobler scenes above!

I found the effect and result of my good brother the deacon's having embraced the new creed, to be that those who, like the Galatians, "if it had been possible, would have plucked out their own eyes, and have given them to me;" now began to treat my ministry with coldness and indifference, having a strange notion that the gospel was not for them, but for the world. Living twelve miles from them, I found the tide setting in so strong, that the most God-glorifying way was to resign my pastorate. I felt my call and way distinct and clear in going to South Molton, and equally so in leaving it; having to praise and bless the Lord that many precious jewels will adorn Immanuel's crown through my humble instrumentality, and my secret joy lies in the anticipation of hearing my blessed and adorable Master say, by and by, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Lord bless the seed royal, so prays your loving brother in Gospel bonds,
CHARLES ALEXANDER.

EFFECTUAL PRAYER,

BY MR. E. LEACH, OF NORTHAMPTON.

"For everyone that asketh receiveth."—Matt. vii. 8.

THERE is much that is beautiful and wonderful in the consideration of the excellency of prayer. It is a worship which God requires of us; and those who have experienced most of "the plague of their own hearts" will best prize the worth of this privilege. It is a privilege; and considering the perfections of God, his omnipotence, omniscience, his dignity, majesty, wisdom, and glory, it is, indeed, surprising that he should condescend to invite heavily-laden souls to cast their burdens upon him; that he should, in the infinitude of his amazing love, bow down his ear to listen to the broken groans, silent, inward sighs, the tears, distresses, fears, and desires of his creatures. Yet as though anticipating those objections of the burdened to "come boldly to the Throne of Grace," he seems to regard them as absolute reasons why they should come. "Bring words and come unto me." "For ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The delineation of prayer by Montgomery cannot be equalled.

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of the eye,
When none but God is near."

It is an earnest, fervent expression of want. He who is taught of God knows his weakness, and deprecates it, but cries to God for strength—strength to battle through the apparently invulnerable strongholds of sin and Satan—strength to preserve from the varied temptations of a beguiling world—strength to keep him from falling—strength to lead him away from the cobweb-meshes of unbelief, and strength to prevail against the upraising inward corruptions which seem to overthrow his spiritual peace, and the earnest is given to the Christian, for in all these things shall we conquer, “through him that loved us.” Mark that—“through him!” Blessed be God it is “through him;” and that it is not of ourselves, for the rottenness of human strength is always apparent when deprived of the unction of the Spirit, and prayers become lifeless and cold when the heart is not under the beaming influences of the Spirit.

Prayer is an expression of the desires of the soul; it is like the debtor who, feeling the impossibility of shortening the duration of his punishment, appeals to the mercy of

the Monarch to free him from the shackles with which justice has fettered him. Reduced to the last farthing, he pleads poverty, and this is the plea that always prevails with God, for “Blessed are the poor in spirit.” But as Hart so well expresses it—

“While we can call one mite our own,
We have have no full discharge.”

It is an acknowledgment of dependence upon God for every good gift of Providence, every comfort and luxury which he has so bountifully bestowed upon us. Humility is a characteristic of true prayer. It argues,

“What better can we do than prostrate fall
Before Him reverent, and there confess
Humbly our faults, and pardon beg with tears,
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign’d, and humiliation meek?”

MILTON.

“God resisteth the proud, but giveth grace to the humble.” If asked to define prayer, I should call it the ascent of the human heart to God—the ascent of the heart with all its wants, with all its sins, with all its misery.

“HE IS FAITHFUL AND JUST.”

DEARLY BELOVED BROTHER, ISAAC DIXON,—I will not say, expressly in answer to *your* prayers, I have thus far been supported; but I have so much confidence in the purity of your sympathy, and in the perseverance of your petitions, that I silently and solemnly realized strength in the fact declared by you, that from early in the morning until late in the afternoon of that eventful day, you were pleading for me at the throne of grace. How the delivering hand of the Lord appeared, I do hope, will one day be fully declared; but while Satan is roaring, and professors are busy in scandalising, silence on that side of the question becomes me. Of His manifested goodness and mercy, I am compelled to say a few words. This morning, that one verse rolled over my mind,—

“By prayer let me wrestle,
And He will perform,
With Christ in the vessel,
I smile at the storm.”

I said, “I have never been able to smile at the storm yet.” “Because,” said one, “you have never yet seen CHRIST in the vessel.” “No,” was the reply. But was that true? I hope not. I will mention one or two things which lead me to hope Christ has been in the vessel. One night, very recently, there was an awful storm in my soul. The blackest and the basest things had been said. Most terrible were the conflicts in my

mind, and to seal my doom as certain for destruction, Jude’s words came to my mind,—“They have gone in the way of Cain, —ran greedily after the error of Balaam for reward, AND PERISHED IN THE GAINSAYING OF CORE.” Hardness, darkness, and a dreadful giving up of everything like hope followed. But, after this, as I rolled over and over in indescribable sorrow, that hymn I have so often helped to sing came line by line so softly,—

“Grace, ’tis a charming sound,
Harmonious to mine ear;
Heaven, with the echo shall resound,
And all the earth shall hear.”

I seemed to catch the gentle voice within. Ezekiel says,—“I heard the man speaking to me out of the house; and the man stood by me.” So it appeared. Again,—

“Grace first contrived the way,
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.”

A stronger note then came, and I did not feel fearful to receive it; for, although I had lost the spirit of adoption, and all *sense* of my interest in Christ was fled, still I was helped to say,—

“Grace first inscribed my name,
In God’s eternal book;
’Twas grace which gave me to the Lamb,
Who all my sorrows took.”

But what evidence had I? If Grace had done this for me *before* time, what had grace

done in me in time? The answer followed,—

"Grace led my roving feet,
To tread the heavenly road;
And fresh supplies each hour I meet,
While pressing on to God."

If I dared to deny this verse, it would be fearful indeed; but I dare not; but rather say, Amen. And, further still, the words would come,—

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

Then faith stretched her wings a little, and finished the hymn,—

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

It was the Lord's-day morning, before daylight appeared, that I had the gentle breathing in of something good, as described above. But I hesitated as to how far it was either possible or practicable for me to go and preach to the people that day. But my help-mate said,—“Oh! try and go, and speak a few words.” I arose, took up the Bible, and at once these words met my eye, (1 Sam. xxvi. 24):—“*And let Him deliver me out of all tribulation.*” Most remarkable words at such a time. “Behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let Him deliver me out of all tribulation.” My loins were girt about with truth; and, truly, I found it good to be in the work; and, in the evening, Jeremiah's words came to my help,—“Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.” Speaking of the context,—“A glorious high throne from the beginning is the place of our sanctuary.”—I felt so free that a suspicion came,—“Yours is only like Balaam's religion,” and in a low dungeon I sunk again. A day or two after this, I was visiting some sick people. I saw five in one day, and as I was walking from the last sick chamber to the place where I was engaged to preach (I would be glad fully to be able to say), the Lord gave me these words: “If we confess our sins, He is FAITHFUL and just to forgive us our sins, and to cleanse us from all unrighteousness.” I said, here are negative and positive marks of the Lord's people. They do not say that they have no sin—not they, indeed; they are not deceived in themselves as regards their sinnership. The Spirit of God has quickened, convicted, and enlightened them; and they know, and, before God, confess sin; and the truth dwelleth in them: but the declaration was powerful,—“He is FAITHFUL to all His promises.” Jeremiah has many like that one in chapter xxxiv. 34:—“I will forgive their iniquity; and I will remember their sin no more.” These promises are made to the

penitent praying people of God, and unto these promises most faithful He will be. But John says,—“He is just as well as faithful.” The prophet Isaiah says,—“All we, like sheep, have gone astray. We have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.” Consequently, “it pleased the Lord to bruise Him. He hath put Him to grief. He was oppressed, afflicted, wounded, and bruised. For the transgressions of all God's chosen, called, and praying people was He stricken. Yea, He was cut off out of the land of the living.” But He arose, and lives, and pleads His people's cause above. If a poor sinner comes, pleading only the merits of a Saviour's sacrifice and intercession, God is faithful and just to pardon and to purify that poor guilty penitent, and heaven itself shall hear him sing,—“Crown Him Lord of all.”

THE HAPPY SEA CAPTAIN.

[A Christian citizen—residing in the heart of the metropolis—has kindly furnished the following:—Ed.]

“Cast thy bread upon the waters; it shall be found after many days.”

“SOME two or three years since, the following interesting incident occurred on board a London steamer, then on the eve of departure for Rotterdam:—It was a busy scene, passengers hurrying on board, followed by heavily-laden porters; booking-clerks taking fares; stewards endeavouring to satisfy everybody; and, of course, failing in the attempt; sailors pulling and hauling, letting go here, making fast there; steam rushing from out the steam pipe with a hoarse shriek.

“The pilot on the bridge, eager to start, begins to issue orders. The warning bell rings, at the sound of which, some dogs that are chained up beneath the bridge, set up a dismal howl. It is indeed a very Babel of sounds. At last the word is given, loud cries of ‘any one for the shore’—causes, porters, clerks, and passengers' friends to rush quickly across the gangway, which is immediately withdrawn. Warps are cast off, and hauled in. The pilot cries, ‘Go on;’ and in a few minutes after leaving the wharf, comparative quiet reigns on board.

“The captain—who does not take charge until after passing Gravesend—now proceeds to collect tickets, etc. He has but just finished that duty, when a passenger addresses him with that enquiry, so frequently made on ship-board: ‘What sort of a passage do you think we shall have, Captain?’ ‘A very fine one, by the look of the sky. But, sir, may we not safely leave that to Him who holdeth the winds in his fist, and the waters

in the hollow of his hand?' 'True, true, Captain,' answered the gentleman; 'and that is very sublime language. It reminds me of a circumstance that once occurred to me, a considerable time ago, on the passage from Hamburg. It was blowing very hard at the time, and I was unused to the sea. Addressing myself to a sailor who was walking the deck, I asked if it was likely to get much worse, and whether there was any danger? "Ah, sir," he replied, "don't be frightened; for as a father pitieth his children, so the Lord pitieth them that fear him."

"Simple, but earnest, were the words of encouragement which the sailor added for my comfort; but I do not remember other than the text." 'Should you remember that sailor?' enquired the Captain, who had listened with much interest. 'Oh, no; that is scarcely possible, for it was sixteen years ago.' 'Quite correct, sir; and I do not wonder at your forgetfulness; but I am that sailor.'

"How great was the passenger's astonishment and delight, at hearing this, we need not say. 'Oh, Captain, those words of yours

sank deeply into my heart. At that time my mind was filled with doubts and misgivings. The faith of my people—for I am a Jew—had begun to be insufficient to satisfy the cravings of my soul. Your words turned the whole current of my thoughts; and from that time, a new light, as it were, seemed to shine into my heart. Ere long I became a converted Jew, and I am now a minister of the Gospel, and a missionary of the word amongst my unenlightened brethren.' 'I am, indeed, delighted,' said the Captain, 'to learn all this. How strange it is that we should meet on shipboard after such a length of time. I had almost forgotten the circumstance until you recalled it clearly to my mind. But you see, sir, how truly is that Scripture exemplified, which says, Cast thy bread upon the waters, for thou shalt find it after many days.'

"This sailor is now a captain of a steamer to Edinburgh, and preaches Christ to his passengers on a Lord's day, when out at sea. A Church of England minister was lately so edified, that he made the Captain a present of a handsome Bible, tracts, and other books."

Sermons Preached for the Late Prince Consort.

HIS LIFE, DEATH, &c.

A COMPANY of godly men were assembled together, one evening, recently: their conversation turned upon the great affliction which had befallen our Queen, our nation, and the Royal Family. One of the company—an aged and intelligent minister—said: "I believe our Queen is a gracious woman." Another spoke of a letter written by her Majesty, in which she expresses her belief, "that much of the support she has realised has been in answer to the prayers of the Lord's people." The hopeful evidences of the grace of God being possessed by both the Royal Queen and her beloved Consort, are subjects of the heaviest and holiest importance to us as a nation—to us as individuals. The Prince has left behind him a family which will, doubtless, sway the sceptre of this kingdom for many generations yet to come; and if we can prove that those children have been trained under the influences of the pure word of God—if this heavy affliction be sanctified to the heart of the Royal widow; and if from that broken, sighing heart, believing prayers ascend unto the mercy-seat—unto the Great High Priest of our profession—who can estimate the happy results descending to this already highly favoured (though, in many things, sinful) nation? We have been exercised with a peculiar interest in searching after all

that can be found touching the *reality* of the late Prince's faith; and desire to furnish, in this year's volume of the *EARTHEN VESSEL*, all that can be valuable connected with a mortal life productive of so much benefit to the country at large. A writer on the subject says:—

"There are other sources of consolation which cannot fail to sustain, and to solace the Queen in this season of overwhelming affliction, more and better than even a nation's sympathy. She has the higher and holier consolation, in the presence of the appalling calamity with which it has pleased Providence to visit her, of knowing that for a considerable time before he was visited with that sickness which proved unto death, the Prince Consort's mind had been much occupied with the momentous interests of that eternal world into which he has been so suddenly ushered. We furnished our readers with a striking proof of this in the fact that six or seven weeks ago he was so struck with a sermon preached by the Rev. Mr. Stuart, of Edinburgh, in the church of the parish in which Balmoral is situated, as to send a message to the preacher for a sight of the manuscript, and that when he perused the sermon in manuscript, and was as much impressed with its merits when read as when

he heard it preached, he requested, in the Queen's name and his own, that it might be published. It has been so. The text of the preacher was, as we yesterday mentioned, one of the most solemn in the Bible. It was, "Prepare to meet thy God." And the discourse is described as being singularly solemn and searching.

"But it is our pleasing duty to record another, and yet more striking fact which conducts to the same conclusion. And in recording this fact, let us preface our statement by saying that we do not give it on any uncertain authority. It comes to us from a source whose authenticity is placed beyond all doubt. The gratifying fact is that of the Prince Consort having—not once or twice merely, but often—repeated when on his dying bed, one of the best and most beautiful hymns to be met with. The hymn, written by Toplady, is the well-known one, which begins with the lines:—

"Rock of Ages, cleft for me,
Let me hide myself in thee.
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and power."

"As a further proof of the decidedly religious turn which the Prince's mind had happily taken of late, we refer, with pleasure, to the fact, that at the funeral ceremony, the Dean of Windsor read the following German chorale, which was stated to be a favourite sacred composition of the late Prince:—

"I shall not in the grave remain,
Since Thou death's bonds hast sever'd;
I hope with Thee to rise again,
From fear of death deliver'd
I'll come to Thee, where'er Thou art,
Live with Thee, from Thee never part;
Therefore to die is rapture."

"And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Slumber that knows no ending,
Till Jesus Christ, God's only Son,
Opens the gates of bliss—lead's on
To heaven, to life eternal!"

"We can further state, from the best authority, that for some time past, the late Prince Consort had expressed, with a special emphasis, his approval of evangelical preaching in its most experimental and searching forms.

"At what particular time, or under what particular circumstances, the religious views of the Prince had taken this more decided turn, we are not in a position to say. But it is not improbable that the very decided religious change which the mind of the Princess Royal underwent very shortly before her marriage, may have largely contributed to it. This change of mind on the part of the Princess Royal, was the result of reading a small work by the late Rev. Adolphe Monod, of Paris; and the change so produced was so decided, as to be observable by all

around her. What her religious views were after the happy transformation had taken place, may be inferred from the fact, that during the last time she was at Balmoral, just before her marriage, she devoted several hours every day to visiting the sick and the dying among the poor of the neighbourhood, and in distributing tracts of a most practical and evangelical character."

The best of preachers—the most gifted writers—the highly talented lecturers—have all come forth in strains and sentiments truly edifying on this calamitous event. One continuous stream of natural, mental, ministerial, and literary grief has been passing through the whole of the United Kingdom: it has solemnized the people. The Almighty intended it to answer some important ends: to awaken a slumbering nation—to bring the people to consider their latter end—to gather the saints around the mercy-seat—and to sound aloud (in most solemn strains) from ten thousand times ten thousand pulpits: "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

Before us are found books and sermons, &c., on the life and death of Albert, the Prince. They are worthy of the Christian's perusal; and we purpose slightly to call attention to them.

The first in our heap is entitled, "*God's Voice from Windsor Castle*." A sermon by Charles Gordelier. (One-penny.) Mr. Gordelier's discourse is full of sentiment, closing with many practical lessons, and would be useful to carry into all the houses in the kingdom where death has entered; its tone being so fully suited to instruct and benefit the mourner's heart and mind.

Newman Hall, in his "*Death in the Palace*," has taken a comprehensive view of the whole course pursued by the Prince since he became the husband of our Royal Queen, and indulges the hope that his spirit is with those who die in the Lord. We have nine sermons by clergymen of the Church of England, on this painful event; but passing them for the present, we come to

MR. JAMES WELLS'S ADDRESS.

And no man has, in few words, spoken more highly of the departed Prince than Mr. Wells has done. He says: "*I suppose a more excellent man could hardly be found.*" Then reviewing his life in a scientific, domestic, and outwardly religious point of view; and in testifying to the exceedingly benevolent heart and charitable hand of the Prince, he certainly justifies the high eulogium with which he opens his address respecting him; and comes, at length, to his death, on which the following observations are made:—

"I do not look upon his death as a judg-

ment, any more than every man's death is a judgment; for 'it is appointed unto all men once to die.' It has not been his lot to live to the natural, or what we call the usual age of man, laid down as threescore years and ten; but I do not look at his death as a judgment, nor do I look at his death as a chastisement. I look at his death as a part of God's counsel, as God's appointment, for we die by Divine appointment. That is how I look at his death. And as to the fanatical notion that some of the Puseyites have started, that it is a judgment for national sins, it is too contemptible to be listened to for one moment. It is a display of the counsel, and sovereignty, and pleasure of God; and under our present impression, we are apt almost to indulge in a kind of foreboding that something dreadful will come upon us. This is, no doubt, wrong; a few weeks will enable us to surmount that, and to remember, though the Prince is gone, yet the Prince of Peace, the Prince of Kings, is not gone; and though we are undergoing this calamity, and recognise it as a calamity, still the Lord liveth, and the Lord reigneth, and he who can raise up one can also raise up another. Now, as I have said, I will not enlarge upon this matter.

"There is another point I will just name, and that is this,—we have not been able to get at anything yet as to whether the Prince had in his own soul any real, personal conviction of his lost condition—I am inclined to hope that he had, and whether he had in his soul any real living, sighing personally after God's mercy,—I am inclined to hope that he had; and whether he knew anything of realising peace with God or not. Whether he did realise these vitalities, and had this vital godliness in him, I have no means of knowing. I do hope, as there were some in the Royal household, or rather are, that do know the truth savingly, and that have had opportunities of hearing him in family prayer, and opportunities of conversing with him, perhaps some of those persons, by-and-bye, will give us the benefit of their knowledge; and we should all be very glad if any one in the Royal household that knows the truth—that is to say, one who is born of God, and that knows what vital godliness is—could come forward and give a testimony to that effect—that the late Prince was one, though in his high station he could not, perhaps, make much open demonstration of it, yet he was one that knew, and saw, and felt that he was a sinner, and that he had no hope for eternity but the infinitely precious blood of the Lamb, and that by that hope he was sustained, and in that hope he died. I am sure we should all rejoice in the revelation of such a testimony, or such mercy, as this."

THE

Student's Saturday Night.

"Let him that is taught in the word, communicate unto him that teacheth in all good things."—GAL. vi. 6.

"I went up by revelation, and communicated unto them the Gospel which I preach among the Gentiles."—GAL. ii. 2.

"Peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee."—1 CHRO. xii. 18.

We would make *The Student's Saturday Night* a permanent part of our monthly, if time and material would enable. If that cannot be, now and then, a few thoughts may be useful.

One Saturday evening, a metropolitan Baptist minister entered the chamber of an aged and afflicted saint. "I did not expect to see you this evening, dear Sir; I thought you were busy preparing for the morrow."—"Oh!" said he, "all is packed up and ready."

What ease a minister must feel who can thus fully prepare for the morrow's work! Of course, every stated and sufficiently paid minister must aim at this; but all cannot do it.

There is a spot in our mind's eye—a little shop in a country village. There sits a lamb-like preacher of Christ's Gospel, all the week working hard making and mending shoes for his neighbours. He has to preach three sermons on the Sunday. We know the Lord can give them to him in the very hour; but how often is he deeply tried because he cannot get a subject—a thought—nor one ray of light. There are hundreds of excellent men in this kingdom, and in the colonies, in America, and in different parts of the world, who labour hard for the bread that perisheth from Monday morning until Saturday evening; and on Sunday, off early to preach the Gospel to some dear souls, who either cannot, or *do not*, pay a minister to live among them, and to preach the Gospel to them. If the Lord would make us instrumental in just leading their minds to such portions of the word as the Holy Spirit might open, and bless to their souls—and, through them, to the souls of thousands,—how it would rejoice our heart. Here is a practical text to begin with. Will any of our brethren beat out its meaning, by meditation, and preaching? It fastened upon our mind the other evening, just before preaching, and threw itself open in the order given.—ED.

"Brethren, be not children in understanding: howbeit in malice be ye children; but in understanding be men."—[Perfect, or of a ripe age.]—1 COR. xiv. 20.

There are three things in this chapter the Apostle converseth on, and he uses three

modes of action:—I. CHARITY.—Follow after that. To burn with love to God, Christ, the Holy Spirit, the Gospel, the saints, and to all holy and evangelical service. Follow hard after that:—2. SPIRITUAL GIFTS—*desire* them. To meditate, to pray, to converse, to be useful in every way; these things are to be desired. But, 3rdly, rather than ye may *profess*,—that is, preaching, by interpreting and opening the mind of God, as revealed in the scriptures of truth. The gift of tongues may be ornamental; but the anointing power of God in the soul, to open up the mysteries and mercies of the kingdom of heaven, may be a blessing most essential, and eternal, too. We say, it is better to be a good expounder of God's truth than a grand orator of tongues and intellectual talent. The latter is of much use; but the former is indispensable.

I. Consider the persons addressed,—“Brethren.” This word is expressive of the real character of the spiritual election of grace: they are *brethren*—that is, there is within them a four-fold UNITY: a unity of nature, of relationship, of interest, and of privilege.

In the Christian brotherhood, there is a unity of nature. I speak not of their fallen, but of their new nature: this is called “the Divine nature.” Peter says, by the great and precious promises, the saints are made partakers of the Divine nature. “Not the essence; but the qualities and influences of the blessed Spirit.” “God is love.” Love is expressive of an affection for some special object. CHRIST and the Church are specially the object of Jehovah's love. So, in the saints, there is a real principle of love to the person, kingdom, and Gospel, and work of the Lord Christ. Nothing is more certain than the truth in Solomon's Song, i. 2,—“Thy name is as ointment poured forth,—THEREFORE do the virgins LOVE THEE.” By the Holy Spirit, sometimes through the ministry of the word, the name, the person, the grace of Christ is opened, poured out into the hearts of redeemed sinners: they are justified, sanctified, pardoned, and highly favoured: they are both holy and happy IN CHRIST, and whenever HE is seen, there goeth forth their love toward Him. These are brethren.

There is POWER in God's nature; and there is power, too, in all the regenerated. There is sometimes great power in the applications of the word to them: at other times, great power in prayer to God within them: power to resist temptation, goes forth from the grace of Christ as given to them; and power to wait and to suffer for the Lord to accomplish all his will concerning them. These are brethren.

Among them, there is a unity of relationship. “When ye pray, say our Fa-

ther.” A covenant God is the one ever-loving Father of all the chosen seed. Jesus is their living Head and elder Brother. The same Holy Comforter is given to all; and they are bound together in bonds of life, truth, and fellowship, which will be strong and complete in the brighter world to come. There is also a unity of interest. The exaltation of Christ, the extension of His kingdom, the publication of His Gospel, the preservation of our souls unto life eternal; these are the objects in which the brethren are all deeply sympathisers and interested. Unity of privilege is found with them as well. To have Christ revealed in them, to draw near to God, through Him, to be pardoned by Him, to have fellowship with Him, to anticipate an endless eternity in pleasure and praise, are privileges secured unto all who know and love the LORD. They are brethren.

II. To them comes the two-fold exhortation,—“In malice, be ye children.” Soon turn from that. In all your angry passions, let there be no continuance—no determination to pursue; but in UNDERSTANDING MEN. To know the love of God in the heart; to realize all the merits of the dear Redeemer's life, death, resurrection, and intercession; and, by the Spirit's teaching, to be so rooted and grounded in Gospel knowledge as to abide there for ever: to stand fast in the truth, and for the TRUTH to live powerfully in you: let these precious mercies be sought for at the throne, in the word, under the ministry, and in fellowship with those who live and walk with God. So shall ye be men; that is, as the word implies,—strong, lively, useful, decided creatures for a Triune God, and for all that is good.

A REMARKABLE

PRAYER OF A LITTLE BOY,

THE LATE ORWELL PEACOCKE BAILEY,
OF BURNHAM, ESSEX.

DEAR SIR,—Having taken the VESSEL for several years, I have often been refreshed with its contents; and thinking a few particulars of the life and happy death of my wife's nephew, ORWELL PEACOCKE BAILEY, might be a comfort to some poor tried and afflicted child of God, I send the following:—He was born at Burnham, Essex, July 10th, 1842. His parents left and removed to Ipswich at Christmas in the same year. He returned to Burnham in 1847, and continued with his aunt and uncle until he was bound apprentice to a carpenter and builder. In his early life, he was privileged to hear the truth preached, and early indicated that he had an ear to hear what the minister said; for we well recollect at one time, when he was under ten years of age, the minister

quoted Rev. ii. 17, and of his own accord he found a white stone, and when he saw the preacher, he asked him if he broke the stone should he find his name recorded in it; also, the 16th hymn, in Kent's, was a very great favourite with him. Early as he grew up, he followed some of the pleasures of this world; but not to that extent as some others of his age. After leaving school, in 1857, he was taken ill with what may be truly said to have been his death-illness, that flattering complaint a decline. He went to Ipswich for change of air; got better; then ill again, and so on. After he left us to learn his trade, we found a prayer that he wrote in a pocket-book of his aunt's, dated June, 1857:—"Lord, a weak and sinful creature I am. I am not worthy of such love that thou hast bestowed upon me. O dear Lord, guide me in that narrow gate where I may be saved: not that broad gate that leads to destruction. O Lord, put me upon a rock where I may be saved. O Lord, let me know where I am going to before I go out of time. O, let me go as a lamb to its fold; let me be separated from the goats. I hope I shall be able to say before I go out of this world of wickedness and sorrow,—My Lord, my God, my all. Lord have mercy upon me, a weak sinner, and guide me through this world of trouble, and when I die, I hope the Lord will gather me as one of the lambs of his fold."

In November, 1857, he went to Maldon, and attended Mr. Bugg's ministry generally; but, being a descendant of fallen Adam, he was forced by his companions and his own will to take what the world calls pleasure on the Sabbath-day. He has confessed to his aunt the many resolutions he made that this should be the last time; but he found out, to his sorrow, unless he was kept, he could not guide his own footsteps, much less direct his thoughts. Once he went to the Independents in the evening, when the 110th Hymn, 2nd Book (Watts's), was sung. It struck him with such power that it did not leave him for some time afterwards. Thus he went on in this life by coming home to us every three or four months ill, and every time getting weaker and weaker. I met him at Bishopsgate station on the 26th Feb., 1860, by appointment, to see his sister, who was filling a situation in London, and on Monday, we went to Mr. Congreve's, at Peckham, who pronounced his lungs decaying. He had his medicine, and paid another visit to him on the 7th of April, and after that he appeared to be going very gradually the way of all flesh. About July, he drove his aunt to Tillingham, to hear Mr. Wesley, when the hymn beginning, "Jesus, lover of my soul," was sung. It riveted his attention, and seemed to afford comfort to his mind. He went to Southminster at times;

but, the cause being young, and a poor man not appearing to suit the head of the place, was refused to preach. Consequently, as he had expressed himself, he had never heard any one he liked so well, as he seemed to enter into his feelings. It will now bring us down to the last six weeks of his life, when his aunt noticed a marked difference in his manner to her. He appeared very restless about soul matters; for he appeared to feel himself that his time was drawing to a close. He wanted to find a passage of Scripture, and the writer had to refer to a small concordance, and the eagerness he displayed to know the use of it I never shall forget; and, after showing him one or two passages, it seemed as if he had been used to it a long time. After which, it and the best of books, the Bible, were his chief study as long as his eyesight would allow him. He got so weak, and his nerves so shattered, he could not read, and sometimes could not think. He had two kind friends in Mr. Mayall, the poor man mentioned before, and Mr. G. Hurrell, of Burnham, came to see and lead him as far as man can the way to Zion. He said he liked to hear them; but he had nothing to talk about. But as he got worse, he said he should like Mr. Hurrell to come. It was a pleasure to see the attention he paid to prayer offered on his account. He used to say, "Come close, so that I may hear." One time, after the writer had been reading to him, and he getting into bed, I said, "You see that the woman we had been reading about in the New Testament knew her sins were forgiven." He asked, with such a look, "Must they know their sins are forgiven them?" I told him that I believed no one went to heaven without it. He seemed to feel it very much, and I wished that it had not been said. But it appeared to make him anxious about his immortal soul; for, on the 4th of March, 1861, he said to his aunt, "Come here, dear aunt, how do you think I am this morning?" I said "Very weak." "Yes," he said, "I know it. Do you think it will be long before I go? I long to see my Saviour face to face." I said to him, "I trust you will be able to pray, and have your desire granted."

March 5th, he called me near him, and said, "I have had a nice night. I prayed to the Lord to apply a portion of his dear word to settle it with me. I had faith given me to believe the precious words come from the Lord,—'Go in peace: your sins are all forgiven;' and then I wished and longed to be with Jesus, and said, 'Come, Lord Jesus,—come quickly.'" He said, he "had done with all things here below, and was comfortable. I would give up ten thousand worlds, if mine, to stand before the bar of God without a blemish." His aunt had been a very great deal of trouble to him, as he

always wished to take her with him. "I want and long to see and join the heavenly throng." On the same day, he said to his uncle, "*He is precious.*" He was evidently taken with death on Sunday, and lasted till the closing scene on Thursday. After an early tea, he was taken with what we thought was death; but, after about two hours' intense suffering, during which time he seemed to rejoice in the prospect of dying, he exclaimed, among many more such passages, "Praise the Lord, O my soul, and all that is within me, bless and praise his holy name. In my Father's house are many mansions," &c.—"Come, O Lord, come quickly; the great I Am! O glory! O may the Lord come and dwell with me; it is for ever and ever!"

He recovered, and said to the writer, "How mysterious are his ways!—they are past finding out." I said, thinking he alluded to soul matters, "I was in hopes that he had found the path that leads to life." He said, "Not that; but see how bad I have been, and now how nicely I am: they are past finding out." After which, he said, sitting up in bed, "I see my Jesus," &c. To his grandfather, he said, in taking his farewell, "May the word of the Lord dwell in us richly." About twelve o'clock he partook of a cup of coffee, &c., and wanted to be put to bed in haste, when he hardly laid down before he drew up his legs and said, "O RECEIVE ME!" and time with him was no more; for he died without a struggle or a groan. D. G.

Burnham, Essex.

Obituary.

THE LATE MRS. BLAKE, OF GRAVESEND.

DEAR MR. EDITOR,—By request of my brethren, and many friends who worship a Triune Jehovah at Zoar chapel, Gravesend, I send a brief account of the death of our much-lamented sister, Mrs. Blake, which took place on Friday, January 3rd, 1862, who, after spending a life of great usefulness in the church militant, has been called to join the church triumphant, where she beholds Him face to face who was the joy and rejoicing of her heart while here below. Our departed sister, by her oft-repeated statements, was called by Divine grace, at the early age of fifteen years; and was led to hear that gracious man of God, Mr. JOHN STEVENS, by whom she was baptized fifty years ago; and that happy time has often been referred to as one of the Hill Mizars, where the dear Lord watered her soul with his Divine blessing; and during this time, she was often privileged to hear the word from many of those valiant men in Israel,

such as Dr. Hawker, Latchford, and many others. About thirty-two years since, she removed her membership to Mount Zion, Dorset-square, where she heard Mr. Foreman with rejoicing; and when that church was comparatively in its infancy, and only consisted of about forty members (according to Mr. Foreman's own statement when officiating at her funeral), her usefulness was very great. She was afterwards removed in providence to many other places in the Lord's Vineyard; and, last of all, she became united to the church at Gravesend; and the writer of this sketch weeps while he reflects on the good advice, and very many kind favours he had received from her, which time will never erase from the memory. Oh, sir, we have one of our pillars removed from the church at Gravesend. Her heart was wholly set upon the welfare of Zion: wherever she went, she often said,

"There my best friends, my kindred dwell,
There God my Saviour reigns."

No one loved to hear Christ exalted, and sinners laid low, more than our sister did, and on such food her soul has often fed, and her countenance always expressed her feelings under the word. We, as a church, have known something of her usefulness since we have been without an under shepherd; and those servants of the Lord who have visited us will, I know, approve of these statements made concerning her.

The year 1861 was in reality a happy year with her. She often expressed her enjoyment of the Lord's presence. Jesus, her dear Lord, as she often said, was more than ever precious; and little Zoar was indeed often made a Bethel to her soul. The last time the writer of this sketch saw her was at a prayer-meeting, at the Town Hall, at the time of the funeral of the Prince Consort, which was the last time she met with God's saints in this world, and that was a mournful and solemn occasion. She was soon after laid upon a bed of affliction, and from the time she was taken ill, till she was called home, her mind was staid upon the Lord; and she often conversed about Jesus, whom she had been brought to love and serve. To one friend, when leaving her, on being asked the state of her mind, she replied, "God is the strength of my life, and my portion for ever." To another, "Christ is all and in all." She seemed to have lost sight of earth, and earthly things entirely, as she never mentioned anything about her temporal affairs, and as she drew near her end, to a young friend attending to her, she said, "I have so many precious promises that I cannot doubt." She, in reality, longed to depart; and soon after, her happy spirit took its flight to dwell for ever in that land where the wicked cease from troubling, and the weary are at rest. Thus ended, at

the age of sixty-nine years, the useful life of Mrs. Elizabeth Blake, leaving her partner in life, and many esteemed friends to lament her loss, which most assuredly is her eternal gain.

Her mortal remains were interred at the cemetery, near her residence, in the presence of many of her friends, and those with whom she had worshipped. Mr. J. Foreman officiated, and delivered a very solemn address on the occasion, which was listened to with deep attention.

I am, yours in Christian love,

A. DALTON.

A TRIBUTE TO THE MEMORY OF OUR
LAMENTED FRIEND,
MRS. N. BLAKE, OF GRAVESEND.

HARK, to that shout of heaven
The pearly gates unclose ;
The vaulted sky is riven
With songs of joy that rose
An angel-band is bringing
A soul to Jesus dear,
While heaven's vast concave's ringing
With " Welcome! welcome! here !"
Welcome, thou heir of glory,—
Thy pilgrimage is done ;
Thine is a blissful story
Of battle's fought and won.
Come in, thou blessed spirit,
Thy Leader claims thee now ;
From him thou shalt inherit
A crown to grace thy brow.
Millions of palms are bending
To welcome thee to home ;
Millions of saints attending
To lead thee to his throne.
There sits thy risen Saviour,
Enthroned in worlds of light,—
Sweet token of his favour,
Thy robe of stainless white.
See now he bids thee hasten
Across the sapphire floor !
With love thy soul embracing,
Whilst all thy powers adore.
Farewell, blest, happy spirit ;
Our grief we dare not own,
Since thou dost now inherit
A kingdom, crown, and throne.

Gravesend. MARTHA ELIZA BUSBY.

Gospel Preachers in London.

No. I.—REV. J. J. WEST.

DEAR BROTHER SAMUEL F.,—You have, I believe, been refreshed in your chamber of sickness by reading some of Mr. West's sermons: you have also wished to know more of his success as a preacher. On Tuesday, Jan. 7th (having passed through a day of severe exercise of mind), I felt inwardly moved to go and hear this great man. Through the busy and crowded city, I walked to the church called St. Barnabas. Found it very full of people; prayers were being read. A short hymn was sung, during which Mr. West ascended the pulpit, flung himself forward on the cushion, offered a short prayer, and then, in a loud manner,

said, "The book of Job. The fourteenth chapter, and in the fourteenth verse, read the word of God,—IF A MAN DIE, SHALL HE LIVE?" &c. For more than an hour he spoke to the people of the certainty of death, after referring to the much-lamented death of the Prince Consort. I watched him very closely to hear if he expressed any opinion, or gave any evidence of the eternal happiness, of one so honourable and exalted here; but he never touched that point. Most solemnly did he speak of his death, and the feelings he himself had been the subject of; most loyally and affectionately did he speak of Her Majesty the Queen; of the Prince of Wales, and the bereaved children; and most faithfully did he appeal to the people, as to their knowledge of Christ, and salvation by Him; but the great question, "If a man die, shall he live?" was not entered upon with that clearness I earnestly desired. He certainly did speak of "the battle in the soul;"—of the conflict between the flesh and the spirit, where divine life is; but I wanted more than I could get; perhaps others received more than they wanted. No doubt, the sermon was useful. In the pulpit, I should say, Mr. West evidences but little intellectual or oratorical powers. He speaks plainly; he quotes hymns freely; he refers to different Scriptures, and reads them clearly; he points to the Prayer Book, and illustrates it experimentally; so that it may truly be said, he is a thoroughly orthodox and experimental Church of England preacher. One sentence rather startled, yet encouraged, me. He said, "I cannot tell what that hymn is to me every day—that best of all hymns. Can you come up to the standard of that hymn?"

I wondered, as he paused, what hymn it could be which he called *the best* of all hymns. At length he quoted and commented on each line,—

" 'Tis a point I long to know,
Of it causes anxious thought."

"Anxious thought," he said, "is better than all the Gospel gossip in the world."

"Do I love the Lord or no—
Am I his, or am I not?"

I expected to hear Mr. West expressing himself as standing firm upon *THE ROCK*, without any hesitation; but the secret value of his ministry is in the fact of his being a deeply-exercised Christian man himself. These exercises of his heart flow out through his ministry, making God's electing love, Jesus Christ's eternal redemption of His people, and the Holy Spirit's sovereign power in them to be matters of vital importance. I will give you a further account of this bold servant of Christ, and of his sermons, next month, following it with notes of other living ministers.

Intelligence from our Churches, their Pastors and People.

PHASES IN THE CHURCH'S HISTORY IN OUR OWN TIMES.

HER MINISTERS; HER LITERATURE; HER INSTITUTIONS; ETC., ETC.

No. I.

IN commencing this series of papers (in which we wish more particularly to take a comprehensive view of the present state of those churches which hold fast by New Testament patterns, principles, and practices), a varied stream of thought and idea present themselves as anxious to take the lead in this, we hope, interesting and useful review. One question is more prominent than others: it is this—"Does the Bible furnish any one test,—does the Word of God set up any one STANDARD—has the GREAT HEAD of the church given any plainly-revealed LAW whereby a man may first safely and satisfactorily try and prove his own state and standing before God? and by which he may also form a sound judgment of the real state of the different pastors and people who make up the churches which may come under his immediate observation? It is a solemn and afflicting consideration, that while there can be but one Christian family in all this wide world, that family appears to be so divided; so rent in twain; so opposite to each other; so sundered from each other; and, in many cases, so bitter in spirit, the one part to the other, that we are almost driven to the conclusion, that both CAIN and ABEL are still in the midst of them; and that although the whole body, and all the members of the body, *profess* to belong to, and to be one with, the LORD JESUS CHRIST, yet that many of them are no better in heart and in spirit than was Cain himself; and although they *dare* not, *therefore*, they *do* not rise up *literally* to slay their Abelic brethren, yet, with their poisoned and soul-piercing tongues, they do their utmost to annoy and distress whom they cannot banish either from the church below, or from the presence of the eternal JEHOVAH above: -

Under this consideration, the question presses itself upon our spirit with indescribable force. Is there not, in the Bible, a safe and unquestionable criterion, rule, and authorised *bar*, to which we may bring ourselves, and all who "name the name of Christ"—a balance in which we may be weighed, yet *not* be found *wanting*?

Beyond all question, the Bible is full of the most unmistakable tests; but, still, it is

true, "blindness in part hath happened unto Israel:"—man's judgment of man is at best so imperfect, so unsafe, so positively forbidden, that it shall be no part of our business, *in these papers*, to judge of the eternal standing of our fellow-men—as they appear in the sight of a heart-searching GOD—but simply to review the origin, progression, present state, and anticipated prospects of those several branches of that one rapidly-increasing family, commonly called "the kingdom of God," or "*the visible church of the Great Redeemer on the earth.*"

We cannot, however, pass from the question which has suggested itself, without referring to two special Scriptures which the HOLY SPIRIT has furnished, as tests, both of the *vital* and *practical* character of the saved believer in Jesus, whether his position in the church be of a public or of a more private nature. One of the most outspoken words, expressive of the *vital* and *internal* life, is that of Paul (Coloss. ii. 19): "AND NOT HOLDING THE HEAD; from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." This is the holy and the happy estate—in a vital sense—of all the regenerated members of the one mystic body:—there are mentioned in these words four fruits of a spiritual union:—the first is a living faith and a loving profession, holding fast unto that glorious Head—"IMMANUEL, GOD with us!" What a contrast between this, and the previously-described state of the opposite character:—secondly, there is nourishment ministered: there are consolations and blessings poured into the souls of those truly united to the LORD: these are knit together; and they grow, or increase, "with the increase of God." What that increase is may be gathered from the individual history of the several branches of the true CHURCH OF CHRIST. The uses we would make of these fruits of our labour should be—first, to reflect the sovereignty and the freeness of the grace of God, in the characters selected to make up the visible church in this time-state:—secondly, the continuance, the increase, and the consummation of the reign of grace in the midst of our churches—opposed, as it now is, by all the refinements and exciting influences peculiar to the age.

Take, for instance, the following sketch :—
 BENJAMIN MASON, writing from Chapel Cottage, Knowl Hill, between Maidenhead and Twyford, dating his note December, 1861, says:—"I am spared to enter on my 78th year. I am now almost left alone; yet I trust I am not alone. You know him that hath said, I will never leave thee, nor forsake thee. I have proved that sweet name EMMANUEL; and I must sing,

"His love in time past,
 Forbids me to think
 He'll leave me at last
 In trouble to sink."

The interior of Benjamin Mason's cottage would form a most attracting picture. There, in a high chair, reclines the stately and noble looking personage, the pastor of the Baptist church on Knowl Hill. This good man is the descendant of an immense family of "Masons"—a more fruitful race scarce ever existed. Benjamin Mason was, originally, a gamekeeper to a nobleman, whose estate is not far distant. The Lord called him by his grace many years since; and constrained him to open his mouth in proclaiming the riches of mercy in his dispensation of life and pardon to many of the rebellious sons of men; and although infirmities and sorrows have attended Benjamin Mason in his pilgrimage, still we may say of him, "The watchman of Israel was with his God." The faithfulness and the new covenant goodness of the Lord has surrounded this patriarchal minister of Christ, who "still brings forth fruit" to show that his Maker is upright, and merciful for ever. The little church at Knowl Hill sprang out of the church at Reading, in, or about the time that Mr. John Cox (now of Ipswich) was pastor in London-street. The late Mr. Savory, of Brighton, was for some time the happy minister of Knowl Hill; and under him the cause flourished. After Mr. Savory left, the pulpit was supplied, and the cause was maintained, by several good men; among them were Benjamin Mason and William Webb; and by these two good men the Gospel has been preached in Knowl Hill Chapel, and places round about, for many years; and not a few are now in glory who have been either called, or built up, in this little garden which the Lord has planted. We cannot say much for the present prosperity of Knowl Hill. Still, there is a primitive place for the worship of the Most High; and in the days which have yet to come, it may be filled with those who shall be asking the way to Zion with their faces thitherward.

Connected with these papers, which will principally represent our home churches, we would add, as often as possible, a brief analytical digest of evangelical enterprise in the nations which are afar off upon the seas. Thousands of British Christians only read

their own favourite periodical; and almost conclude there is no vital godliness beyond that pale. Even if it were so, inasmuch as the external movements of the visible church are instrumental in extending and preserving (in time) the true and real bride of Christ, we must all, of necessity, feel much interest in the welfare of every institution which in any way carries forth the word of the Lord to the ends of the earth. In Scotland, the decease of Dr. Cunningham, Principal of the Free Church College of Edinburgh, on the 14th of last December, has given a shock to the whole of that section of the Christian community in the North. There is in France, especially in the southern parts, a variety of instruments for carrying forth the word of God. One soldier has been employed in scattering copies of the New Testament by hundreds per month; but a French correspondent, after relating many favourable circumstances, says: "A PERSONAL LIVING CHRIST—this is what we need, and what must be the ground of all our efforts to benefit our age." A personal living *on*, and *for*, CHRIST, is the real consecration which all living Christians must desire. That is not a living for peculiar abstracts, but for an entire manifested embodiment of all that is received from the Person and work of Jesus by those who are vitally joined unto HIM.

From Sweden, there comes some interesting items. Extraordinary crowds gather to hear the word of God. During the last ten or twenty years, God has mercifully poured out his Spirit there; but the poor Baptists are subjected to some persecution.

In Gottenburg, a small congregation of Baptists, numbering nine or ten in all, have recently prepared a place of worship for themselves, and put a sign-board outside containing the name. This seems, not only to have awakened the wrath of the orthodox mob, who broke the windows with stones, but to have provoked the attention of the Consistorium, who have laid the case before the police court. The Baptists have refrained, from conscientious reasons, from complying with the requirements of the recent toleration law, and becoming registered as a tolerated congregation. Thereupon the Consistorium requires the police to inquire into the matter, and if the regular permission has not been obtained, put a stop to the evil. The Baptists were accordingly summoned before the police court. It was pleaded, on their behalf, that there are 127 such congregations in Sweden who have not complied with the conditions of the toleration law, but none of whom have hitherto been interfered with, or have "suffered persecution." The hearing of the case was postponed till information should be received of the result of a representation that has been made to the King in the course of last summer. The newspapers in Gottenburgh appear them-

selves ashamed of this instance of petty persecution, and godly people feel vexed that such vexatious proceedings should be entered on against the Baptists.

From Italy, Poland, Persia, and particularly from India, we have good words of good doings: but we cannot spare more room this month.

THE AFRICAN BAPTIST CHURCHES, THEIR CIRCULAR LETTER, AND THE LATE MR. PRESTON.

MR. W. J. GOODING, pastor of the Baptist Church at Halesworth, Suffolk, has kindly forwarded the following communications, which, we believe, will be read with great interest by many of our readers.—Ed.

Holton, Halesworth, Jan. 8th, 1862.

DEAR BROTHER,—This morning's post brought me the minutes of the African Baptist Association of Nova Scotia; a copy of which I send to you. It cannot fail to be interesting to many who knew brother Preston, and assisted him when he was in England thirty years ago, collecting money to build a chapel in Halifax. I also add a brief extract of his last letter to me, dated Halifax, N. S., January 26th, 1861:—

"DEAR BROTHER,—I received your kind letter this day, and am glad to hear from you and my friends. I will thank you to tell them I am still in the old sinful body. P. W. Sport, and several of the brethren, have gone the way of all the earth. All the members of the church send their love to you. To the preachers of the Gospel of the Son of God in old England, and to you, and to all who are called to the work of the ministry, I warn you to stand fast in the faith of Him who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. We have a very few men with us who will preach the whole truth of heaven, as I find it written in the word of God: men of God, few will pray for poor Preston. Tell the young preachers of the Gospel of Christ never to close their sermons without talking about Calvary, where the Lamb of God died to save sinners, for whom he prayed just before his death. "I pray for them; I pray not for the world; but for them which thou hast given me; for they are thine, and thine are mine, and I am glorified in them." Glory to God and the Lamb for ever. It is finished—the debt is paid—the work of salvation is accomplished, and all hell cannot overthrow it. Give my Christian love to all my old friends. The grace of our Lord Jesus Christ be with you all. Amen. We shall beglad to hear from you as soon as you can write. I am still the unworthy minister of the African church at Halifax, N. S. Written by me,

RICHARD PRESTON,
A sinner saved by the grace of the King of Heaven. God bless his Zion all over the world."

P. S.—I think, my dear brother, you will be able to judge from the above extract what principles are held by our African brethren in Nova Scotia, among whom I laboured in the year 1832 and 1833. Wishing you every blessing, I remain yours in Jesus.

WILLIAM J. GOODING.

The following circular letter breathes a happy Gospel spirit, indicative of a state of unity and prosperity in the churches from whence it emanates.—Ed.

"CIRCULAR LETTER.

"DEARLY BELOVED BRETHREN,—The past year has been a year of sorrow unto us, mingled with joy. We have been called on to mourn the death of our much-esteemed and beloved brother Peston, who has been the pastor of the African Baptist Church in Halifax, and the suburbs of the city, the past twenty-nine years. Our dearly beloved brother was deeply and sincerely interested about the spiritual and temporal welfare of all our churches. The churches of our connection used to be one of the great topics of his conversation during his last illness; he used to speak of their rising up and taking a stand upon one common platform amongst the great nations of the earth. Oh! how he used to advise his brethren to dwell together in union. Bear in mind, says the good man, divided you fall, united you stand; be as one man's children and all the powers of hell can never move you; keep your eyes unto God the Lord, whenever you meet at your annual associations or at your private or public meetings, and he will not leave your souls destitute. Oh! how his heart was cheered when receiving a letter from one of our English ministers a few weeks before his death. In that letter he heard from a number of his ministering brethren, and others of whom he had formed acquaintances with thirty years ago. Oh! how I would like to live, if it was the will of God, and go once more to old England, and tell them how much I love and esteem them for what they did for our brethren thirty years ago; but I shall see them in a higher and a better world, and there my God will thank and pay them for what they have done for my people. Much more of what he said in the last few weeks of his illness might be written and no doubt be profitable; but this must suffice. It is joy for us to know that our brother left this world in triumph's faith, strong in the Lord till the last,—pointing his hands upward to heaven, and finding his body grow weak, he called upon one that stood near him to hold his hands up while he died: and then with a smile on his face, he breathed out the last breath with his hands pointed upwards, and his head no doubt on the breast of that Jesus whom he so much loved.

"His funeral sermon was preached in all our churches by the Rev. Benson Smithers and the Rev. Henry Jackson, and at our annual association by the writer from 2nd Samuel, chap. iii. part of 38th verse,—'Know ye not that there is a Prince and a great man fallen in Israel.' Our brother was converted in Virginia, United States of America, in the year of our Lord 1815. At this time he was held as a slave by American slaveholders. But God had nobler work for him to do in a British and free land; and, in 1816, he was found clear gone and safely landed in Halifax, Nova Scotia. His heart was filled with joy. 'I feel,' says he, 'doubly free—free from sin and free from slavery—thanks be to my God, and thanks be to old England for thy good laws. The slave that gets his foot upon thy shore, his chains fall, and bind him no more.' Our brother felt great concern of mind about his brethren in bondage, and at times he would say, I must go and show them the way to heaven and to England; but while he felt for his bond brethren, the hand of God was underneath him, and round about him his everlasting arms, and filled with the Spirit of God, he went forth preaching of the Gospel of Jesus

Christ in various parts of this province, and in St. John's, and Miramichi; and his labours were abundantly blessed in the salvation of many souls, which will be stars in his crown in the day of rejoicing.

"In the year 1831, he was delegated to England to represent the destitution of his brethren in Nova Scotia, and to make an appeal to them to aid him with the means to build a house in Halifax, N. S., for his brethren to worship God in. Our English brethren responded to the call, took our brother Preston by the hand, and collected as much as would build us a comfortable chapel; and by request of the church, our brother was ordained in London G. B., and came out here as pastor of the African Baptist Church in Halifax, and the suburbs of the city, which place he filled till the day of his death. Eight years ago, by request of his brethren living in the different townships and counties of this province, he felt it his duty to organize them into an associated body, and to be called the African Baptist Association. All the churches mourn his loss; but their loss has been his eternal gain. Our brother was endued with noble gifts, and as a public orator, could command the attention of his audience,—his voice would act as a charm upon their ears. There was a dark cloud of sorrow hovered over the churches on the 16th of July, 1861, when they heard that our brother was not, for God had taken him, and very many of the members wept aloud and cried, My father! my father!—but he has gone—the crown is put on!—let us fight the good fight of faith—lay hold on eternal life. But, my brethren, this is not all; before our minutes go to press, on the 19th of November the death of our reverend and much-loved brother, John Hamilton, was announced. Our brother was an African man, stolen from Africa, sold in America, as you would sell a horse for the harness, or an ox for the yoke. But that God who rules nation and governs empires made a way for his escape; and at the time of the American war, he was one amongst the many that was brought to a free soil. He was called by grace out of darkness, and translated into the kingdom of God's dear Son. It was not long before the brethren perceived that he had a gift to preach. He was advised to go into the work, and although our brother never went far from Hammond Plains to labour in word and doctrine, yet he was found to be eminently useful amongst his own flock, which he became pastor of for some years before his death. Our brother was firm in the doctrines of free and sovereign grace, and stood firm as a rock to the last. Our brother was a sterling man; nothing was ever known to be brought against him since he united with the church. He died as he lived, preaching to the last minute. Precious in the sight of the Lord is the death of his saints. Princes shall come out of Egypt, and Ethiopia shall stretch forth her hands unto God. His funeral sermon was preached at Hammond Plains by the writer, from Revelations, 22nd chap., 4th and part of 5th verse: 'And they shall see his face and his name shall be in their foreheads and there shall be no night there.' But, dearly beloved brethren, though called upon to mourn the death of our brethren, we rejoice to know that God is converting precious souls. The letters from the various churches show an increase to our number. The writer has baptized a number that has not as yet united with our association. But I must bring my letter to a close, by stating unto you that we had a good time at our association. Truly it was good to be there; our meetings were well attended, and some powerful sermons preached, and from what I have heard from Weymouth since by letter, they have been as bread cast upon the waters, which will be found after many days. Our brother Jackson has visited and baptized two or three since our association has been held at Weymouth, and they stated to me by letter that the fields are white and already to harvest. Dear brethren, I am pleased to state to you, that the business of the association went on harmoniously—the Spirit of God seemed to brood over ministers and delegates—many, with the writer,

will never forget the solemnity of these meetings, and great credit is due to the friends in Weymouth, for their exertions in erecting a house to worship God in. Oh! that it may be the birthplace of many precious souls is our prayer. Too much credit cannot be given to the dear friends for their kind hospitality to ministers, and delegates, and strangers during their stay amongst them. Dear brethren, we are pleased to state to you, that this year again we have received another church into our body—a church organized by the writer at Liverpool in August last. Truly we may adopt the words of the Psalmist, and say, 'Princes shall come out of Egypt, and Ethiopia shall stretch forth her hands unto God. Finally, brethren, dwell together in love, and stand fast in the liberty wherewith Christ has made you free;—be not entangled again in the yoke of bondage;—what I say unto one, I say unto all, watch and pray, and the very God of heaven will come down and bless you. Amen. JAMES THOMAS."

GOOD TIDINGS FROM MENDELSEHAM.—In a letter from the Pastor, Mr. Henry Bartholomew, addressed to Mr. Cornelius Slim, of Guildford. The following outspoken and unvarnished effusion of a grateful heart for the Lord's goodness to his people at Mendlesham, is, I think, too good to be lost sight of, for

"Why should the wonders he has wrought
Be lost in silence and forgot?"

And I send it to you, Mr. Editor, just as I received it—except a few corrections—that by your courtesy they may have a place in your VESSEL, for the encouragement of thousands who may read it. Your's affectionately in the truth, CORNELIUS SLIM, Jan. 17, 1862.

"DEAR BROTHER, and father in Gospel union,—It is upwards of twenty years since that union was formed, and which not all the vicissitudes and changes we have passed through has been allowed to disturb. I know it always rejoices you to hear of me and from me; and so with me concerning you. It is now some months since we parted company, after the mutual exchange of pulpits. I was glad to find, on my return to Mendlesham, that your messages were so well received. I cannot say, I was much in preaching order when at your's, being unwell; in fact, I do not think I ever felt on any preaching tour, so much bondage. I felt at home with the dear old friends at Ropley, (you know it was there the Lord first opened my mouth to proclaim that Christ who is all to my soul). I was helped in your pulpit, but could not get into fair sailing order; as for Woking it was thorough confusion; I was completely water-logged, without wind or steam; and at Esher, it was beating the bushes and finding nothing. I was glad to get back into my own pulpit, where the Lord has placed me for a time; here we have been sailing along, not always in smooth waters. I must tell you the baptismal waters have been again and again moved. The few months I have been here, there has been added to us by baptism twenty-five precious souls, and several others that were laying about, being previously baptized, now recognized amongst us. We have been busy building a commodious school-room, with doors and windows opening into the chapel; and we determined on giving it a thorough warming. Christmas-day was appointed for opening the school-room: one of our Suffolk bishops (brother Collins) was with us, also a newly-enlisted soldier, who has recently left Her Majesty's service for His Majesty's service, and I must tell you he is a good warrior; our two brethren were well up to the mark. We were glad enough of the school room, for the chapel was filled to overflowing. But to help warm it, and not to disappoint our friends, we had a thorough good hot dinner provided at the low charge of one-shilling, and for the poor of the flock gratuitously, through the kindness of one of our brethren. Our room met with a still warmer reception at tea; in fact, we had to use the chapel. Our evening service was an excellent one.

I won't tell you who the chairman was; but he introduced the business of the meeting by stating how it was the building of the room was brought about, and what had been subscribed towards it—nearly £40, and what was still wanted, most of which was subscribed and promised at the meeting. Our brother Collins gave an able and telling address; another brother, well known to you, gave us a sovereign, truth-telling speech; brother Baker, the noble-looking pastor of Tunstall, gave the closing address, by a narrative of his Indian warfare. Thus closed the happiest Christmas, as several of our friends remarked, they had ever enjoyed. If possible, we have had two happier meetings since. The first Lord's-day in the new year, I had the happiness of leading four persons into the baptismal pool, whom the Lord has given me; and afterwards introduced them, with two others, into full communion. It was a sacred season. The following evening was a soul-strengthening time to me and to many. We had resolved to have a social meeting composed of the members of the church: we had a strong muster of the living and lively in Jerusalem. For about two hours, such a buzz for bringing things into a little order, that is, to speak one by one, and the rest to judge; this was the crowning of the whole, to say nothing of the pastor, each of our deacons, and other brethren, spoke, till it amounted to nearly a dozen speakers and preachers. It would have done you good to have heard some of the old pilgrims contrasting former days of trouble to present days of prosperity; and some of the younger ones telling how, with a strong hand, the Lord had brought them from the ranks of duty-faithism into a land flowing with milk and honey; others had been stopped when pursuing the path of vice, are now walking in the light of God's reconciled countenance. We wept and laughed; the only drawback upon the meeting was the parting. Our people say, Never was such a meeting at Mendlesham before; a mighty contrast of some two years ago. What did me most good was the honest confessions of a once-divided people—"we were all wrong." That wrong had been felt and acknowledged, and evidently the truth had been realized: "Acknowledge your faults one to another, and the Lord shall raise you up." And when they come to fasten upon such an unworthy one as myself as the instrumentality in the Lord's hand of bringing about such glorious things, as healing the breaches, bringing back the driven away, binding up the broken-hearted, searching out the lost, &c., &c., why, it was too much; but the praise belongs to the Lord our God, and he shall bear the glory. Thus, my brother, I have given you some little outline how it is with me among the church of my care, the church of my love, of my sorrows and joys, of my conflict and crown. I can tell you of the past and the present, but the future?—ah, here I sink, I fear, although no apparent ground for it. But who is sufficient? My better half by far, joins in love to her old dad and his mate. Your affectionate son in the Gospel,

HARRY.

BERMONDSEY.—**EBENEZER CHAPEL, WEBB STREET.** On Thursday, December 26th, the usual services were holden at the above place, to commemorate the ninth anniversary of the settlement as pastor of Mr. Thomas Chivers. In the afternoon, Mr. John Foreman delivered an excellent sermon; after which, a large gathering of friends took tea. The evening meeting commenced by singing; the pastor, Mr. Chivers, presided, and in a few words introduced the business of the meeting, and then called upon one of the deacons to give the friends a statement of their position and prospects as a Church. Mr. William Stringer, one of the deacons, reported progress in a short, but very compact and interesting speech. They had great cause for gratitude, for peace and concord reigned both among the church, the deacons, the congregation, and the pastor. That was the ninth anniversary of their wedding day—and he knew of no better motto than the word that was written in the front of their chapel—"Ebenezer!" "Hitherto the Lord hath helped us."

He would give them six reasons for adopting this motto. First, our pastor has been kept faithful in the truth in all its parts: this was an important matter in these days of departure from truth, and conformity to error. Secondly, the Lord has owned his truth, by giving him seals to his ministry and souls for his hire. Our progress has been gradual; but we have each year baptized once, and some years twice: this year eight have been baptized and added to us. Thirdly, because peace has been maintained in our midst: we have realized the truth of the scripture, "How good and how pleasant it is for brethren to dwell together in unity." The fourth reason is, because the souls of the disciples have been confirmed in the truth: we have some hearty-headed Christian amongst us, who can bear testimony to the truth of this. Fifthly, we have been instrumental in establishing a Sabbath school in connection with this place; and it has wonderfully progressed: there are about 200 children on the books, and the place is too strait for them, and we already begin to enquire, what is to be done for room? The sixth reason was because they were out of debt. When they came there, they had a debt of £300; that had been paid; and much more had been expended beyond that for the comfort and convenience of the friends; during the present year, some £25 had been expended on the place—that was also paid. He thought these were six good reasons why they might adopt the language of the poet, and say,

"Here we raise our Ebenezer;

Hither by thy help we come;

And we hope by thy good pleasure

Safely to arrive at home."

This report—given by our old friend, William Stringer, in so sincere and unassuming a manner—was well received by the meeting, who rose *en masse*, and sung the verse the report closed with. The subject for the evening's consideration was "The Glorious Gospel of the ever-blessed God. Mr. Anderson spoke of the institution of the Gospel; Mr. Meeres of the mission into this lower world of the Gospel; Mr. Moyle of the ordinances of the Gospel; Mr. Wyard of the sufficiency of the Gospel; and Mr. Bloomfield of the ministers of the Gospel. The whole of the speakers congratulated the Pastor upon the favourable report of the cause which Mr. Stringer had given. The subjects were well spoken to; the friends were entertained and refreshed; the chapel was crowded; a good spirit was evinced; the Pastor's heart was rejoiced; the deacons were rewarded for their labours; the Church thankful for the gathering of so many from other Churches; and all said it was "a good time."

TUNSTALL, SUFFOLK.—Mr. A. Baker, the Pastor of Tunstall church, says—"The Lord is still, in much mercy, remembering us as a Church and people. On the first Lord's-day in October, 1861, I was favoured again to descend into the liquid flood, to immerse a dear and tender plant of God's right hand planting; a daughter of Zion's King; she has been much blest under my poor, feeble ministry. Not unto me be praise, but all praise be ascribed unto Zion's covenant God. Our blessed Lord, for our good, has said, that he will have mercy, and not sacrifice. O, what a mercy for us poor, fallen, helpless sinners, that our's is a God that delighteth in mercy, and retaineth not his anger forever. This dear woman whom the Lord has thus called and blest, has also had the smiles of God upon her dear husband, and one daughter and her husband: this is beyond the gracious word of promise,—"One of a city, and two of a family." Well, dear brother, the goodness of the Lord has still been further made to pass before us in the way. On the first Lord's-day in November, 1861, I baptized three believers, two daughters and one son; one of these was an only daughter of our senior deacon; one of many prayers; the Lord greatly blest the ministry of brother J. Pells, when on a visit to an afflicted woman, a daughter of one of our members. The others the Lord has called under my poor ministry.

We have others, also, that stand at the door; but bodily affliction hinders them, so we must wait the Lord's time. Our congregation is well kept up; a good spirit for hearing is manifested; but as it was in the primitive days, that which was born of the flesh persecuted that which was born of the Spirit. Some would like to see me and the cause fall; some virtually are saying, "A way with such a fellow:" but the Lord has a goodly number of righteous Lots. I feel, if it was not that our God abideth immutably the same, the true and living Vine, my hopes of heaven would sink. (Hosea ii. 19, 20). A. BAKER.

A NOTE FROM THE NORTH.—DEAR FRIEND—Grace and truth be multiplied. I am indisposed, but keep up and about. Trade is bad here, and matters look gloomy far and near. These are times to try faith. Blessed are they whose faith is of the operation of the Holy Ghost. True faith refines the heart. This faith lays low, and exalts Christ: 'tis a precious grace, a thrifty handmaid, a good market-woman, and always increases by trading. 'Tis more than notion; and, adored be God, it exists in fire and in flood. "He that believeth shall be saved," and such endure unto the end. The end of a thing is better than the beginning. Many, we have reason to fear, do not believe, but think. To assure ourselves that our faith stands in the power of God is to us most important. It is not what we carnally conclude, or what others may say—but the inward testimony of the Spirit is sure ground to rest upon. I find it is a serious drawback to our growth in grace to weigh too much what others say in our favour; also, sitting in judgment upon others, while our own vineyard is neglected. Religion is personal; dying is personal; to us, hereafter will be personal; and to live personal lives highly becomes us, and will be found to our advantage. "The Lord knoweth them that are his:" nothing can separate from him; to feel our union to him, draw constant supplies from him, will evidence our own sonship: "My soul is as a weaned child," is a painful but sure lesson to learn. I have often admired, and as often realized, the blessedness of Paul's saying, "When all men forsook me, then the Lord stood by me, and strengthened me." Man may through ignorance, at times, basely forsake a friend, but God never; and although all forsake, having the Lord with us, more than counterbalances all hard thoughts, rash expressions, and cruel conduct. In all these things is the life of my spirit. Much pruning is needed to wean from man, self, sin, and the world. Just in proportion as we indulge aught that is wrong, the right escapes, and *vice versa*. O! to be enabled to cease from man, and cleave to God with full purpose of heart. Solitariness from man, and company with God, is truly useful. Time is short; eternity is long. May it be our constant aim to study a long eternity, to spend it in singing, "God is love." Your's truly, J. GARDNER, Hollinwood, Dec., 1861.

MR. KERSHAW.—DEAR BROTHER—I thank God you are enabled to go on in your noblest of all enterprises, the proclamation of the Gospel of the blessed God. Many happy new years to you and your's; may God crown your labours with abundant success, and enable you to triumph through Christ. Your introductory piece will cheer the hearts of thousands: "the Lord will provide." Go on, dear brother, and press towards the mark for the prize—as your brother Paul and others have done. I heard brother John Kershaw, of Rochdale, in George's road, (Mr. Taylor's) on Tuesday night, exhorting the quickened family to "Cleave to the Lord with purpose of heart." He is, in my eyes, something like what John Andrews Jones is to some of you. My dear mother, who is now in glory, used to tell me that she and others thought nothing, in their joyous days, of walking twelve miles to hear my uncle, George Greenhough, and John Kershaw, preach what they then called "double lectures;" and the company would walk home again at night singing and praising God. And with what pathos did Mr. Kershaw preach Mr. Gadsby's funeral sermon; and now he

still exalts Jesus, and his blood and righteousness, as the sinner's only plea for acceptance with the Holy God. We cannot too highly prize watchmen on the walls of Zion. O, ye sleepy ones, who can spend your Suuadays at home, trowse ye, and come to the help of the Lord against the mighty! See how many have fallen asleep in Jesus this last year; and, although their departure has been their everlasting gain, it is our loss. On whom has their mantle fallen? Bless God for their testimonies; and last of all, let us never forget how the year has ended, by the demise of our illustrious Prince Albert, whose memory will entwine itself around our Christian hearts while breath shall last, seeing he loved the plain and simple Gospel; and, as a proof, his last hours were cheered by that immortal hymn of Toplady's,

"Rock of Ages, cleft for me," &c., which precious words have scented his lips: for the Saviour saith, "Out of the abundance of the heart the mouth speaketh." The Lord bless the Queen, and all the Royal family; and may he make up her's, and the Church's, loss; granting peace and prosperity. O, that war may cease to the ends of the earth, for Christ's sake. Amen. Your's affectionately, JOHN HUDSON, C.M., 38, Clare-street, Hulme, Manchester. 8th January, 1862.

STAINES, MIDDLESEX.—On New Year's day, the Particular Baptist Church held their annual tea meeting. Mr. John Brunt, of Colnbrook, opened service by praise and prayer; a report was then given by the respected deacons, brethren Simmonds and Cooper, which was remarkably interesting of the goodness of the Lord to them as a Church. An address was then given by Mr. Brunt, which was mixed with congratulation and sound advice. He united with them in thanksgiving to the great King of Zion, in that he had appeared so wonderfully for them, and kept them as a church in the unity of the Spirit, striving together for the faith once delivered to the saints. The doxology was heartily sung, and being again commended to God, closed this happy meeting.

Let us now with grateful hearts
Praise the God of truth and love;
While the bliss his grace imparts,
Stays us as we onward move.

We an Ebenezer raise
For his mercies through the year:
Tune our hearts to sound his praise
While we each his goodness share

Days of trial we have seen—
Many walk with us no more:
But the Lord has ever been
A Defence and Refuge sure.

We would now begin the year,
Praying God defend us still;
Keep us walking in his fear,
Waiting all his mind and will.

WHITTLESEA.—On New Year's day, a very interesting and profitable meeting was held in Zion Chapel, commemorative of the eighth year's pastorate of our much esteemed pastor, Mr. D. Ashby. In the afternoon, at 4 o'clock, the ministers present and members of the church met for prayer, and an address, which was given by Mr. Wilkins, of Chatteris, taking as his motto the words, "Go forward!" After which, about eighty of the members partook of tea kindly provided by the minister. In the evening, a public meeting was held, when, after singing and prayer, Mr. Forman, in the name of the church and congregation, presented to Mr. Ashby a purse of £10, as a New Year's offering. The acknowledgment was made in suitable words, when Mr. Forman gave an address upon "Some of the Uses of the Law and Blessings of the Gospel." Mr. Wilkins also spoke upon "The Pains and Pleasures of a Pastor's Life." A minister from Oundle being present, also gave a short address. Truly it was to us a time of

refreshing; and perhaps never ~~did~~ we, as a church and congregation, feel our debtorship to God, and love to his ministers, and each other, more than we did on the first evening of 1862. And it was a pleasing fact, that out of more than a hundred members, only one through the year had received the summons, "Come up higher." And though we regret the loss of a young and useful member, it is her gain to unite in the worship of the upper sanctuary. But, as a church, we are great debtors to our God; and none has more occasion to feel and confess it than

A LEARNER.

ST. PANCRAS ROAD.—ZION.—The annual meeting on behalf of the Sunday school, connected with Mr. Nunn's chapel, was held Monday, Jan. 13th, 1862. The large schoolrooms were filled with a good company to tea. There were gentlemen and ministers, and friends, from different parts. The public meeting in the chapel was presided over by Mr. James Nunn. The gallery was filled with the children and teachers, who sang most excellently. The training in this department developed much of the skill and devotion, for which our friend, Mr. Marks, and his co-workers, are so highly and universally esteemed. The report was thoroughly good; and proved beyond all doubt, that a Divine blessing had attended the labours of the teachers. The report expressed three encouraging facts:—1. That more than 200 children were receiving Biblical instruction:—2. That the teachers were partakers of the grace of God:—3. That during the past year, fourteen had been brought from the school into the church. We received this as a high mark of heaven's sanction upon the cause of truth in this place. It will be remembered that more than eleven years since, Mr. James Nunn, and his friends, came out from Beulah chapel, Somerstown, and built this Zion, with pastor's house, and schoolrooms, vestries, &c., and enclosed it in a shrubbery shut out partially from the world, and from the professing church too; steadily and quietly the cause has progressed; and is evidently one of the hills watered with the dew of heaven. Since Mr. Nunn left Beulah, it has had Mr. Alldiss, Mr. Samuel Cozens, Mr. Wilcockson, and others; but all in their turn have left it. Mr. Cozens now occupies the pulpit at Shadwell, vacated by Mr. S. Miner. Mr. Wilcockson has purchased the late Mr. Triggs's chapel at Plymouth, called "Trinity," and is there now preaching. The friends who left with Mr. Alldiss have erected a new chapel at Avenue-villas, Great College-street, Camden Town, where Mr. Higham preaches the Gospel, of Beulah we now say no more; but of the new chapel and its opening, we expect to furnish a report in time. At the Sunday-school meeting referred to in the first part of this paper, a powerful address was delivered by Lieutenant Major Goodwin; in contrasting the state of children in India and England, the audience were deeply interested. Mr. Rayment, Mr. John HARRISS, Mr. Nunn, C. W. Banks, and others, addressed the meeting. We trust the pastor and his people, the teachers and their children, will still hold on in this good work; and abound yet more and more.

CLAPHAM.—EBENEZER CHAPEL.—Dear Mr. Editor,—On Tuesday, Dec. 31st, was a good day to us. Mr. Wells preached an excellent sermon, as did also Mr. Alderson. The chapel was well filled on both occasions, and the principal portion remained to tea. The collections amounted to £25 9s. 6d. After the evening service, meetings for praise and prayer were held, interspersed with short addresses from several ministers, until the approach of the New Year. During the evening, Mr. Hall received another token of affection from his people in the presentation of a very prettily made model of the chapel, enclosed in a glass case. For the support both of ministers and people, and for the kind sympathy manifested, we tender to one and all our hearty thanks. Since the meeting, we have received from S. T., 5s.; H. E., 5s.; and two

friends, 10s. May God bless the kind donors, and may others be influenced by the God of truth to follow their example, and bear this cause upon their hearts in prayer; that the word of the Lord may continue to abound more, and be glorified, is the prayer of the writer.

CROWFIELD, SUFFOLK.—Another sweet manifestation of the Lord's goodness to poor sinners was again seen in this place on Lord's-day, Dec. 29th, when Mr. Bartholomew (of Mendlesham), after preaching a soul-cheering discourse from Acts v. 32, baptized two believers in the name of the sacred Three; and, most blessed to add, one was a dear old man who was got almost to the eleventh hour; but it pleased the Lord to say to him as to one in days gone by, "Thus far shalt thou go and no further;" and he was brought as a little child, to sit at Jesus's feet. The other was many years younger, just in the bloom of life. Here we see the beauty of sovereign love going forth in all its power. Many more are standing; but the Lord will bring them in his own good time. Our brother Dearing still labours in truth and love; he is the instrument which our covenant God is pleased to honour: may the Lord give many seals to his ministry. We would praise the Lord for what he has done, still begging a larger portion of peace and prosperity to dwell in its little midst. "Not unto us, not unto us, O Lord, but unto thy name we would give all the glory."—A LITTLE ONE.

CARLTON, BEDS.—On Christmas morning, at 8 o'clock, we much enjoyed an early breakfast, which was held in the school-room of the Baptist Meeting-house in this village. After breakfast, we had a prayer meeting, when God the Holy Ghost was pleased to cheer and bless us. After this meeting, Mr. E. J. Silverton, the pastor, preached to a good number, in the old Meeting-house, from Isaiah ix. 21,—“But his hand is stretched out still.” 1, God's hand is stretched out to punish his foes. 2, To guide his people. 3, To save sinners, all for whom he died. It is a most blessed thought, that after so much mercy past, that his hand is stretched out still. Now God's hand is stretched out—(1) as the Great Reliever; (2) as the Great Regenerator; (3) as the Great Redeemer; (4) as the Great Rewarder. He feeds all creation; he regenerates all the redeemed; he will reward all at last, when the trumpet shall wake the dead, some with life eternal, some with death eternal. The word preached by Mr. Silverton is made by the Spirit heart-cheering and heart-breaking. Saints are comforted and sinners arrested. From Sunday morning to the following Thursday night, Mr. Silverton often preaches to 2,000 people; and we have some of the most blessed times that ever saints enjoyed. We, as a people, have very much to be thankful for,—our prayer is that God will still go on to make us a blessing. God's word cannot be preached in vain.

LEE.—DACRE PARK.—The New Year's meeting was held on Jan. 2nd. Brother Milner preached in the afternoon. A good company partook of tea at five o'clock. The public meeting commenced at half-past six. After prayer, the pastor (brother Cracknell) gratefully acknowledged the Lord's mercies in the past, and seemed to feel more than ever his entire dependence upon Divine help in his ministry. Many have been added unto the church, and the Lord has graciously kept our brother decided for the truth, preaching the gracious Gospel in all its fullness. An excellent address was delivered by Mr. John Ross, of Hackney, on the "Weekly Offering." If our churches wish to improve their financial condition, they should send for Mr. Ross, and adopt the system which Mr. T. Jones remarked, is not Mr. Ross's, but God's own plan. Suitable addresses from brethren Thomas Jones and George Wyard, with prayer by brother Frith, closed these interesting services.

CLARE, SUFFOLK.—On Tuesday, Jan. 14th, religious services were held at the Baptist chapel, Clare, when Rev. J. S. Wyard, of Cottenham, preached two spirit-cheering and soul-reviving sermons. In the afternoon from these words:—"Who is this that cometh up from the wilderness leaning upon her beloved?" In the evening from "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." Both sermons were delivered with much feeling, and with power from on high, as a reward to our young friend who is a zealous and devoted labourer in his Master's vineyard. The friends here are greatly attached to him, and sincerely desire that he may be long spared to serve in the same sphere as he is now, with great success in bringing many to Christ through the Spirit's power and teaching. The cause of our friend's visit was to promote the welfare of two interests—viz., our Building Fund and the Sabbath School. We had also a public tea meeting, which was well attended. Upwards of 100 partook of the good things provided.

HERTFORD, HERTS.—**EBENEZER**, Jan. 9th, 1862. I have every reason to bless the Lord for his kindness towards me. In closing up my memorandum book for the past year, I have concluded with these words—"Thus endeth the year 1861. Suitableness and savouriness is the testimony of Jeremiah, 'It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning. Great is thy faithfulness.' Also, the blessed declaration of the apostle Paul, 'Jesus Christ the same yesterday, to-day, and for ever.' In reviewing the past, my soul exclaims, 'What shall I render unto the Lord for all his benefits towards me?' And in looking forward to the future, I pray for grace to be enabled continually to carry out 1 Peter v. 7, "Casting all your care upon him, for he careth for you." In hope of eternal life, R. BOWLES.

WELLINGBOROUGH.—On Christmas night, E. J. Silvertown (of Carlton, Beds.) preached in the New Corn Exchange, to a great number of people, who seemed to sit with great delight under the power of the Spirit. Mr. C. Drawbridge was present, and read the hymns, which were written by Mr. Silvertown for the service. God greatly owns and blesses the Gospel as preached by Mr. Silvertown. The following verses are one of the hymns which were sung.

When the thunder of the law
Fills the guilty soul with awe;
When Jehovah makes his claim,
Oh! the value of the Lamb!
When the heart, broke up by sin,
Mourns its wretched state with,
God is kind to send his grace—
Christ is proved a hiding-place.
Christ is known a solid rock
To his chosen, precious flock:
None but saints can ever taste
Blessed fruits of special grace.
Christ can save from death and hell;
Sinners wash'd this truth can tell;
See them, how by grace they walk;
Hear them, how of God they talk.
Once they loved perdition's road;
Once they were at war with God;
Once they were at peace with hell!
Now they Jesus' praises swell.—E. J. S.

MALDON, ESSEX.—**DEAR BROTHER BANKS**—We know you rejoice to hear of the welfare of Zion. We send you good news. The Lord has appeared for a few of his dear people at Maldon; we have opened a room for the preaching of the Gospel of our blessed God. On Sabbath-day, October 20th, our brother Dedman preached from these words—"In my Father's house are many mansions." It

was a good day; I have reasons to praise the blessed Lord for ever sending our brother to this place. Many of our friends had a good feast on that day; we had a crowded room, and many outside. May the Lord crown our efforts with abundant success, for his name and mercy sake.—**ALLSON LANE**, Waut-road, Maldon, Essex. [This notice should have been in before, but was mislaid.—Ed.]

LEEDS.—The Particular Baptist friends of this town, who for many years past worshipped in Rockingham-street, have just opened a new and more commodious chapel, situated between St. James's-street and Sunny Bank-street, which will conveniently seat 370 persons. The total cost of the building has been upwards of £800. The opening services commenced on Sunday, when Mr. John Kershaw, of Rochdale, preached morning and evening; and Mr. W. Vaughan, of Bradford, in the afternoon. Sermons were also preached by Mr. Taylor, of Manchester, on Monday and Tuesday evenings. The collections made after the services amounted to £40.

IPSWICH.—On Lord's-day, 5th January, 1862, Thomas Poock, of Bethesda chapel, Ipswich, baptized ten persons, who passed through that blessed ordinance with solemn, soul-refreshing feeling; and never did the administrator feel more delight and liberty in his work; his great Master was present and precious; and a host of spectators filled the chapel, and evidenced much feeling and good order. The address delivered was founded on Acts v. 14. Hallelujah. Amen.

CITY ROAD.—**JIRIH, EAST ROAD.**—On Lord's-day, January 12th, this ancient Baptist Pastor entered his pulpit twice; but many thought the evening sermon must be his last. A good man read and prayed for him, as he was very ill; he evidently says in his own soul, and in his ministry too, "And we are to the margin come, And soon expect to die."

BETHNAL GREEN.—**TWIG FOLLY.** On Monday, January 13, a tea meeting was held, when collecting cards were brought in, to assist in removing the small debt remaining on the chapel. In the evening, Mr. Cracknell, of Blackheath, preached from Hebrews iv. 16; special testimony was borne to this sermon—many declared it had been much blessed to them; we hope and believe the refreshing influence enjoyed by believers under it will be felt for many days.

COLNBROOK, BUCKS.—On Christmas day, two sermons were preached by Mr. Cracknell, of Blackheath, on behalf of the Sunday school. In the morning the text was from 2 Cor. xii. 9, "My grace is sufficient for thee." It was free-grace from first to last; a practical sermon, listened to with much profit by a good and attentive congregation. In the evening, it was a deeply interesting discourse from the Book of Ruth iv. 9, 10. Many said at the close of the day's services, "It has been good to be there. So felt A LOVER OF THE TRUTH.

RINGWOOD, HANTS.—Mr. John Lindsey has commenced preaching the Gospel in these parts; the people have gladly received him; and Mr. Bartlett informs us that the New Tabernacle will be speedily finished, furnished, and opened, for the worship of Almighty God, the preaching of Christ's Gospel, and the feeding the Church which He has purchased with his own one offering.

SYDNEY, SOUTH AUSTRALIA.—Sydney papers bring us reports of a numerous meeting held on Wednesday, October 23, 1861, for the purpose of adopting measures for building a new Baptist Chapel, for the church and congregation united under the ministry of Mr. J. B. McCure. £2,000 is to be raised. The report is too long for this month, but in our next further particulars may be expected.

WALDON, SURREY.—A small Baptist Church was recently formed in the New School-room, by Rev. C. Woolcott. Mr. Pearce preaches to the people here with acceptance.

NORBITON, NEAR KINGSTON.—Mr. Rowley, (deacon of Mr. P. W. Williamsons's, Nottlog-hill,) has received a further call to minister to the church and congregation in Norbiton; his grave and godly discourses have increasingly strengthened the attachment of the people to him.

PECKHAM.—The New Baptist Chapel in Park Road, erecting for Mr. Cole, and his congregation, is progressing. The elevation is lofty; it will be an ornament, and we hope a great blessing to the neighbourhood.

"FEAR NOT! FOR IT IS I."

This is a wilderness of storms,
Oft cheer'd by heav'n's sweet rays;
And then the desert smiles in hope
Of brighter, happier days.
'Midst cares and toils of mortal life,
Full often we must sigh;
But words are whispered all around,
"Fear not! for it is I."

We wander here in hope and fear,
As if we were alone
In this vast howling wilderness,
The path way all unknown:
With trembling hearts we breathe a prayer—
"Lord, save me, or I die!"
Then comes the voice of watchful love,
"Fear not! for it is I!"

When at the oar we tug and toil,
Obedient to the word,
We faint not, for we cannot fail,
Beloved of the Lord.
The boist'rous waves, and furious winds,
Our efforts may defy,—
Yet o'er the storm a voice is heard,
"Fear not! for it is I."

When at our wit's end, shall we fear?
When all beyond is bright:
Behold a vision's drawing near—
'Tis Jesus clothed in light.
Away our fears! for now we know
We soon shall sink and die—
But Jesus speaks the word of life,
"Fear not! for it is I."

JOHN DIXON.

A DIVINE SONG TO BE SUNG IN A MIXED COMPANY.

BY THE LATE JOHN BERRIDGE.

You ask me to sing,	Nor will I refuse;
Indulge me one thing,—	My subject to choose:
But not wine or women,	My lips celebrate,
For that would be sinning,	And sinning I hate.
Though yet if the zest	Of wine I must praise;
Wine drunk by the blest;	The wine of free grace;
The spic'd wine of Jesus	I sing to the lyre,
The wine that will ease us	When pale we expire.
If wrapt in some grove	Of blest Arabee,
No theme but soft love	Can captivate thee:
A theme that should please	us
The great love of Jesus	In story is found,
If war's fierce alarms	Whose love has us bound.
A war full of charms	Delight thy rough mind,
'T was fought to release us	Depicted I find:
By Almighty Jesus,	From infinite woes,
O, may it be mine	For treacherous foes.
This love and this wine,	These blessings to share,
Vain love that of Phillis,	And spoils of this war.
Vain wars of Achilles,	Vain wine loads the wall, In Jesus—IS ALL.

SHORT NOTICES OF NEW BOOKS.

"*The Life of the Rev. Joseph Cartwright, Successively Minister of Orpington, Kent, Mount Zion Chapel, Devonport, and Ebenezer, Whitechapel.*"—By his Son. London: G. J. Stevenson, 54, Paternoster Row, E.C.; to be had also of the Author, 164, Cannon Street Road, London, E. Throughout the whole of this shilling volume, the compiler has thrown in so large an amount of interesting anecdote, illustration, and life-like portraits and pictures of men and things, that it is sure to command a good circulation and much commendation from the lovers of truth and experience. All that knew that excellent man, the venerable JOSEPH CARTWRIGHT, will be sure to discover something of the same natural quaintness and goodhumour in the son who, of his father's life and labours, has made this book, which is a plain testimonial of the power and gracious manifestations of the LORD JESUS CHRIST, as He discovers Himself and His work in the salvation of sinners. Very serious and narrow minds may, perhaps, object to the style in some parts; but good tempered and warm-hearted Christians, of all classes, will be both profited and pleased by a perusal of the whole. We do not criticise this grateful and loving story told by a dutiful son concerning his father; but we heartily pray that honourable and devoted as was the father, the son may, some day, excel; and that wide as his father's usefulness did extend, the real benefits flowing from this comprehensive memoir may be wider still. Books sometimes live longer than men. By this volume, the life of the once celebrated and popular minister of Mount Zion, Devonport, will be perpetuated to many generations. The good it may effect the great day alone can reveal. We are happy to announce the widow is living and well, and in the mansion of her beloved daughter has found a happy home for the rest of her days. Further notices of this volume we hope to give.

"*A Word of Encouragement for Praying Parents.*"—Sold by E. E. Crocker, 112, Pentonville Road, N. One Penny. The writer has produced a most powerful argument to strengthen the faith and the prayers of Godly parents for the manifestation of their children's salvation. The principle, (drawn clearly and conclusively from God's own word), is weighty. May Christian parents lay it deeply to heart. There is another most valuable feature in this tract: it has, to us, in our dark distress, shot a ray of light across the desert we are traversing, and kindled hope again. The writer says,—*"Present appearances, however adverse, should not discourage us; for when the Lord gives faith, he tries it, to strengthen it."* This we believe—this we have proved—these deep-taught lessons brought out in a spirit and manner so pure and good, constrain us to recommend this penny tract to universal reading.

"*A Hand-book of Revealed Theology.*"—By the Rev. JOHN STOCK, of Devonport, with a Prefatory Notice, by the Rev. C. H. SPURGEON. Published by Elliot Stock, 62, Paternoster Row. In a faithful and spirited address, Mr. Spurgeon cordially approves of this volume, and has purchased 500 copies for the use of the young men in the Theological Institute at his Tabernacle. This is the best, practical recommendation he could possibly give. Mr. Stock's book is adapted for all young students, who wish to go right. Yea, thousands of our elder brethren might read it with great advantage to themselves and others, provided they first threw away their old spectacles, left behind academical false prejudices, and yielded up their minds and spirits to the plain revelations of truth and salvation. Our review of Mr. Stock's volume is reserved.

"*The Pulpit.*"—No. 2,145, contains nine sermons on the death of the Prince Consort. Published

by John M. Robeson, Glasshouse Yard. These nine sermons by clergymen are full of excellent sentiment, with a few fragments of Gospel truth; but it is evident the Church of England (as well as our Nonconformists), requires a much bolder and fuller Gospel ministry. Oh! what a day for beautiful periods; but where is plainness and power?

"*The Olive-Branch; or, Poems on Peace, Liberty, Friendship,*" &c.—By WILLIAM STOKES, Manchester. London: Published by Judd and Glass.—This beautiful little volume contains a variety of poetic and prose pieces, of a first class order, designed to promote peace in nations, in families, in churches, and in the breasts of all the human family. We heartily wish Mr. Stokes could convert the whole world to his views as regards War, Slander, Strife, Slavery, and their entire and eternal extinction from the earth. His mind is most excellently framed and furnished for the advocacy of peace and truth; and we wish him and his work great success. We hope to make some extracts from this volume in another number.

"*Prompt Obedience and Steadfast Continuance.*" being No. 221 of the Baptist Tract Society's issue.—By T. W. MEDHURST. Published by Elliot Stock, 62, Paternoster Row. It is a plain scriptural discourse upon the external privileges of true believers. Eight pages for one halfpenny.

"*Old Jonathan.*" No. 69. Published by W. H. Collingridge, City Press. This number contains one of the best likenesses of the Prince Consort we have yet seen; and the accompanying memoir is full, interesting, and correct, being copied from Newman Hall's little book, "*Death in the Palace.*" This is well worth the penny; but in the same number you have beside twenty pithy papers and pictures. We love "*Old Jonathan*" more and more.

"*The Gospel Fragment Basket; or, the Christian's Feast.*" By JAMES BUTTERFIELD. This is the first of a new serial, containing little sermons—sound and expository. To be had of the Author, at his chapel, or at 2, Yeoman-terrace, Lower-road, Deptford.

"*Saul of Tarsus. A few Words to the Seeker, the Saint, and the Sceptic.*" By W. JEFFERY, Torrington, Devon. London: Houlston and Wright. One penny. A neat, good little tract.

Notes and Queries.

Management of Baptist Churches.—SIR, Mr. Medhurst, in your January number, answers a very interesting question, and he says at the outset that, "It is a fundamental principle in all Baptist Churches that the New Testament contains ample instructions concerning every part of the worship and management of Christian societies." I am a Baptist, and have also thought that it was as here stated; but I have been lately challenged to produce Scripture proof on several points held by Baptists to be Scriptural, or founded on Scripture; and I confess that I have failed to do it, even to my own satisfaction. And I was surprised lately to hear one of Mr. Spurgeon's Elders admit, in company, that the system of Baptist Churches in its management and constitution (not its doctrines) was a mere invention of man. But are Baptists generally prepared to admit this? Mr. Medhurst touches in his letter, on two or three of the points, though not so fully as I should have liked. But perhaps he, or some of your other correspondents, will kindly do so in a future number. Mr. M. says, as a church, we "ought to come together on the first day of the week to break bread," and he quotes several texts. I am charged with the question, Why do Baptists come together on the first day of the week for quite another purpose (public worship) and only break

bread once a month! 2. Can any number of Christians form themselves into a Church, and give themselves a name, shutting out all other Christians who are not members of their particular Church? Mr. M. says, "If Christians can meet together to observe the Lord's Supper, they can form themselves into a Church." (p. 21). But he does not quote the passages. 3. Can a number of Christians formed into a Church elect their own pastor? Mr. M. implies that they can; but he does not quote any passages; though it must be borne in mind that he was not answering this question. These are some of the questions I have been challenged with; and, as I said, I have not been able to give scriptural proof of the correctness of our practice. But surely some of our ministers can; we are not driven to the (to me) shocking alternative of admitting that our practice is a "mere invention of men," as Mr. Spurgeon's Elder declared. M. W.

[We leave this matter open for more able brethren to answer. For a long time we have considered that many parts of our Church government required scriptural authority. A pamphlet entitled, "The Danger of Church Meetings," will, we believe, soon be published.—ED.]

Is this sufficient?—MY DEAR SIR, I am sorry to see I slightly misled you in my remarks on Christ's Eternal Sonship. I should have quoted the 14th verse of the first chapter in St. John's Gospel, instead of the 18th verse. The 14th verse occurs in some of the best and most ancient and authoritative manuscripts, with the reading, "The glory of as the only begotten God from the Father." This is the reading to which I refer—

Καὶ ἰθεασάμεθα τὴν δόξαν αὐτοῦ δόξαν ὡς μονογενεῦς Θεοῦ παρὰ πατρός.

I have underlined the Greek words which are translated, where you will see Θεῶν inserted. Such a fact as this ought to terminate the controversy on the Eternal Sonship in favor of the catholic view.—Your's faithfully in Jesus Christ, in his kingdom and patience. JAMES W. January 8th, 1862.

Charity never Ceaseth.—MR. EDITOR, I called on our brother Clark and his wife (of 9, Woodhouse-place, Stepey-green,) the beginning of the year; they had then received 5s. from a kind brother. I called again the 17th; found our brother happy in the Lord; his wife was gone to the hospital on her own behalf. I now have to give their most hearty thanks to the kind friends who ministered to their necessities. Thirteen letters, containing stamps—some 6d., 1s., 2s., 2s. 6d.; and one brother from Homerton called himself, and left them 3s.; in all, making £1 4s., and two tickets for coals. I think I may say, all these communications are from the poor of the flock of God; some putting their mites together, and sending them in one. With sincere thanks, your's in the Lord, W. LYNN, 3, Glengallgrove, Old Kent-road, S.E., January 17, 1862.

Question.—Is it consistent in a Strict Baptist Church to have Independent and Open Communion Supplies? G. TURNER.

Plumstead Tabernacle.—MR. EDITOR, On Lord's-day, Dec. 29th, 1861, we were favoured for the first time to see in our New Tabernacle, the ordinance of Believers' Baptism administered to seven believers, who had witnessed a good confession before the church. After a sermon by Mr. Saxby on baptism, the man of God proceeded to administer the ordinance. We had a crowded congregation; it was a delightful sight, over which, I believe, the angels of heaven rejoiced. On the following Lord's-day they were received into full communion, with four others from other churches. As a church we are constrained to say, What hath God wrought? Seeing the Lord is with us, we will not fear what man can do unto us. Your's in a precious Christ, JOHN CROWN.

Was Melchizedec the Lord Jesus Christ Himself?

BY MR. JOHN HAZELTON, PASTOR, CHADWELL STREET, CLERKENWELL.

THE following is a report of Mr. Hazelton's address at an annual meeting at Homerton in 1861. While it is indefinite as to the identity of Melchizedec's person, it is explicit and comprehensive as regards the Great High Priest of our profession: and in that point of view, is too good to be lost; therefore, although it has been long in hand, it has lost none of its value. It is true, as Mr. Hazelton observes, there have been many thoughts and opinions upon who this Melchizedec really was; but then, the most judicious have closed their comments upon the different speculations of men in this way:—"Most likely Melchizedec was a Canaanite of the Canaanites; yet a most righteous King and Priest of the Most High God; and so a pledge and first-fruits of the calling of the Gentiles to the knowledge and obedience of Jesus Christ, of whom he was a lively type. Mr. Hazelton spoke as follows:—

THERE is a good deal of mystery, at least there is to my mind, about Melchizedec. Some suppose that Shem was Melchizedec; some suppose he was an angel; and some have asserted that Melchizedec was the Holy Ghost; and not a few believe that Melchizedec was the Lord Jesus Christ himself. I do not believe he was Shem; I do not believe he was an angel; I certainly do not think that the Holy Ghost was the Melchizedec that appeared to Abraham; and whether he were or were not the Lord Jesus Christ I confess I do not know; and as I do not know I will not say—I will not speak positively. However, the apostle Paul says, "Consider how great this man was:" a very great man.

Now I shall say nothing about him personally, nothing about his person; but two or three things about his office.

The name itself means, as Paul tells us, "King of righteousness;" he was king of Salem, perhaps of Jerusalem; and, says Paul, "he was therefore king of peace." He was the priest of the most high God; and, therefore, an admirable, a striking, a glorious, a prominent, a remarkable, type of the Lord Jesus Christ. He was a kingly priest and a priestly king: a king and a priest; king of righteousness, king of peace; and the priest of the most high God, and

perhaps something more—and, therefore, a type of the Lord Jesus Christ, who is a Priest upon his throne. Whether Melchizedec was a king because he was a priest or not I do not know; because he exercised the office of a high priest perfectly and gloriously, I do not know if he was both king and priest. I do know, that our Lord reigns, because he is a Priest; he reigns because he put away sin, because he made a veritable and eternal atonement for sin; I do know that he sways the sceptre, because he hung upon the cross, and thereby accomplished the mighty purpose for which he hung upon that cross:

"His cross a sure foundation laid
For glory and renown."

He passed through the regions of the dead to reach the crown. Now the priesthood of the Lord Jesus Christ is an office in the economy of salvation which arises, as I believe, out of relationship—it is based upon relationship—it is necessitated, so to speak, first by relationship; and, secondly, by the lapsed state of the persons related to God. The official character of the Lord Jesus Christ arises out of eternal relationship. Israel was God's nation before the appointment of the Aaronic priesthood. God took them out of Egypt, reserved them for his own, brought them into covenant with himself; and shortly after they left the land of Egypt, God instituted a certain order of things, one part of which consisted of the Jewish priesthood. And it appears to me, that that priesthood, apart from its being a type of the Lord Jesus Christ, arose out of the relation in which the Jews stood to God. And the priesthood of the Lord Jesus Christ arose out of the relation in which God stands to the church, and the church stands to God. It argues the existence of eternal life; and it argues also the existence of sin. Had there been no sins committed, had there been no wrongs introduced, the priesthood of the Lord Jesus Christ had not been necessary; or, not that part of it which lies in his suffering, and bleeding, and dying. However, a priest appears upon the premises: and that teaches me, in the first place, that God has an interest in the people who occupy the premises; it teaches me that those people have committed wrong. Sin has been introduced, and sin exists; and so long as the Priest remains upon the premises, so long the evil remains there. Now, if the Priest be upon the earth, sin is un-

atoned for; if the Priest has been upon earth, and is gone to heaven, then sin has been put away. The victim was taken to Aaron; it was slain; the blood was caught; it was burnt; atonement was made; and the vessel containing the blood, and another vessel containing the incense and so on, were taken by the High Priest into the holiest of all. But Aaron was not allowed to go into the holiest of all before the victim was slain, before the blood was shed. Now the Lord Jesus Christ appears upon the earth, upon the premises upon which sin was committed; and he put it away; it was imputed to him; he bore it in his own body on the tree; he was made sin for us; he was not a sinner naturally, nor inherently, nor objectively, nor practically; but he was constituted sin: "He was made sin for us, that we might be made the righteousness of God by him." When he, therefore, who was made sin died, sin itself died; sin was put away; sin, as to its woeful consequences, was eternally abolished; and our great High Priest, having done his work without the veil, on the premises, is gone to heaven. He is King of righteousness, and therefore of peace; for there is no peace without righteousness; he reigns righteously—he has a right to reign, for he has fulfilled the conditions of the covenant of grace, and therefore he sits upon the throne as King; and so he is a Priestly King, and a Kingly Priest; and the rule by which he executes his government is a righteous rule. Now, the apostle in speaking of the priesthood of Christ, in the fifth of the Hebrews, just introduces Melchizedec in the sixth verse. He says, "As he saith also in another place, Thou art a priest for ever after the order of Melchizedec." And I may just venture a supposition here. The apostle adds, "Who in the days of his flesh;" who does he mean—Melchizedec or Christ? or, does he mean both? "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." The apostle Paul is speaking of Melchizedec as the type of Christ, and may not the language apply somewhat to Melchizedec? and, if so, then it exhibits him as a very lively type of Christ. "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchizedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." And then in the 6th chapter, at the 20th verse, where he speaks of the ascension of the Lord Jesus Christ into heaven as our Forerunner, he says, "Whither

the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedec."

Then in the seventh chapter, we have a very enlarged view of the official character of Melchizedec; I will not say the person, but the official character of Melchizedec; where the Apostle speaks of him first in his kingly and priestly character; and then as being without father, and without mother. Now this appears to be the pinching point: one of them—if not the only one—"without father, without mother, without descent," or genealogy, or pedigree. How easy it would have been for the apostle Paul to have said he was the Son of God—this was the place for him to say so, if he really were the Lord Jesus Christ; but he does not say so; he says he was "made like unto the Son of God; abiding a priest continually." Well, then, I confess I do not think much of what is said about Jesus Christ being without father with respect to his human nature; and without mother with respect to his divine nature; I do not think very much of that. I rather think the apostle Paul here simply contrasts Melchizedec with the Aaronic order of priests, with the Levitical priests; and he means to say, the priesthood to which you attach so much importance, to which you are so wedded, that priesthood has descended from generation to generation down from the time of Aaron; and you have your pedigree, your genealogy—you can trace up your existing priests, even to the first Jewish high priest, Aaron. Now, here is this great Melchizedec, who was mysteriously dropped as it were upon the scene: a great man, superior to Abraham, without any official father or mother, without any official descent; without any priestly genealogy: in these respects he was without father, without mother, without descent, without beginning of days. Your priests begin to execute their office when they are thirty years of age; and they quit the office when they are fifty. Now it is not said of this Melchizedec, that he began at thirty, and left off at fifty: "Without beginning of days, or end of life; but made like unto the Son of God, abideth a priest continually." Now this Melchizedec is a typical representation of the great High Priest of our profession; and thus the apostle Paul goes on, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." And when you speak of the greatness of the Levitical economy, why Levi was in the loins of Abraham when Melchizedec met him returning from the slaughter of the kings; and I may say that Levi, the head of the tribe, paid tithes to Melchizedec in the loins of Abraham, our great ancestor. And so the apostle Paul goes on to speak until he comes to shew that a change of the priesthood involves a

change of the dispensation, a change of the law. Why, your objection, he says, will be that if we admit another priest we must admit another law; just so, he says; and if perfection had come by the law of Moses, then there would not have been room for another dispensation, or for another institution of things: but the law made nothing perfect. I do not understand him there to mean the moral law: the law made nothing perfect, and your priests made nothing perfect; "But the bringing in of a better hope did; by the which we draw nigh unto God;" and that better hope is the better altar, the better victim, the better blood, the better sacrifice, the better atonement: it is the great fact that everlastingly existed in idea, in thought, in the mind of God, realized; it is the great fact actualized; and therefore, by this hope we draw nigh unto God. And not only so, says the Apostle, your priests were designated or appointed to the priest-

hood in the ordinary manner, by a carnal commandment; but the Lord Jesus Christ was sworn into office by an oath—made an High Priest: "The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchizedec. Wherefore, he is able," concludes the apostle, "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And as Melchizedec met Abraham, (and the national church of the Jews may be said to have been in him,) returning from the slaughter of the kings, with bread and wine, and blessed him; so our Priestly King and Kingly Priest meets his people with the bread and wine of eternal life; and when we come to heaven, our great Melchizedec will meet us with bread and wine; and we shall sit down and feast in his presence; and sin, and sorrow, and Satan, and the world, and death, shall be banished for ever and ever. Amen.

"THE WORK OF THE MINISTRY."

By MR. T. W. MEDHURST, PASTOR OF THE BAPTIST CHURCH, COLERAINE, IRELAND.

We must be guided only by what "*is noted in the scripture of truth*," if we wish to discover the will of God in relation to his church. They who *speculate* on God's word, starve thereon; while only they who *practise* its teachings, feed thereon and grow. God has ordained "the work of the ministry," therefore it is necessary and important. The risen Jesus has given "pastors and teachers" to feed and edify his church. Let us direct our attention to the teachings of his word regarding them. In Ephesians iv. 11, 12, it is recorded, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

The APOSTLES have no successors; their office has ceased. They were eye-witnesses of Jesus in his bodily form, and were specially fitted to be witnesses of his resurrection. (Acts i. 21, 22; 1 Cor. xv. 8.) They had power to work miracles, which power they exercised by laying on of their hands, thus imparting the Holy Ghost. (Acts viii. 15, 17; x. 44—46; xix. 6.) They were inspired men who spake as the Holy Spirit dictated. (John xx. 22; Gal. i. 12.) Their authority is universal and binding in all the churches of the saints down to the end of time. (1 Cor. vii. 17; 2 Cor. ii. 28; 1 Cor. xvi. 1.) They were chosen by the Lord himself, and not by the churches. (Acts i. 24, 26.) It is altogether in vain for any to boast of apostolical succession in the

present day, unless they are able to shew apostolic power. The apostolic office having accomplished all that it was intended to effect, has ceased. The inspired record is complete.

The PROPHETS were men who were occasionally inspired for the special edification of the early churches. These belonged solely to the apostolical period of Christianity. (See 1 Cor. xiii. 2; and 1 Cor. xiv. 29, 32.) The whole of this *fourteenth* chapter evidently refers to special spiritual gifts. The prophets foretold what would happen in the church, and to individuals. (Acts xi. 27, 30; xxii. 10, 11.) In 2 Peter ii. 1, the "prophets" are mentioned in such a manner as clearly shews they were distinct from "teachers."

The EVANGELISTS as such had no power in the church. Their work seems to have been to preach the Gospel in those places where it was not known, and not to teach in the public assemblies of the saints. They are mentioned by name in Acts xxi. 8; 2 Tim. iv. 5; and in the passage under present consideration.

The PASTORS AND TEACHERS still abide in the churches as necessary offices—necessary because the Lord Jesus Christ has so ordained. The Rev. Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey, in his comment on this verse, says: "The absence of the article before *didaskalous*, proves that the apostle intended to designate the same

persons as at once pastors and teachers. The former term designates them as *episkopoi*, "overseers," the latter as instructors. Every pastor or bishop was required to be "apt to teach." This interpretation is given by Augustine and Jerome. In this interpretation, the modern commentators, almost without exception, concur." The laws of language requires us to take *pastors and teachers*, as a twofold designation of the same officers, who were at once the guides and instructors of the church. "Pastors," "bishops," and "elders," are terms used to describe but one and the same office. When Paul "called the **ELDERS** of the church" to him, he said unto them, "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you **OVERSEERS**, to feed the church of God, which he hath purchased with his own blood." (Acts xx. 17 and 28.) In 1 Peter v. 1, 2, the "**ELDERS**" are commanded to "feed the flock of God which is among you, taking the **OVERSIGHT** thereof." We do not read of any "lay elders" in the churches founded by the apostles. They were all "apt to teach." The church chooses its own pastors. This is self-evident according to the nature of the Christian church. This is only in accordance with its constitution. Pastors are to be supported by the free-will offerings of the people. (1 Cor. ix. 1, 14.) They who preach the Gospel are not to *starve*, but to *live* of the Gospel; for so has the Lord ordained. It is supposed by some, that the income of the priests under the law, amounted to about *six hundred pounds* yearly: thus amply does God intend his servants to be supported. Would that some of the wealthy members in the churches did prayerfully meditate over such passages as Gal. vi. 6; and 1 Tim. v. 17, 18, They "who labour in the word and doctrine" are to be "*especially*" cared for. They have to devote more specially their time, their talents, and their money, for the welfare of the church. Let those who urge Paul's refusal to take maintenance from any particular church, as a reason why pastors should not be supported now, bear in mind, Paul was an apostle, and *not a pastor*. Churches which can support pastors, and will not, are far from following the mind of Christ. The pastor has to rule in the church as well as to teach. This is recorded in 1 Thes. v. 12, 13; and in Heb. xiii. 7; and 17. This ruling power is only to be exercised according to the mind of the Spirit, as revealed in the Word of inspiration. Its design is the enforcement of the laws of Christ, by "speaking the truth in love." The force of inspired truth is the only power by which pastors rule.

The **DEACON'S** office is clearly stated in conjunction with that of the pastor's, in Phil. i. 1; 1 Tim. iii; and Tit. i. 5, 11. In the

apostolical churches, the deacons were not all of one sex. "Phebe our sister" was a deaconess in the church at Cenchrea—see Rom. xvii. 1, where the word "*servant*" should have been rendered, **DEACONESS** (*diakonon*). Chrysostom, Theophylact, Grotius, Bloomfield, Dr. Macnight, J. A. Haldane, with many others, consider the passage in 1 Tim. iii. 11, to refer to the *women* who were appointed as deaconesses in the church, and not to the deacons' "wives," as in our version. The "*widows*" are also, by many writers, considered to be deaconesses. The seclusion of women in the east appears to have rendered such an office necessary.

The **DESIGN** Jesus had in giving these offices to the church is clearly stated: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." As John Calvin very justly remarks, Christ, "could not exalt more highly the ministry of the Word than by attributing to it this effect. For what higher work can there be than to build up the church that it may reach its perfection? They therefore are insane who, neglecting this means, hope to be perfect in Christ, as is the case with fanatics, who *pretend to secret revelations of the Spirit*; and the proud, who content themselves with the private reading of the Scripture, and imagine they do not need the ministry of the church." The Holy Spirit never makes a new revelation, but brings to our mind the words of Christ, as delivered by his apostles. He neither teaches *contrary* to the Scripture, nor *without* the Scripture. If Christ has appointed the ministry for the edification of his body, it is in vain to expect that end to be accomplished in any other way. They who despise a stated ministry in the church, profess to be wiser than Christ, and do virtually set aside his authority. The closer we adhere to New Testament order in our churches, the more prosperity and peace we shall enjoy. All that is not found "noted in the Scripture of truth," let us promptly reject. The diligent student of the New Testament will soon find its teachings are amply sufficient, regarding all possible matters in church government. Reader, search and see for yourself.

"**E B E N E Z E R :**"

OR,

STRONG DRINK FOR THE READY TO PERISH.

"Hitherto hath the Lord helped us."

(Concluded from page 31.)

"I HAVE laid help upon One that is mighty." Thus spake Jehovah in vision to his servant David. We, therefore, conclude, that if the Church of God be helped, such help comes through Jesus, and for Christ's sake. That we are weak, and need help, is

beyond dispute. That we have many foes, "principalities, and powers," and, therefore, need much help, is equally true. Nor is it less true, that the kind of help that Christians want is indicated by the Saviour's words,—“Without me ye can do nothing.” Divine help is not an immediate creation, but a revelation. “How great is thy goodness, which thou hast laid up.” Again, the Church is said to have been blessed in Christ from the foundation of the world. Therefore, our help is the fruit of Divine foreknowledge and wisdom;—in other words, help comes to us in the chariot of love.

“Hitherto the Lord hath helped us,” might be written upon all the stores of knowledge which we may have accumulated. Do we know that we are sinners? We never could have known it unaided. The written word declares that all have sinned; but only the Spirit—the Spirit of Christ—convinceth of sin. Helped by the knowledge which the written word affords, man discovers the *fact* of sin. Helped by the knowledge which the Spirit imparts, this fact becomes a *matter of feeling*, and man sorrows, because he has lost the image, the favour, and the glory of God. Do we know that Christ is our Saviour, and that in Him alone is salvation? Is it too much to say that we have received the Spirit as a Spirit of wisdom and revelation in the knowledge of Him? Bewildered by reason, man believes in a salvation possible for all, but certain for none; enlightened by “the light of truth,” we say, “MY LORD AND MY GOD.” Had David not been helped, what would he have known of sure mercies? Had not you, my hearer, been helped with a little help, you had never sung,—

“That sweet song of the night,
My Jesus is taken, the rebel goes free.”

“Hitherto hath the Lord helped us,” must be the casket into which we put all those records of past triumphs, with relation to which we have said, “Thanks be to God who giveth us the victory through our Lord Jesus Christ,” whether those triumphs may have been over the world, in its wisdom or its wickedness; the flesh, in its wantonness or its contrariness; the devil, in all his might, malice, and malignity; or whether they may have been victories gained over foes of lesser mark than these. We have been helped. Let us, then, like the Greeks of old, sing our war song on the field of battle, or the rather like Miriam, let us rejoice over all our fallen foes, and give Jehovah the praise,—

“Not unto us.
Not unto us. So, Israel cries to Thee,
O Jehovah. Thou Sovereign Lord of all,—
But to thy Great Name, Thy Wondrous Name,—
The God of Love, of Grace, of mighty power
Of Love, which lived and wrought ere time began.
Of Grace, which sprang full grown from out thine
heart,

Power,—which crucified the Son of God,
To save thereby the helpless child of sin.

Unto Thee, Be Glory, Unto Thee Be praise;
In all deep places, and in highest heights.
Come Earth, with all thy myriad ransom'd tongues,
And Heaven, with Golden Harps of Gladness
In one Hossanna join.”

Hitherto hath the Lord helped us. Let us, then, not only sing praises, but also take courage. “I will help thee,” are words as true as those we have been dwelling upon.

“His past loving-kindness forbids us to think,
He'll leave me at last in trouble to sink.”

The Lord has helped: we will be glad. The Lord will help; so will we trust. And while we draw water out of the wells of salvation, we will triumph in the God of our salvation.
Feb., 1862. MACGREGOR.

THE DAY OF JUDGMENT.

HARK! 'tis the trump of God
Sounds through the realms abroad:

Time is no more!
Horror invest the skies;
Graves burst, and myriads rise;
Nature in agonies
Yields up her store.

Chang'd in a moment's space,
Lo, the affrighted race
Shrink and despair:
Lo! they attempt to flee;
Curse immortality;
And view their misery
Dreadfully near!

Quick rends the bursting earth,
Rock'd by a stream of wrath;
Hurl'd from the sphere!
Heart-rending thunders roll,
Devils tormenting howl!
Great God, support my soul
Yielding to fear.

Oh! my Redeemer come,
And through the fearful gloom
Brighten the way!
How would my soul arise,
Soar through the flaming skies,
Join the solemnities
Of the great day.

See, see the Incarnate God,
Swiftly emits abroad
Glories divine!
Lo! lo! He comes! He's here!
Angels and saints appear!
Gone is my every tear—
Jesus is mine.

High on a flaming throne
Rides the eternal Son,
Sovereign august!
Worlds from his presence flee,
Shrink at his Majesty!
Stars dash'd along the sky,
Awfully burst.

Thousands of thousands wait
Round thy judicial seat—
Glorified there,
Prostrate behold I fall!
Wing'd is my raptur'd soul,
High, to the Judge of all,
Lo! I draw near.

Oh, my redeeming God,
Wash'd in thy precious blood,
Bold I advance!
Fearless, I range along,
Join the triumphant throng,
Shout an ecstatic song
Through the expanse.

WERE DAVID AND SOLOMON SAVED?*

WITHOUT one atom of flattery, we are really fond of Mr. Parks's writings and discourses; and not only so, but we love the man—the author—personally and individually. We highly esteem him; and secretly rejoice that such a man stands in the Church of England as an iron pillar, as a brazen wall, as a most decided witness for all the truths connected with, and resulting from, the new and everlasting covenant. This sermon—“*Union with Christ*”—rather disappointed us at first: its commencement appeared dry and common-place; but as we pushed on to its interior, we found it choice, savoury, and, to poor sinners like us, it was encouraging indeed. We give one extract. After dealing with the doctrine of “*Union*,” Mr. Parks comes to notice “*some of the privileges*.” He says:—

“Those privileges are many and great. I might sum them all up in the language of inspiration—‘Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption.’ (1 Cor. i. 30.)” But I would particularize three—viz:—

“1. *Pardon of sin*. ‘In him,’ says Paul, ‘we have redemption through his blood, the forgiveness of sins.’ (Eph. i. 7.)

The Scriptures teem with passages to the same effect. Pardon, pardon, pardon of the convinced sinner, is written on every page of Revelation! O what a word! How the poor condemned criminal hails it, when by the fiat of royalty, his already-opened grave is filled up, and his death-doomed soul is set at liberty to live once more in happiness and peace! Equally is the convinced and pardoned sinner moved when he first hears of God’s decree gone forth: ‘Thou shalt not die—thy sin is put away!’

“You ask me, perhaps, what is the extent of this pardon? I answer, it extends to *all* sins. ‘Having forgiven you all trespasses,’ says the inspired penman. (Col. ii. 13.)

“‘Ah but,’ you say, ‘if we should again sin what then?’ I reply, even *that* shall be forgiven you; for if any man sin, we have an advocate with the Father, even Jesus Christ the righteous.’ (1 John ii. 1.) God’s pardon of sin extends to every sin, past, present, and to come, as far as judicial

punishment is concerned. He remembers our sins no more. ‘As far as the east is from the west, so far hath he put our transgressions from him.’ (Ps. ciii. 12.) So speak scores of scriptures. In short, ‘there is now no condemnation to them that are in Christ Jesus.’ (Rom. viii. 1.) And though they sinned seventy times seven a day, and seventy times seven came and confessed their sin, Christ is pledged to give them a renewed sense of his pardoning mercy and love! (Matt. xviii. 21, 22; 1 John i. 9.)

“‘Oh, stop,’ exclaims some one, ‘don’t tell this publicly, you will have all the people living riotously and iniquitously!’

“Let them live so, *if they dare*, I reply: I must not lie for all that. God will certainly visit for iniquity. Even his own and pardoned people he will ‘chastise with the stripes of men,’ if they wilfully transgress, and others will find their reward both here and hereafter. But it is an irrefragable fact, that *God’s people can never sin so as not to be forgiven*. In truth, and in fact, they are forgiven once and for ever. And, again, they are given new natures that keep them in check, so that they *cannot* sin as others. (1 John iii. 9.) And again, their union with Christ secures them from sin. (Rom. vi. 2.) Shall I keep this blessed secret, then, from God’s children? God forbid! Why should I rob the Lord’s people for the sake of a wretched rabble that will live either in hypocrisy or profanity? I will not, I must not, I dare not; for my commission from my Master is, ‘*Feed my sheep. Feed my lambs.*’

“I may here illustrate the subject by a fact. A few friends were speaking upon *David’s* character the other night, about his election, his fall, his contrition, and his pardon, when it incidentally came out that one of the company had had a very sharp controversy upon the very subject with a religious professor a few days before, when the professor boldly asserted that David, though at one time ‘a man after God’s own heart,’ was subsequently rejected, and finally lost!

“This was certainly *news* to us, for we all had been under the impression that David, though he sinned grievously, was a pardoned and a saved man.

“The conversation then led to the case of *Solomon*, and it was alleged that it is the opinion of many professors that Solomon also was lost, for he was a more notorious sinner than his father!

“Now as some of you may not have very clear notions upon these points, I think it will be well to help you to form right conceptions about them.

“We will approach the subject thus.

* “*Union with Christ: its Evidences and Privileges: its indissoluble Nature and Glorious Results.*” A sermon by William Parks, B.A., Incumbent of Owersham, Manchester:—(Published by request)—by David Kelly, 58, Market-street (one Penny.)

Suppose David's and Solomon's salvation is called in question, how can it be *proved* that they were saved?

"You know that in a question of this sort it will not do to appeal to our convictions, or our impressions. Our opponents will demand *proofs*—scriptural proofs. Are there any?"

"Yes, most decidedly.

"(1.) The deep contrition of both men is itself a proof of their pardon and salvation. David in his penitential psalms has clearly exhibited his deep contrition, his brokenness of heart, his unmitigated sorrow for his sins before God. And Solomon in his book of Ecclesiastes (which, it is generally believed, was composed towards the close of his life) bears clear and strong marks of repentance after his lamentable fall from righteousness.

"Men who could thus confess their iniquity and mourn over their sins, most assuredly must have met with the pardon they sought. Yes! *He* who is 'the same yesterday, today, and for ever,' even Jesus Christ, 'whose property it is always to have mercy and to forgive,' most certainly and most abundantly pardoned those sinning children of his. I say, then, on this evidence alone, backed by the zeal of both men for the purity of religious worship, we have good proof of both David's and Solomon's salvation.

"(2.) But we have positive proof from Holy Writ that both were saved. Read 2 Samuel xii. 13; and 2 Samuel vii. 14, 15.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

"I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."

"But here some one may object, 'if the sin of David was put away, why should he so anxiously and imploringly beg for pardon afterwards?' I reply, the objection comes from a young or inexperienced hand. It is quite possible to *hear* of the fullest pardon, and yet not be satisfied. The soul of the poor penitent wants God to speak. It is not sufficient for an awakened and penitent one to hear from a minister, or a prophet, or an apostle even that he or she is pardoned: the soul wants it to be 'sure' to itself. It wants some love-token from God. It wants experimental knowledge of 'the blood of sprinkling.' It wants to creep into the Father's bosom, and to hear *him* say, 'I have blotted out thy transgressions.'"

If the promise does not belong to you, and to all to whom it is revealed, as a ground of faith, it is impossible to conceive how an unbeliever can make God a liar.—*Erskine*.

NEW JERUSALEM.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2.

JERUSALEM is named in reference to the old metropolis of the land of Israel, so often mentioned in the Bible. That far-famed city was a type of the Gospel Church, as appears in Heb. xii. 22, which is called the heavenly Jerusalem; but the church, under the title of *New Jerusalem*, will be far more glorious than now. The name signifies the *vision* or *possession* of peace. And so it deserves some particular attention while we make some inquiry into it.

This new Jerusalem that John saw, was in the new heaven and new earth (verse i.), by which some understand the new dispensation of the Gospel; but in this there has been, and is, many tears, much doubt, sorrow, and pain; so that another sense must be sought. Nor, can this vision be understood of the reformation by Constantine or by Luther; or the conversion of Jews and Gentiles, and the fall of Antichrist in the latter day. For all these are too imperfect, and will be over before this vision is fulfilled. Nor does this vision refer to the ultimate glory, at the end of the thousand years' reign, and after the general judgment, as in the twentieth chapter recorded. But, I believe, the new heaven and earth will be after the coming of Christ, the binding of Satan, the burning of the world, the resurrection of the righteous, and the destruction of the wicked; and while they will be cleared of everything unsuitable to the glory of Christ and his people, they will prove a very splendid preparation for the new Jerusalem Church.

Further, in allusion to the old city, John says, he saw the new Jerusalem coming down from God out of heaven. (Rev. xxi. 2.) Paul speaks of Jerusalem which is above (Gal. iv. 26), and John here speaks of it as coming down. The souls of the saints at death return to God, with whom they dwell till they come with Christ to receive their risen bodies and meet the living saints in the air, and thus make the general assembly and church of the first-born, the whole number of the elect complete in body and soul, and clothed with the bright robes of immortality and glory. And though they are said to come *down* and *from* God, no doubt they will be both high and happy enough if he is with them as it is said he will be in verse 3. And this will be something nobly new indeed, such as had never been before.

Again, in this glorious state, there will be "no tears, no death, no sorrow, no pain. (Verse iv.) Sin, the cursed cause of all these evils, will then be expelled from the people and the place; it will therefore be

vastly better than the present state; for now the church and children of God are liable to death every day, suffer in their souls, have pain in their bodies, and the tears often flow from their eyes; for they all have too much sin in their minds, mouths, and manners. Let us awake to righteousness and sin not.

Moreover, in the new Jerusalem, we may expect a full supply of living water. For there will be the fountain; Jesus has promised he will give it freely unto him that thirsteth. (Verse vi.) This is very encouraging now, and then it will be most abundant and refreshing. They that thirst for grace now, will be satisfied with glory then. Ho, every one that thirsteth, come ye to the waters. "Let such," says Christ, "come to me and drink." He grants the greatest favour, and it is all free.

The new Jerusalem will have no night (ver. xxv.)—no darkness, as now, when the sun is down—no night of sin, ignorance, and desertion. There will be no need of the sun or moon, and if they shine, they would be quite obscured by the greater glory of God and the Lamb which will lighten it. (Verse xxiii.) There will also be a far more glorious temple than that of Solomon; for the Lord God Almighty and the Lamb will be the temple of it; and the songs and service will, no doubt, be much more delightful. (See ver. xxii.)

But the inhabitants of this holy Jerusalem (ver. x.) must and will be all holy; and there

shall in no wise enter into it anything that is defiling, abominable, and false (ver. xxvii), "but they which are written in the Lamb's book of life," which were chosen to be saved from their sins that they might be holy, they shall walk in the light of the new Jerusalem. (Ver. xxiv.) The high wall, the precious stones, the pearly gates, and the golden streets of this extraordinary city, show that it must be a most delightful place. My soul, seek thou the honour and happiness of being there, and then rejoice in hopeful hallelujahs for such grace.

THE NEW JERUSALEM.

Now we can say, and seek, and sing,
The new Jerusalem:
Saints may rejoice in Christ their King,
For it is meant for them.

They shall appear supremely blest,
In the new heaven and earth;
There they shall be in sacred rest,
The sons of heavenly birth.

There from the heavens how bright they shine!
How free from flowing tears!
They shall be filled with joys divine,
And reign a thousand years.

There darkening night is known no more,
But living waters flow;
There shall the thirsty souls adore,
And purest pleasures grow.

There shall the Lord the Lamb be near,
And there the wicked cease,
And there the glorious God appear,
With pure and perfect peace.

Little Grandsden.

THOMAS ROW.

WHAT IS PRAYER?

WITH REMARKS ON MR. JOHN FOREMAN'S PAMPHLET.

We have received a letter from Manchester with critical remarks upon some portion of Mr. Foreman's pamphlet on prayer. The objections are rather too abstract to be inserted without further qualification and explanation; therefore, as soon as possible, we hope fairly and fully to consider this most essential and delightful subject. Meanwhile, we would drop a sentence or two, even here, because, of late, the *nature*, the *value*, and the *prevalence* of prayer, have been much more fully discovered by us. We receive, with inward sympathy, one special line, written by our Manchester correspondent, wherein he says:—"I find it profitable to my soul to mingle prayer in every engagement of life: in fact, to realize a habit of praying without ceasing." This can only be found with such souls as have been distressed and endangered by Satan's devices, and sin's delusions:—who from the depths have cried unto God; and have found him a refuge—a deliverer—a very present help in trouble.

Men, settled on their lees, and at ease in Zion;—men who have no burdens to bear; no wounds to be healed; no wants; no woes; no inward fears; no outward fightings; such men can know but little of heart-breaking, heaven-rending prayer. Of that poor Syro-phenician woman, it has been asked, "Why did she so bitterly cry?" The answer is, "The pinching necessity of poor saints cannot be tied to the law of modesty;" nor to moderation either. A multitude of scriptures might be quoted to shew that all the children of God, whose times and troubles are recorded in the Bible, cried to their Heavenly Father with deep and bitter cries: it is recorded of their Redeemer, that in the days of his flesh, he "offered up prayers and supplications, with strong crying and tears." "He prayed," as Rutherford would say, "with war-shouts." The eternal God hears prayer only as offered in Christ—"not because it is fervent; yet fervour is a heavenly ingredient in prayer. An arrow drawn with

full strength bath a speedier issue. Agony in the soul—a load on the conscience—threatening clouds—wrathful scriptures fired into a wounded heart—creature help all failing—a sense of dangers most dreadful—these circumstances—with living grace—produce cries—and these cries are like wings to prayer—piercing the heavens—and in the exercise of sovereign mercy, a gracious God will sometimes most marvellously demonstrate his power, and send salvation down. With all the family it is so, sometimes, that they can neither cry, nor shout, nor weep, nor eloquently, nor consistently (with words) address the Majesty of Heaven. Let such remember that, “*Looking up to heaven; lifting up the eyes goeth also for prayer, in God’s look.*” Sometimes it may be said, “Prayer is a silent growing out of the soul to God; and faith will come out at the eye, instead of grammatically walking out at the door of the mouth.” How strong is that saying of the good Scotchman—speaking of Stephen when they stoned him: the poor dear soul sent a greedy, pitiful, hungry look up to Christ, out at the window (of the eye) to tell that a friend was coming to him. I would wish no more—(these are Rutherford’s words)—if I were in hell; but to send a long look up to heaven. There are many love-looks of the saints, lying up before the throne in the bosom of Christ.”

It is a cause of sad complaint with some who hope to be saved—(and who do believe in Jesus)—that their prayers are so half-hearted—so incomplete—so lacking in *pure looking, fervent crying, or sound pleading*. Well, the smallest of prayer is *breathing*. If there be love to Christ in thy soul, that love will *sigh* after him, although the eye faileth with looking, and the voice faltereth in speaking. I have always found it difficult work to keep the heart long fixed on the throne. Dr. Macfarlane, in his life of Lawson, furnishes a rare picture of *long-praying*—if praying it may be called. There was in Lawson’s times a professing Gospeller by the name of Walter Jackson. He must have been a type of some who fear their sermons will not last out the time; therefore they read much; and pray more. Macfarlane says:—

“The prayers of even godly men at that time were very long and heavy, comprehending sometimes a system of divinity. Jackson was notorious for length. He was attending a funeral at Hallmyre. The company had assembled in the barn to get some refreshment; and having partaken, he was asked to return thanks. He commenced in right good earnest with the fall of Adam, and was going down from one great Bible doctrine to another, till patience was exhausted. Significant looks passed among the mourners;

one by one they deserted the barn, and the funeral procession started for Newlands churchyard. When Walter came to a close, and opened his eyes, he found himself alone, and on inquiry, discovered that the procession was fully a mile on its way. His conceited soul was chafed.”

The following beautifully comforting words must not be omitted here. Samuel Rutherford says:—

“What shall be done with half praying, and words without sense? *Ans.* This is the woman of Canaan’s case: Piscator observeth an ellipsis with words, of the particle (*gar*), or because, or for: ‘Have mercy on me, my daughter is vexed:’ she should have said, ‘*because* my daughter is vexed:’ but the mind is hasty, that she lets slip words. So are broken prayers set down in Scripture, as prayers. ‘I love, because the Lord hath heard my voice.’ (Psal. cxvi. 1.) There is nothing in the Hebrew but one word (*Ahabti*), I love; but he showeth not whom he loveth. It is a broken word, because, as Ambrose saith, he loved the most desirable thing. I have love (he would say), but its centre and end is only God. The reasons of broken prayers are often, 1st. The hastiness of the affections; not the hastiness always of unbelief (Isa. xxviii. 16); but often of faith (2 Pet. iii. 10). Love and longing for Christ have eagle’s wings; and love flieth, when words do but creep as a snail. 2nd. It cometh from a deliquie in the affections (they are broken as a too high-banded bow) that there is a swooning and deliquie of words. Every part of a supplication to a prince is not a supplication; a poor man out of fear may speak nonsense, and broken words that cannot be understood by the prince; but nonsense in prayer, when sorrow, blackness, and a dark overwhelmed spirit dictate words, are well known in, and have a good sense to God. Therefore, to speak morally, prayer being God’s fire, as every part of fire is fire; so here, every broken parcel of prayer is prayer. So the forlorn son forgot the half of his prayers; he resolved to say, ‘Make me as one of thy hired servants’ (Luke xv. 19), but (verse 21): he prayeth no such thing; and yet, ‘his father fell on his neck, and kissed him.’ A plant is a tree in the potency; an infant a man; seeds of saving grace are saving grace; prayer is often in the bowels and womb of a sigh; though it come not out, yet God heareth it as a prayer. ‘And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.’ (Rom. viii. 27.) ‘Lord, thou hast heard the desire of the humble.’ (Psal. x. 17.) Desires have no sound with men, so as they come to the ear; but with God, they have a

sound, as prayers have. Then when others cannot know what a groan meaneth, God knoweth what is under the lap of a sigh, because his Spirit made the sigh: he first made the prayer, as an intercessor, and then, as God he heareth it; he is within praying, and without hearing."

Our Manchester correspondent must forgive us. His objections—and Mr. Foreman's pamphlet on prayer shall not be forgotten.

CONVERSION OF MR. HENRY MYERSON.

PASTOR OF
SEALOM CHAPEL, OVAL, HACKNAY ROAD.

(Concluded from page 23.)

I replied, no doubt this will be large enough indeed! For my part, I thought if it would only accommodate twelve individuals it would suffice. I told Mr. B. what had passed between us, but he replied, "Have the chapel if you can; go see Mr. H. to-morrow night, and try for it." This I agreed to, and accordingly paid him another visit. Mr. H. told me that I might preach in the chapel once a week, and agreed to let us have the use of it at a very cheap rental. I purposed to see Mr. H. with my friend Mr. B. on Tuesday afternoon, when he was expected to take the chair at a public meeting. When we arrived at the chapel, we were informed M. H. was no more. This appeared to me very solemn and mysterious. We took our seats, and brother Hills, one of the deacons, whom I highly love and esteem, came and requested an interview with me. He then introduced me to a brother deacon, who told me that, having heard me to their satisfaction on the Sunday morning, they should be glad if I would occupy their pulpit on the coming Sabbath. This I acceded to, and have remained here ever since; and I am thankful to state that the Lord hath abundantly blessed my labours. Some have been called under my ministry, and they, with many others, have become members of our church. I have thus tried to give you a clear and straightforward account of my call by grace, and call to the ministry. Mr. Banks expressed his approbation at what had been stated, and said there was something about it that was very striking, and thought there could be no doubt existing on the minds of church and congregation as to his brother's call to the work; but he should like his brother to give his views upon baptism, doctrine, and the Trinity.

Mr. Myerson then stated that he was a Strict Baptist, and he was so simply because it was scriptural, that it was a Divine institution, and as God had given no orders for

any alteration whatsoever, he could not see any justifiable reason for averting therefrom; and as there were two institutions—viz., one man's, and the other God's, they must certainly be right that cleave to the latter; for we ought not to make God's commandments void by man's traditions. He then declared his regret that he should see so many that he loved in the Lord leave the house of God when the table was spread, many that he felt a soul union too; but the fault was not with him. We must keep to practical, as well as doctrinal truth. As to his doctrinal views, he believed in sovereign grace, a sinner is justified by faith in Christ, and that the Holy Ghost, who alone can quicken the dead sinner, must impart faith, that without that faith, no sinner could be saved. He believed in the doctrine of election, and only those who are chosen will be justified and glorified. As to his views on the Trinity, he believed in a Triune God; but as to explain the Trinity, he was not going to be so foolish as to try. Some have done so by comparing the Trinity of Persons to the colours of a rainbow; but this appears to me an absurdity, and akin to presumption. I believe that there are Three distinct Persons in One God—not that there are Three Gods, but there are Three Persons in One essential Deity. I do not believe that the Holy Ghost is an emanation, but that he is a distinct Person. I am aware that some hold it is merely an emanation from the Father and the Son; and I was astounded to find an old gentleman worshipping at West Ham (with whom I dined one Sabbath when I had an engagement to preach at the above-mentioned place) state that this was his view. That he is a Person is evident, for Christ said "I will send you another Comforter." The work of the Spirit is as essential to salvation as the the Father's and the Son's. They all take part in the great covenant of grace. God the Father settled and decided upon who should be redeemed. God the Son agreed to redeem those God the Father chose, and God the Holy Ghost decided upon regenerating all the Father chose, and all whom the Son should redeem, and bring them at last to eternal glory. Mr. Banks thought that enough had been stated. He then asked if any one present knew any just cause or impediment why Mr. Myerson and the church should not be joined together. No response being made, he requested a show of hands to signify their willingness for him to become their pastor, which show of hands was unanimous. Mr. Banks then called upon Mr. Myerson to hold up his right hand in answer to the church welcome. Mr. Webster then joined both the hands of pastor and elder deacon, and said, "What God hath joined together, let not man put asunder," affectionately addressed Mr. My-

erson, and offered up a short, solemn, and heartfelt prayer for the blessing of God to rest upon the union.

Mr. Banks then preached a very appropriate sermon for the occasion, exalting his brother Henry most earnestly and affectionately to deal out the Word of life, and always be at his post when the people expected to

see him there, and not for some other minister to be there when they expected to see their pastor.

After sermon, a hymn was sung, in which the congregation joined heartily, and brother Butterfield concluded, in prayer, for the Divine blessing to attend the services of the night.

THE GARDEN OF THE LORD—ITS PLANTS AND ITS PEOPLE.

BEFORE us, of late, have been laid two works of an interesting nature. The perusal of portions of them has led us to adopt the above title as the heading to a few papers, allegorically illustrating the grace of God in the creation, formation, adoption, and fruit-bearing properties of his own beloved and redeemed church.

The first book contains a long title, of which the following is the principal:—“Husbandry Spiritualized, &c., with Occasional Meditations upon Trees, Flowers, Rivers, &c., fitted for the help of such as desire to walk with God in all their Solitudes and Recesses from this world.” By John Flavel. Of this most beautifully experimental work, we hope to give our readers some good account another day.

The second book to which we have referred, bears the following title:—“*An Allegorical Vineyard; with Margin-Textual Key: being illustrations of various Trees, Plants, and Flowers, under the care and management of the Great Husbandman: written figuratively and Scripturally concerning Christ and the Church.*” In three parts. By Benjamin Taylor, minister of the Gospel, Pulham St. Mary’s.

This volume (bound in cloth, price eightpence, may be had of Mr. J. Fiddament, 8, Great Dover-road; and of the author, Dickleburgh, near Scole); is full of sweetly instructive metaphors and figures; and is the fruit, not only of a mind richly filled with heavenly knowledge, but also of great reflection, research, and mental labour. The author will find his reward, both in the circulation and usefulness of this book, far beyond any he has yet issued.

One of the most sacred figures in all the range of Biblical metaphor is that of THE GARDEN. Take material for pious and prayerful reflection.

I. The Lord God planted a garden in Eden—there he put the man whom he had formed:—and out of the ground made the Lord God to grow every tree that is pleasant to the sight; and good for food. There was also the Tree of Life; and the tree of know-

ledge of good and evil. [These facts furnish Mr. Taylor with excellent material for the working out his subject.] John Trapp has this sentence on the Garden of Eden—“The Hebrews think the world was created in September, because the fruits were all ripe and ready.” What a beautiful sight for Adam to set his eyes upon when first introduced to this scene of God’s wonder-working power. From Eden there went out a river to water the garden: and although it is said the flood swept away this magnificent Paradise, the HOLY SPIRIT—emphatically in the present tense—says: “There is a river, the streams whereof make glad the city of God.”

Oh! for these streams to flow into the hearts of poor believers in times of desolation! This is precious indeed.

But, in that garden Adam fell, and the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. Awful change!—fatal calamity! Dire commencement of a sea of death, destruction, and sorrow, which, from that day to this, has flowed on and on, and onward still, and when it will cease, none but the Almighty Himself can decide.

II. There is another *Garden*. Read that short, but ocean-like, text in Sol. Song, iv. 12.—“A garden inclosed is my sister—my spouse; a spring shut up—a fountain sealed.” This is the Church of Christ; called a garden, because of its spiritual fruitfulness: “inclosed” (or barred), because hidden from the world; hid with Christ in God. Of this garden, Mr. Taylor gives a spiritual description with much ability and clearness; and of this garden we hope to furnish illustrations profitable to seeking and spiritual minds. Over this garden the north wind doth awake; then clouds and discomforts are found: but upon this garden the south wind doth blow: then a heavenly calm is enjoyed. After the north wind has awakened,—[“Awake, O north wind!”]—a term expressive of two things:—First, a slumbering,—a holding back of the sense of Divine wrath against, or correction for, our sin. Secondly, a sudden breaking forth,

as the Psalmist has it,—“He commandeth and raiseth the stormy wind.” Then what will befall even the God-fearing man none can say. But, in the experience of the Church, when the north wind has awakened, and done its work, and when the south wind blows, then are those promises in full bloom in the soul,—“The Lord shall comfort Zion: He will comfort all her waste places; He will make her wilderness like Eden; and her desert like the garden of the Lord.” Externally, extensively, and visibly, this cannot now be said of the Church; but the day cometh, when every promise shall be perfected in Zion, and that for ever.

III. There is yet another garden. It may not be called the garden of the Lord; but the garden *where* the Lord was found.

“Jesus went forth with his disciples over the brook Cedron, where was a garden (*Gethsemane*), into the which he entered, and his disciples.” Of Jesus, in the glory of His Person and work; of Jesus, in the depths of His humiliation; of Jesus, in His Gospel kingdom—in the hearts of His ransomed; and of Jesus, in His indescribable and immeasurable glory, Mr. Benjamin Taylor writes, as every man must do, who lives upon the fulness and freeness of that grace which in OUR FAITHFUL FRIEND doth dwell. We had intended to give extracts from “Taylor’s Allegorical Vineyard;” but those extracts and our thoughts must tarry until another month. We recommend Mr. Taylor’s new book most cordially.

THE CHRISTIAN—HIS CROSS—AND HIS CONFLICT.

WE had thought to write only a short notice of Mr. James Billett’s new pamphlet; but on going over it again, we felt persuaded that an extract or two would be as profitable to thousands of our readers as they had been to us: therefore, we place the notice and extracts under a distinct heading.

“*Revision of the Liturgy; with Notes on the Sabbath, Conversion, Popery, and an Exposition of John iii. 5; and of the 27th Article.*” By James Billett, Taunton. London: W. H. Collingridge. Mr. Billett is well designated “a sound churchman.” He has undertaken to show how the Liturgy may be revised with great advantages; and he evidently believes that, with a revised Liturgy, and a more generally truthful clergy, the Church of England would rapidly increase. The pamphlet is designed for a select circulation: its contents are of much interest to all intelligent believers in the truth. One paragraph will prove the author to be one well acquainted with the plague of the human heart. Speaking of persecution for righteousness’ sake, he says:—

“Yet the worst enemy of all that a Christian has to encounter, is that within his own heart; for the Old Adam never dies in this world, and is but dethroned at best, ever intent and active in endeavouring to regain the supremacy which it has lost—and, alas! but too often with temporary success—by means of pride, ambition, covetousness, and, fiercest of all, by anger. How wicked it is! Let a man turn his eye inwards, not when he is pleased, but when he is angry! Then

and there he will discover the corruptions of a fallen nature in venomous activity; and if there be any light in him, he will not fail to recognize the portraiture drawn by Job, Jeremiah, St. Paul, and others, of that great impostor—the human heart.

“This was the infirmity which elicited the apostle’s lament, recorded in the 7th chapter of the Epistle to the Romans.

“The righteous man, it is said, falleth seven times a day—that is, numberless times in his thoughts, at least; yet he falls but to rise—alas! to fall, and fall again—but finally he will never fall. Once a Christian, always a Christian. It is a *nullum tempus* act.

“Conversion of the heart must necessarily be a swift process; but conversion of the life from bad habits, bad company, bad pleasures and pursuits, bad religion and politics—this is usually a long, anxious, and hard work. Of all means, prayer is the greatest. Who can define its power, since it moves Omnipotence to help?”

“Nevertheless, the best of men have too often need to pray, with the good old Beridge,

“Lord, give me Daniel’s faith to tame
The lions in my breast.”

When, by conversion, your heart is set to serve the Lord, prepare for temptation. Contradictions against the truth will assail your ears at every angle of your path, and controversy become your unwilling daily occupation. No great good can be done without it. Silent, faithless acquiescence in soul-destroying errors ill becomes a soldier and servant of Jesus Christ, however fond of peace he may be.

“The whole Bible is a book of controversy. In fact, all religion is a controversy between light and darkness, good and evil. Prose.

lytism is a virtue of high caste, though the world, according to its folly, condemns it. Therefore, arm yourselves to the war, for it will never cease. The hardest life is a life of faith: it will finish at death."

There is another paragraph or two which demand serious attention, both as regards the Gospel ministry and the preservation of old England. We give Mr. Billett's words without present comment. He says:—

"Popery is the same in principle everywhere, whether in England, Rome, Naples, or Spain; but it has not the same freedom everywhere. In England it is like the hyæna at a menagerie, which differs in nothing from the hyæna of Africa, except its cage. Happy the man who cleaves to Christ for his Saviour, and will accept none besides.

"There is something, in truth, which God surely loves, it is so like himself. The great secret of Mr. Spurgeon's extraordinary success consists in this fact: he wisely took up high ground at the first, and faithfully kept it to the last; the whole truth is his constant theme, and the blessing of God rests continually upon it.

"Whoever desires to cast Great Britain down, and lay her honour in the dust, cannot set about it more effectually than by encouraging, cherishing, and rewarding Popery, at all times and in all things. This is the stumbling-block by which old England, whenever she falls, will fall!"

HOW THE BIBLE CAME TO ENGLAND.

Having noticed Mr. Billett's pamphlet, we cannot but give—which we do with much comfort and pleasure—his introductory remarks on "THE BRITISH CONSTITUTION." Does not Mr. B. plainly shew two things? 1. From whence England's greatness has sprung? 2. By what means alone (under God) our national greatness and goodness can be maintained? This is the delightful section of his work we now refer to.

"In the absence of all claims to the honour of founding that excellent and imperishable monument of political economy, the British Constitution, I am induced to state, that the best title to it, I can realize in history, belongs to Prince Lleirwg, or Lucius, on these grounds:—This noble Prince received the present of a Bible—that is, a manuscript copy of the Old and New Testament—from Elutherius, the twelfth Bishop of Rome, and, it is said, the last relative that Christ had on earth, accompanied with a request that he would frame all his laws according to the precepts of that book. The king did so with happy success, and was followed in this

course by Alfred and other monarchs, up to her gracious Majesty Queen Victoria. Take the Coronation oath, for example. The Archbishop, or Bishop, asks, 'Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and Protestant reformed religion, established by law?' The King or Queen shall answer, 'All this I promise to do.' Then, laying his or her hand upon the holy Gospels, he or she shall say, 'The things which I have here before promised, I will perform and keep, so help me God,' and then kiss the book." (See Statute, 1 Wm., c. vi.)

A PAGE FROM DR. CARSON.

THE Gospel not only asserts that God is just in the salvation of the guilty, but it shews us, with the light of a sunbeam, how he is just in this matter. By providing a substitute fit to pay our debt, he has satisfied justice. Why then should justice murmur after she has got all her own? Nay, instead of murmuring at the deliverance of those whose debts are paid in Christ, she would loudly complain if they were not delivered. She could not sit upon the Throne of Heaven, and view the punishment of those whose sins were punished in their substitute. In Christ we can look on Divine justice with as steady an eye as we do on mercy. Here is a Gospel that gives confidence and joy from the very first moment of its reception. This was uniformly its effect when it was first preached, and always will be its effect in proportion as it is clearly exhibited and understood.

In Christ alone, the various Divine attributes have their perfect operation. Here God is merciful without clearing the guilty. His mercy provides an Almighty Saviour to pay the debt in their nature. He does not clear the guilty, because in acquitting them, they are acquitted as innocent. They have suffered the penalty of the law in Christ; they have fully kept the precepts of the law in Christ. This way of harmonizing the Divine attributes is perfect wisdom. Yet, so far is it removed from the wisdom of men, that human wisdom cannot receive it on God's testimony. It is always endeavouring to harmonize the Divine attributes by a compromise, or by giving an ascendancy to mercy. As they stand in Christ, his people are not guilty. They are purer than the heavens. It would be a false judgment that could pronounce them guilty as they are one with Christ. They do not deserve punishment. Their punishment would be as much opposed to justice as to mercy. Here the mercy of God looks the law of God in the face, and without a clash, it delivers the prisoner. Here the Divine glory shines in all its lustre.

PHASES IN THE CHURCH'S HISTORY IN OUR OWN TIMES.

HER MINISTERS; HER LITERATURE; HER INSTITUTIONS; ETC., ETC.

No. II.

"Every man's work shall be made manifest for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

ARE not *our* churches, at the present time, exercised by a great change through which they are passing? Are not the men who firmly and fully hold fast by the commission as given by Christ, and as proclaimed and practised by His apostles, *comparatively few*? Are they not almost universally despised? Does it not appear most painfully manifest, that Satan is come down with great power, knowing that his time is short? Has there not been a succession of awful events in the world, and in the church, leading us to fear that the Prince of the Power of the Air is pouring out a flood of wrath on this sin-smitten world?

These questions have been forced upon us, as in sorrowful silence we have read and listened to the present unfoldings of the signs of the times.

Taking our stand within the precincts of those churches called "Particular Baptists," there are four features exceedingly prominent:—

First, great *disunion*; secondly, ministerial weakness; thirdly, more workmen than work; lastly, an immense uprising of young men with no small amount of zeal and ability.

I. There is great *disunion*. Of course, there is *cause* for this. Every man who stands aloof from his fellow, is prepared to justify his own position. I know in one large town three Particular Baptist chapels. One is of a deep *Standard* cast; a second is of a highly doctrinal class; the third is peculiarly a compound of both. Do these three causes associate and unitedly work together for the extension of truth and the ingathering of the redeemed? Do their ministers walk together in love? Do they exchange with each other, and assist each other? Not they, indeed. There is no more spiritual, practical, evangelical unity among them than there is of the cardinals of the church of Rome with the itinerant preachers in the Primitive Methodists in the iron districts of Staffordshire. No; nor half so much. There are two immensely populous towns in this kingdom. In each of them there are two Particular Baptist churches, with pastors of long standing. Do these pastors and churches unite and harmoniously work together? Nay. Instead of so doing, secret jealousies and unwholy feelings separate them far as the poles asunder. Oh! *why* is this? Ah! *why*? If good could arise from the answer and ex-

planation of the cause or causes, we could give it: but rather we turn to the *remedy*—and with no other motive than a vehement desire to see the ministers of CHRIST and the churches of His truth *walking* and *working* in love and in labours more abundant for the glory of their Master and the good of their fellow-men. We entreat them to read the four-fold exhortation furnished by the Holy Ghost himself in the records of truth.

First—of *Washing*.

Second—of *Walking*.

Third—of *Working*.

Fourth—of *Watching*.

If these holy precepts were in full force among us, we would not presume in this way. But they are either forgotten, or power is wanting to practise them. In either case, putting the churches in remembrance of them, will not, we hope, be hurtful.

I. Of *WASHING*. Brethren, is there not a wholesome and healthy greatness of meaning and utility in those words recorded in John, xiii. 15—17? "I have given you an example that ye should DO as I have done to you. If ye know these things, happy are ye if ye DO them." What example? What things? Hear his answer. "Ye call me Master and Lord; and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." The wonderful humility of Christ (saith one) inclined him to do the meanest offices of service unto His people; even to become a servant to them in the day of his humiliation; and though now glorified in heaven (oh! precious thought), he retains the same compassionate heart. This example is amazingly instructive in two things. First, the disciples in walking through this world gather dust and dirt. Secondly, as the followers of a precious Lord and Master, we are not to add to their afflictions: for to gracious souls, the dust and dirt of this world is an indescribable affliction. No tongue can tell the anguish and sorrow we have had from these things. But, where are those who wash the feet of poor pilgrims now? Ye good men and true, in Leicester, in Manchester, in Reading, in Norwich, in Ipswich,—yea, in all our cities and villages, hamlets and towns, in blessed England, do ye see these acts of compassion and offices of kindness carried out? "*Happy are ye if ye do them.*" Bible students! take this figure of *washing*, as it is found through the whole

God's word: it will help you much in your work and in your way. For lack of this washing, some poor saints go halting and lame for many a year. But,—

II. Of *Walking*. How strong is the connection and contents of that one word of Paul's (Ephes. v.):—"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, as a sweet smelling savour." This walking in love is a walking away from all uncleanness, all foolish talking, and from all men who would deceive you with vain words: and it is a walking after a realization of the Saviour's love to us, and a walking out in manifestation our love to all them who are one with HIM. Brethren, pardon me for urging this upon you; but, as CHRIST hath loved us, so let us *walk*, not in strifes, not in jealousies, not in dark and deadly suspicions, but in love. Oh! that I could love the glorious Person of CHRIST, and all His dear servants and saints, as *sometimes* I have felt He loved me. Oh! yes, I have walked by myself in the desert of late, and with tears, and groans, and sighs, with wrestling prayers, have I talked to Him, until His love hath melted my heart to holy sorrow and earnest zeal for all He is, and says, and does.

I would that we could *concentrate* in the persons of Christ's servants and saints those essentially benevolent and sterling qualities which—at the Geneva Conference—Dr. Merle D'Aubigne represented the three reformers to possess. As though he saw them walking up the church where they met, he said,—

"First, I see, advancing up the nave, a man of open countenance and vigorous frame. He is stout, and short of stature. His lips seem ready to speak; his eyes are piercing like the hawk's, his voice clear and sonorous; his dress full of cordiality, and at the same time frank and firm. This man, in whom the heart predominates, is Luther.

"There, near the left aisle, I see a man of energetic feature, bearing the imprint of a son of our Swiss mountains—a man of popular manners, powerful activity, and indomitable courage, searching the Scriptures continually, examining the *false and the true*, seeking for the *reason of faith*. He has not only the mind of a teacher, but of a hero and a martyr. This man, in whom the understanding predominates, is Zuingli.

"Lastly, I see, advancing up the middle of the nave, a pale faced man, with black and pointed beard. He is thin, undersized, and wasted by labour. His voice is weak, his speech slow and soft; his mild and sparkling eyes indicate vivacity of spirit. This man, in whom the will predominates, is Calvin."

LUTHER, ZUINGLI, AND CALVIN,

are long since gone home, it is true; but their MASTER lives. The same SPIRIT which made them so useful and mighty, can raise up in us the same mighty power, that we might walk in love—earnest, devoted, united, burning love—love to the HEAD, and to all

who His blest members are. I must pass to the

Third feature. *Working*.—"Always abounding in the work of the Lord!" What an overflowing fulness of meaning in that one sentence! "Always—abounding—in the work of the Lord!" This is not a noise in the pulpit two or three times a week: it is the heart and mind—the soul and all the mental, moral, and physical powers, wholly consecrated to, and carried out in, the service of the Lord. I fear the laziness and lukewarmness of many are their ruin; while the over-driven zeal of here and there one may hurl him to the ground, and break his bones, and make him weep in deep distress for many a year.

Christ's earnest workers are generally amazing sufferers. Read this of Calvin, and say, after all that has been said both for and against him, is it not John Calvin's deep sanctification and mighty working with God that we want now?

"Calvin's influence in bringing about the union of the Swiss reformers, one instance out of many of his love of Christian union is thus affectingly described:—

"Every branch that beareth fruit, the Father purgeth it, that it may bring forth more fruit." God thus 'purged' Calvin to render him fitter for his work, by means of the keenest sufferings. He had already lost his eldest son: 'Oh! what a painful blow!' he exclaimed. Ere long a daughter was given him and taken away again; at last a third child was torn from him; yet this was but the beginning of his sorrows. Idelette, his dearly-beloved wife—Idelette, tender of heart and weak in health—Idelette, broken-hearted by the death of her children, was soon to be taken from him. The stricken Calvin fell on his knees and prayed at the bed-side of his dying wife, and Idelette fell asleep. 'I have lost,' he exclaimed in his anguish, 'I have lost her who would never have left me, neither in banishment, nor in poverty, nor in death. . . . I restrain my sorrow as far as I can; but you know, Viret, the tenderness, not to say the weakness, of my heart.' 'I should never have borne up against this blow,' he wrote to Farel, 'if God had not stretched His hand to me out of heaven.'

"And God did indeed console him! but how? The first sparks of concord shot up suddenly in the direction of Zurich. A few days after he had placed the body of his wife in the grave—t the end of May, 1549—Calvin departed. His heart was still bleeding, but what did that matter? He must be about God's work. He stood in the presence of Him who had taken from him all he loved most upon earth; his heart was softened and strengthened at the same time by a closer communion with the Lord. In company with Farel, he traversed the lowlands of Switzerland, a great thought animating him: 'Let us show the world,' he said, 'THAT ALL CHRISTIANS, WHO LOVE THE TRUTH ARE ONE.'

"A conference was held immediately at Zurich. At first the Reformers groped about in darkness, unable to see their way. Calvin prayed day and night. Boldly, perseveringly he asked of the Saviour that holy unity which He himself had asked of the Father. And 'all of a sudden,' as Calvin tells us himself, 'light burst forth in the midst of the darkness; every difficulty vanished; we were agreed.' 'We are one,' he exclaimed; 'one in the most important sense of the word.' Yes, in the highest sense, for this agreement is faith in the living communion with Christ, who brings it to pass. The glorious news spread on every side, and the joy was universal. At Lausanne, at Berne, in

all the churches of the Confederation, in France, and in England, a cry of transport was heard that the Church, in the midst of all its external divisions, had found internal unity in living communion with the Lord. On all sides men turned with admiration towards Calvin, exclaiming, 'It is this unwearied champion of Jesus Christ who is the author and chief of the whole transaction.'

How pleasant to my soul is this of Calvin's sorrow and his triumph! First, God had taken from him *all* he loved *most upon the earth*. We can sympathise with him, my suffering brethren. Some of us have been thus dealt with over and over again. The world has been a blank—a desert—a wilderness; but, after the blackest and darkest storms, we still have said,—

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud;
HE, near my soul has always stood;
His loving kindness is so good."

All the most successful servants Jesus Christ ever had have been most laborious workers, although their reward in this life might not appear.

We have in London, and scattered about in the provinces, a few workers; but, for the most part, the pastors of our churches have not half enough to do; and they fear to strike out into an evangelical and missionary line of work, for fear of being called by some ugly name.

Watchfulness is another feature of the position Christ calls us to. Very recently, the minister and pastor of one of our churches in a country market town was hurled from his pulpit, his name erased from the church's books, and his membership with that body expunged, I suppose, for ever, because—I say not wherefore. But, two things seem plain enough. 1st. There was wanting Watchfulness on his part. 2ndly. There was certainly wanting Christian forbearance on the part of some who led on a separation so violent and cruel. This circumstance, which occurred nearly one hundred miles from London, is but a sample of much that is being done in many places now-a-days. But what is the preventative remedy? *Watchfulness* is decidedly an indispensable branch of a good minister's office and work. They are spoken of as *watchmen*.—I must not be prosy; but there are many things implied in this most significant character. The doctors say, ministers should watch over themselves; over their conduct, their conversation, their doctrine; the state of their own souls, and, especially, should they watch the secret motions, the inward teachings, and silent, yet unctious unfoldings of the Spirit of God in their own minds. In the Canticles, they are twice spoken of as, "*the watchmen that go about the city*," and Paul seems to throw a light upon the meaning of this *going about the city*. It is not a going about to tea-meetings or anniversaries; it is not a going about to stir up strife, nor to scatter re-

proaches upon others. Nay; it is described in words like these: "*They watch for your souls, as they that must give account: that they may do it with joy and not with grief.*" Brethren, is that true of us, in these times, which Burkit wrote of Gospel ministers? He says, "As Jacob watched over Laban's flock, so do the ministers of Christ watch over Christ's flock by day and by night." Do we watch for souls? One trait in the character of the church as John saw her in the Apocalypse was this,—"*Travailing in birth, and pained to be delivered.*" Paul declared he had this in his own soul, and with all possible tenderness he saith,—"*My little children, of whom I travail in birth again until Christ be formed in you,*" &c. This is deep, close, solemn, holy, and safe work indeed. Whether this is really and truly the labour of our souls in these days, I know not. I feel condemned, because I have not had that agony of soul for souls, as, surely, all godly ministers must have. How beautiful to my own soul appears an ancient comment upon that nineteenth verse of Gal. iv. The old Puritan says,—"*There is no stronger love, nor more endeared affection, between any relations upon earth, than between such ministers of Christ and those beloved people whom they have been instrumental to convert, and to bring home to Christ.*" "*Moreover,*" saith he, "*there is nothing in this world which the faithful ministers of Christ do so passionately desire and affectionately long after as to SEE JESUS CHRIST formed and fashioned in the hearts and lives of their beloved people.*" I would desire to cry mightily unto God, that such holy longings and sacred passions might fill our souls continually who are called to watch for souls, as they that must give an account. Were these things more prevalent, there could not be such abounding of division, declension, starvation, and spiritual death as now is found among our professing churches.

Watching.—Ah! this implies the exercise of great *patience* in the ministry. Many of the Lord's dear servants are very earnest and anxious to see souls brought to Christ; but they seem to labour in a long dark night. "*They go forth weeping; yet bearing precious seed.*" It is a singular thought expressed by one of past times, on Moses in Deut. xxxii. 1. Moses says,—"*Give ear, O ye heavens! and I will speak; and hear, O earth! the words of my mouth:*" as though Moses had said,—"*Such is the stupidity of this people, that I may as soon gain audience from the heavens and the earth as from them.* Sometimes, we ministers may cry until we are hoarse; we may speak until we exhaust our lungs, and to no more purpose than Bede when he preached to a heap of stones, or the orator, when he delivered a

most vehement speech unto the dashing waves of the sea. Many of us, having been like young Melancthon when newly converted, he thought it impossible for his hearers to withstand the evidence of the Gospel; but, after preaching most intensely for a while, it is said, he complained that old Adam was too hard for young Melancthon.

There are, at least, three things we have need to watch beside all that has been said.

1. The *Manner* of our ministry.
2. The *Position* we are destined to occupy.
3. The negative and positive tendency of our teaching.

The *Manner*.—Moses said, "My doctrine shall drop as the rain." The Hebrew scholar reads it thus: "My taking or winning doctrine."—"He that winneth souls is wise:"—shall drop, not dash:—as the rain, not as the storm, or as the spout, as the seamen speak. When Christ speaks of preaching, He says,—"*Feed my sheep.*" There

is nothing violent in feeding; it is not forcing. It is giving something good with a kind hand, and for benevolent ends. I must not enlarge.

Watch the position you are destined to occupy. Amos, Isaiah, and Hosea are all said to prophesy at one time,—"*In the days of Uzziah.*" Contemporary prophets were they, yet how different their work! Amos, a country farmer, was called to break the clods; to open up the fallow ground. His was a terrible prophecy. Isaiah looked at and spoke of CHRIST as scarcely any ever did before him; then Hosea comes to *restore* the people when they had fallen away. Watch well, then, *your work and place*, and therein abide—therewith be content. The negative and positive tendency of our teaching, and all the rest, I must leave until next month. I earnestly ask an interest in the prayers of all who go in unto the King as Esther did.

Intelligence from our Churches, their Pastors and People.

MR. BLOOMFIELD'S TENTH ANNIVERSARY.

ON Tuesday evening, February 4th, the tenth anniversary of the pastorate of our brother, Mr. J. Bloomfield, was held at Salem Chapel, Meard's Court, Soho, London. After upwards of 300 persons had partaken of tea, Mr. Bloomfield took the chair at half-past six, and called upon Mr. J. Pells to open the meeting by prayer. He then referred to the happy circumstances under which his friends and himself were assembled, and spoke with much feeling of the goodness of God in restoring him from his late painful and dangerous illness to a good degree of bodily health, and to the uniform sympathy and kindness manifested to him by his deacons, and by the church generally, during this period of mental trial. Mr. B. truly remarked, that a time of bodily affliction is to a minister a time of *trial*, both of his own standing and his people's confidence and affection. He had, he believed, through Divine grace, stood that trial, and if he might judge from the language addressed to him both by word and letter, at no former period had his ministerial labours been so acceptable to his friends. From his brethren in the ministry, also, he had received numerous and repeated proofs of kindness during his illness. They had freely supplied his involuntary lack of service by occupying his pulpit in his stead, and to them, as well as to his own people, his thanks were heartily given. Mr. B. concluded an address delivered with much feeling and earnestness by referring to the agencies for usefulness in operation in the church under his care; particularly a recently-formed Tract Society, by means of which 300 families in the neighbourhood of the chapel (one of the worst districts in London), were visited every Lord's day. After singing, Mr. Bloomfield called upon Mr. P. W. Williamson, of Notting Hill, to address the meeting, according to previous arrangement, on "The Golden Censer, and what it prefigured." Mr. W., after referring in congratulatory terms to the

position in which Mr. Bloomfield and his friends stood that evening, dwelt upon the construction, the use, and the typical meaning of the priestly censor in the Jewish tabernacle, and then entered at some length upon the Gospel theme which it prefigured—the intercessory work of the great High Priest of our profession, Christ Jesus—and the abundant cause for confidence and consolation which it affords to every believer. Mr. W. Palmer, of Homerton, took up the next subject, "The cherubims of glory and what was intended by them." After describing the difficulties of the subject, he enumerated various opinions entertained by eminent men as to the typical meaning of these symbolical figures. Some, for instance, take them to be representative of Jew and Gentile; others the two advents of Christ. Mr. P. next entered upon an elaborate examination of the work assigned to the high priest of old, when he entered within the veil into the "holiest of all." From the place, the position, and the form of the cherubims, as far as they can be gathered from Scripture, he came to the conclusion that they must be as distinctly evangelical in their import as all the other objects contained in the most holy place—in other words, they must refer to the Lord Jesus Christ, and to none but him. From the position of their outstretched wings, he deduced the inference that they denoted the idea of *protection*, and from their position relative to the propitiatory or mercy seat, he inferred that they typified, that by *protection*, by expiation, which is the peculiar privilege of all true believers through the sprinkling of the blood of Jesus Christ. After Mr. Palmer's elaborate address, speeches, chiefly of a congratulatory character, were delivered by Mr. Foreman, Mr. Moyle, Mr. Wise, of Pimlico, Mr. Cracknell, Mr. Green, Mr. Wallis, of Bedford, and Mr. J. Smith. There were also present Messrs. Wyard, Anderson, Chivers, Griffith, and Frith, of Saxmundham. Mr. Muser, who was absent through indisposition, sent a note of congratulation.

The attendance was very numerous, and, altogether, the meeting was highly successful and encouraging, and we sincerely hope our brother Bloomfield may be spared to preside at many similar meetings at Salem Chapel.

MR. FLACK'S FIFTH ANNIVERSARY.

LORD'S-DAY, February 16th and Tuesday, the 18th, were high days with the Church under Mr. Flack's pastorate, meeting at Salem Chapel, Wilton Square, New North Road. The programme announcing the services for these two days contained the names of no less than twenty ministers, who had promised to take part in the proceedings. Such a display of talent is seldom brought together under one focus. The services were to commemorate the completion of the fifth year of his pastorate, and of the formation of the church. On the Lord's-day, Mr. Hanks, Mr. Pells, and the pastor himself occupied the pulpit, and dealt forth to the seeking soul words of encouragement, and to the believer words of consolation and comfort. Report says they were three sermons of sound Gospel good. Thus passed the Sunday. On the following Tuesday afternoon, the pastor of the Surrey Tabernacle, with his accustomed zeal for Truth, gave the friends a savoury Gospel sermon; at the close of which, the congregation were furnished with tea, which the Salt-mites plentifully and cheerfully supplied. After tea came the grand meeting, when so many ministers were to be present. After singing, a Mr. Dixon (I think, rather a nice, gentlemanly-looking minister), asked the Lord's blessing on the Church, pastor, and congregation; expressing a hope that the Lord would give them peace, prosperity, and unity. Mr. Flack, who occupied the chair, then made the opening speech, giving three reasons for holding such a series of services. First and chiefly to acknowledge the Lord's goodness to them in the past year; secondly, to profit one another and to glorify God; and, thirdly, to give the friends an opportunity of rendering a little pecuniary help to the cause. They had witnessed five years of mercy and goodness from the Lord; sorrows and trials they had experienced; and, during the past year, the troubled waters had been much moved; but of that he desired to say no more. During the year, their pool had been twice opened; and, on last ordinance day, he was honoured to receive nine into the church, and next time they met around the table, he expected to receive a further addition; so that he might say, if they had experienced sharper trials in the past year than previously, they had also realized more of the Lord's goodness towards them. During the five years of their existence, 150 had been added to the church; but some had been removed by death, some by providence, &c.; so that their present number of members was about 100. Their congregations were good, the chapel was filled, and, in monetary matters, they had nothing to complain of. No subject had been appiated for each speaker; it being merely stated on the bill that the addresses of the brethren were to be of a "congratulatory, consolatory, and admonitory" character; therefore they had all "the land before them;" and if they brought them some of the grapes of Eschol, they would be well pleased. There were a large number of brethren announced on the bill; past trials seemed to call for special sympathy; and he believed the brethren present desired to express that sympathy towards him.

It would be fruitless to attempt to give even an outline of the addresses: and when we say that no less than sixteen ministers took part in the service, we shall receive credit for our assertion. So we must generalize. Messrs. Alderson, Anderson, Chivers, Foreman, Green, Meeres, Myerson, Pells, G. Webb, and George Wyard were the ministers who were honoured to address the friends; and Messrs. Atwood, Florey, Harris, and Edgcombe also assisted in the services. Most of the speakers offered some remarks on the land of Canaan, having caught the idea from the chairman's opening remarks, when he told them "all the land was before them;" and some of them seemed quite disposed to go in and possess it. The whole of the ministers congratulated the pastor on the favourable report he had been enabled to render of the state of the cause at Salem; and they were thankful that peace had been restored in their midst. Ten speeches were made;

some excellent ideas were advanced; the pastor was congratulated and admonished; some good things were said; and some things said would have been better not said; but, on the whole, the meeting was well conducted, and the cause, we should hope, received some pecuniary assistance from the mass of friends that congregated on the occasion. We should like to have spoken of the variety of ability and talent here displayed; but must not now trespass, only to say, we had those ripe in years who were enabled to speak experimental things. There was the middle-aged, combining zeal and judgment; and there was, also, the young man full of zeal, who, no doubt, when a few more cold winters have blown over their heads, will not only be as zealous, but much more judicious. Other ministers were to have been there: Mr. Bloomfield was prevented from being present from the affliction under which he still labours; Mr. Wells had many sick members to attend to; and Mr. Webster was ill. Such a large attendance of friends and ministers must have been encouraging to both pastor and church. Mr. Flack is a man of *works* (please don't be frightened at the word), and he is placed in a locality where those works may be carried out to a large extent. He has been a Sunday-school teacher, a ragged-school teacher, a city missionary, a country preacher, and now he is a London pastor: so that he has come gradually up to his present sphere of usefulness; and, we hope, although he is a determined free-grace man, he will, nevertheless, show to the world and the Church that the love of Christ "constrains him" to do all in his power to spread abroad that love and mercy which has been so freely bestowed on his own soul. May he be long spared to his flock with increasing usefulness.

[The foregoing was furnished by our correspondent: just before going to press, we received a report of the services, from the deacons of Mr. Flack's church; it confirms all that is given above: one or two sentences may be added from it as follows:]

"Salem Chapel, Wilton Square.—God, who is faithful to his promise, has not forsaken his people here. We have been called upon to pass through deep waters of late; but God has helped us. The opening of the New Year seemed to cast some beams of mercy upon us; the Word seemed to fall with power upon the hearers, and the people seemed again to take down their harp from the willows. Our prayer meetings have evinced life and vigour, and public worship generally has been well attended with attentive hearers. On Thursday evening, Jan. 9th, the pool was opened, and after an excellent and suitable sermon from our brother Frith, late of Saxmudham, our pastor led seven believers into the water, and baptized them in the name of a Triune Jehovah. The season was felt to be a solemn and hallowed one, and many went away, feeling and saying, "Surely God is in this place." On the following Lord's day evening, the pastor preached a sermon to a crowded congregation from the words, "All that the Father giveth us, shall come unto me, and him that cometh, I will in no wise cast out." After the sermon, nine believers were received into church fellowship. This season will never be forgotten by many present. One expressed himself as in an ecstasy of joy, but in less than thirty hours after, he was a corpse, and on the following Lord's day evening, our pastor preached his funeral sermon to an overflowing crowded congregation. On Lord's day, the 16th, and Tuesday, the 18th, we commemorated our fifth anniversary, as a church." [Here follows the substance of what we have given before: but adds: "Mr. James Wells preached one of the very best sermons we ever heard from his lips (and all have heard many good ones), from Rev. xl. 17." At nine o'clock, one of the best and happiest meetings we ever attended, closed by the chairman giving out a verse or two of

"All hail the power of Jesus' name!" which was heartily sung, and the benediction was pronounced. The collections exceeded £10. WILLIAM BOWMAN, HENRY DAY, WILSON MILBOURN, Deacons.

**MR. SILVER, MR. LUCKIN, AND
MR. BAXTER,
OF NOTTINGHAM.**

[Mr. Silver has reached his eightieth year, and was expected to preach on the day of his nativity, but weakness prevented. We are thankful that his powers of mind are as good as ever; his faith in the glorious Covenant Head as strong as ever; and his love to his Master and to his Master's service, as warm, if not warmer, than ever. He is fast ripening for glory, and soon will see the King in his beauty, and the land so very far off. Happy man is Frederic Silver! His life has been one of great goodness and mercy from the Lord his God. The following is from our own correspondent—Ed.]

WOODBRIDGE CHAPEL, CLERKENWELL. — The twenty ninth anniversary of this chapel was commemorated on Sunday, February 9th, when three sermons were preached: the morning by the highly and justly esteemed minister of the place, Mr. R. Luckin; the afternoon and evening by that studious and energetic young minister, Mr. A. J. Baxter, of Nottingham. The venerable Mr. Silver was announced to take the morning service; and who, on that very day, attained his four-score years; but was, through illness, prevented from proclaiming the glorious Gospel which he has so long and so faithfully declared. Many were, doubtless, disappointed; but the veteran's place was well supplied by the sober, unassuming, yet blessedly experimental minister of Christ, Mr. Luckin. The text was, "The Lord thy God in the midst of thee is mighty; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Zeph. iii. 17. Mr. Luckin said, his highly esteemed friend and servant of the Lord, Mr. Silver, was exceedingly ill, and consequently unable to be present on that occasion: he had much anticipated being there on that day, when he entered upon his eightieth year, having a portion of the word of God resting on his mind from which he wished to speak; but he (the preacher) hoped, though Mr. Silver was absent his Master would be present. There was a blessed fullness in the words of the text: they appeared very suitable to the occasion. He would make a few remarks on (first) the subject spoken of, "the Lord thy God;" secondly, his gracious appearance with his people, he is "in the midst of thee;" then the assurance he will save, "he will rejoice over thee with joy." The subject spoken of was the Lord Jesus Christ: he was the sum and substance of the sacred writings. Mr. Luckin had been a minister for nearly forty years, and he well knew there was one subject only which the Holy Spirit owned and blessed, that was preaching the Lord Jesus Christ. After a profitable discourse, Mr. Luckin concluded with some excellent remarks on the assurance given, that the Lord will save, and "will rest in his love." Mr. Baxter, in the afternoon, spoke from Job xxxvii. 21: "And now men see not the bright light which is in the clouds; but the wind passeth and cleanseth them." Here were two points on which the preacher eloquently descanted—first, the imperceptibility, "Now men see not the bright light;" secondly, the revelation, "The wind passeth and cleanseth them." Jehovah (said he) dwells in thick darkness, and what he hath said he will surely perform. Then, if the Lord dwells in thick darkness, it is not to be wondered at that there is so much obscurity in our souls. The day of conversion generally began with clouds, when first Mercy's hand was put forth by the power of grace in converting the soul; when God shewed forth his mercy in delivering the soul from death, being dead in trespasses and sin, then there is a cloud comes over the soul: there was a cloud over the mercy-seat, but God will appear in the cloud; and that which was obscure shall be made plain. There are the clouds of deep conviction, clouds of

deep tribulation, and clouds of temptation. Man cannot be in temptation, and come forth untainted; man cannot be thrust at with Satan's darts, and not be wounded: trials do produce darkness. Satan, it has been said, is too old a pirate to attack an empty vessel; where there is not the gold of grace in the heart, Satan has no inducement to attack; and were it not for these attacks the soul would sometimes lose sight of these valuable possessions. There are also the clouds of providence: these are found among the rich and poor: some think the rich have no clouds, but the Lord knows how to spread them over one as well as over the other. But how are we to understand the bright light in the clouds? It is not said, they do not see the light, but they do not see the bright light, or the brilliancy. When the Holy Spirit quickens the dead sinner, the cloud overshadows the soul, he does not see the loving-kindness of the King of kings, he does not see the bright light, it is a time of trial and difficulty. If the Lord allow the tempter to assail us,—and I protest before you, that my soul has had to fight with the devil, and against suggestions such as dare not to be named,—this is that our souls may be emptied of self, or we should almost love our own weakness; but our help is all in Christ, and the Lord will write up "starvation" on all other places; he will dry up all other sources, that we may look to the bright light, just as the moon wanes, at least from our view, as the sun appears. But now men see not the bright light—not just at this time. But then the revelation—"The wind passeth and cleanseth them." As the winds pass along the heavens, so do the winds of the Spirit pass along and clear away the obscurity of the soul. The clouds of the heavens are driven before the winds; so are the clouds of our trials—the clouds of difficulty are dispersed, and God's power on our behalf appears. Alexander, when he saw one of his poor soldiers perishing with thirst, took out his bottle and said, "Take this." "My lord, my lord," said the soldier, "this is too great for me to receive." "But it is not too great for me to give," said Alexander. Our God is not a little God; he does not little things; his works are seen in the most minute parts of creation—in the wing of the fly, in the ponderous elephant: our God is great and doeth wonders. Mr. Baxter preached again in the evening; and after each service collections were made in aid of the building and repairing funds, which we trust were liberally responded to.

PIMLICO.—REHOBOTH. What has God wrought? Truly, great and wonderful things for a few poor, unworthy sinners. The following account may be interesting to some of the Lord's people, shewing his dealings with us as a church and people. When Mr. Webb left Romney-street, the hearts of a few were knit to him for the truth's sake. We met for public worship in Gray's School-room, but here we were not to stay, the place was let over our heads. Truly, the Lord's ways are not our ways. We then removed to a dark, dismal room in Charles-street: no rest here. After one month's stay, we found a home in Victoria Hall, where we appeared to prosper for a time: here, fourteen in number were formed into a Church after Gospel order, by that master in Israel, W. Palmer, of Homerton; but no rest for us here: annoyances came, and friends were not able to attend, they were so great; it appeared to us that we must be separated. The Lord was intreated to appear for us: and truly he is a prayer-hearing and answering Lord. Mr. W. was solicited to take Rehoboth Chapel, Pimlico. We had no money; but what can stay the Lord's hand? A friend to whom Mr. Webb's ministry had been much blessed, cheerfully advanced the money. We took possession of our new home with thankful hearts to the Lord, who had appeared for us in so marvellous a manner. Thus far the Lord has led us. The word has been much blessed to the people—captives set at liberty, the saints comforted and built up. Lord's-day, Feb. 2nd, was a day long to be remembered by us: Mr. Webb preached in the

evening from Hebrews ii. 25, 26—describing the afflictions, but also the recompense of reward; after which, eighteen pilgrims to Zion were added to the Church. In a very feeling address, suited to the occasion, he stated how thankful he was that the Lord had blessed his feeble ministry to many old saints, men with the snow of many winters on their aged brows. One other poor soul, a seal to Mr. Webb's ministry, who has given a blessed testimony of the Spirit's power in the conversion of sinners, was prevented by sickness from making one more to our number. Mr. Webb has baptised twice, and we have two more candidates for baptism. Thus, the wish you expressed in a former Vessel has been accomplished—the truth is preached, and the word is blessed to many poor souls. Truly, we have cause to sing, "Hitherto by thy help we're come." We shall number forty-two members the first Sabbath of next month. The public recognition of Mr. Webb, as pastor of the above will take place in April, the kind friends at Carmel lending us their chapel for the occasion.

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THE RISE AND PROGRESS OF THE CAUSE
AT
ORFORD HILL, NORWICH,
UNDER MR. CORBITT'S MINISTRY.

I ADDRESS a few lines; I trust with a pure motive; and that no less than to render a tribute of praise and honour to that God who has so highly honoured us his believing children. On Tuesday evening, the 4th inst., a tea party, and public meeting was held at our chapel, Orford-hill, when a goodly company of friends assembled. The object of the meeting was to commemorate the commencement of Mr. Corbitt's sixth year with us; and truly to many of us, it was a pleasant opportunity. The speakers that addressed us were brother Joseph Field; Mr. Knights, of Salhouse; Mr. Barker, late of Botsham Lodge; and now of Brooke, near Norwich; Mr. Kempster, of Dereham-road; and Mr. Corbitts. On reviewing the Lord's dealings with us from the first of Mr. C's coming to Norwich, we are constrained to say, "The Lord hath done great things for us whereof we are glad;" and desire to render unto him all the praise. It is a great thing for a sinner, dead in trespasses and sins, to be born again of the Spirit of God, and thereby be made an earnest seeker after salvation, to have a discovery to a greater or less extent of the depravity of human nature, and the holiness and justice of God, until the poor soul is led by the Spirit to the foot of Calvary to view that great atoning sacrifice for sin, and faith springs up and says, it is enough, if Jesus Christ has paid the mighty debt, then surely I am absolved. Of such characters, we have reason to believe our church is composed; many of whom have been gathered together during the last five years. Shall we not then say with confidence, "Tis the Lord's doing, and marvellous in our eyes?" When John the Baptist was in prison, he seems to have had some doubts about Christ's being the Messiah that was promised, saying art thou he that should come? &c. How confirming must the answer have been, "Go, and tell John again those things which ye do hear and see; the blind receive their sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised up; and the poor have the Gospel preached to them." In a spiritual sense, through the same power attending the foolishness of preaching, we have witnessed the same results, and we have been greatly encouraged thereby. But on the other hand, the modern Scribes and Pharisees have not forgotten to reproach and persecute; nor have we had internally an untroubled summer's day. No, that old adversary has been permitted to throw dust in the eyes of some; so that they cannot see with us, or walk with us, as once they did. But we have great reason to be

thankful that we are now in the enjoyment of peace and prosperity. Judging by the liberality of our people, we can but conclude that their hearts are well affected; for besides their regular support, many instances might be enumerated of special cases that have been met quickly, cheerfully, and in full; so that we have no lack, and we can but join chorus with the Psalmist, "Bless the Lord, O our souls," &c; still hoping that

"He that hath helped us hitherto,
Will help us all our journey through."

JAMES MUSKETT, Secretary.

In Mr. John Corbitt's preface to his twelve sermons just issued, we find the following account of the happy position, and cheering prospects of himself as minister, and his people, as a church at Orford-hill. Mr. C. says:—

The progress we have made in the Lord's cause is no secret: most of you know it has been pretty constant, though slow; and some of you can witness with me, that it has not all been pleasant sailing, we have had some cross seas, some rough winds, some heavy storms, and some tempests, and in one or two instances, we have had the prospect of mutiny, yet, thanks to the Lord, no real harm has come upon us; there is a goodly share of peace and prosperity amongst the main body, and as far as I can discern, when the weather is clear, our compass stands fair for the haven of peace and glory; the sheets of prayer are constantly unfurled plentifully, and sometimes the Spirit breathes a heavenly gale into them, so that we recognize it with pleasure, and lift up our voices in thankful praise to the Lord, as we now and then observe a shaking amongst the dry bones, to assure us that God the Spirit is bringing them together, to stand up in his cause—all glory and honour to Father, Son, and Holy Spirit, our Three in One Jehovah.

OUR PROGRESS IS SHOWN AS FOLLOWS:

When I commenced my ministry, the church numbered	86
During the past five years, we have had an increase of	118
Making a total of	204
By dismissals, deaths, and resignations, we have had a drawback of	40
Leaving the present standing number of members	164
So that our increase in five years has been	78
Seventy of whom were added by baptism, the rest having been previously baptized. This shows the average of fifteen each year, and three over. The Lord be praised for the past, and sought for and trusted in for the future.	

THE PRESENT PROSPECT.

Union of spirit, constancy of attendance, gospel peace, and brotherly kindness are some of the best elements of a prospect, and this we have in a large majority in the church and congregation. The minister, deacons, committee, church, and congregation can meet each other in love and harmony, at least this is my feeling, and I have no reason to think otherwise of nineteen out of twenty, judging from constancy in attendance, and kindness shown; that there are a few otherwise minded I shall not attempt to deny, but that I will leave in the hands of Him who can and will make all things work together for good to them that love God, and are called according to his purpose. By these things I am preserved from the woe of all men speaking well of me, and those that strive are welcome to all the profit and gratification they can gain by being contrary. I hope the Lord will grant me and the church grace to seek peace and pursue it, without conniving at sin on the one hand, or stooping to flattery on the other. I bless God, after a year's affliction, he hath restored me to health again, and has given me a feeling desire more than ever to devote my whole time, strength, and talent to his

service. Wishing you all, readers and hearers, peace and plenty through life, and eternal rest in heaven,

I am, yours to serve in the Lord,
Feb. 7th, 1862. JOHN CORBITT.

JUST ONE MOMENT TOO LATE.

—The man who drove me this morning from Little Stonham to Needham Market was—like many thousands of us poor frail mortals—*self-confident under a deep delusion*. He said we had plenty of time to get to the station; and on we quietly went. On reaching the station we found the train waiting; the clerk gave me my ticket; the station-master shouted for the engine-driver to hold-on; I was on the platform in a moment, but the guard was determined to start, and I am left behind. I cannot wait in idleness: I will make a note or two of the state of things in Zion in these parts. Last evening (February 12th), I preached at Little Stonham, and the night before at Cave Adullam, near Winstone Green. On Monday evening, the two departments of the Cave were literally packed in close, and some were outside. One pilgrim said, "This was John Bloomfield's college." I really believe it to be a place of feeding for many of the sheep redeemed by the precious blood of the Lamb: the Lord certainly does gather many here, and his blessing is on the word preached. There is a good report of the triumphs of the Gospel in many places round this part of Suffolk. Mr. Deerham is declared to be a sound, unctious, and Christ-exalting minister of the Gospel at Crowfield; and not only there, but at Stowmarket, and other places, where he ministers, the Lord makes use of him. He has, under God, been sent out by Mr. Pooch, and the Church at Bethesda, in Ipswich; and for many such honourable young men the Church can find good employ. Mr. Cobb, at Framsdon, is said to be extensively useful in awakening and calling; but he is a young man, and many hope he will grow in discernment and decision for truth, as he ripens into a fuller manhood, and into a deeper acquaintance with the things of God. Debenham and Needham Markets are towns without any Baptist interest, although in both there are real friends to truth. Many remember Mrs. Curtis, of Debenham: she has gone home; her bereaved husband still resides in his native town; and we hope some day he will give us a record of the solemn changes, dark trials, and happy triumphs, of which his deceased wife was the subject. I thought as I walked from Debenham to Winston, Watts might well say of the dear departed saints—

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

Mr. Plowman—well known as Farmer Plowman, or as Samuel Pack Plowman, Esq., of Stonham, has gone to his last home. Mr. De Fraine came down from Lutterworth, to preach his funeral sermon in Little Stonham Baptist Chapel. For many years, Mr. Plowman was a warm supporter of the Baptist cause in these parts; but, in his sixty-seventh year he has left them all, for higher, holier, and more perfect mansions in the glory kingdom. The church and congregation at Little Stonham are well kept together by the ministry of Mr. Broom, who travels from Otley every Lord's-day, to minister to them: hopes are entertained of his labours being a great blessing. Seeing Mr. Charles Merrett has been removed from them to Sheerness, the advent of Mr. Broom has been considered a special favour; and many Stonham friends rejoice. Little Stonham brings to our mind many whose names have been familiar, but who have either departed this life, or have partially retired from this part of Zion. There was once flourishing here a Chainey, a Matthews, a De Fraine, a John Gowing, a William Tant, a

Smeeton, a Baker, and many, many others; but each in his turn has passed away; still the cause survives, the Gospel is preached, sinners are seeking, saints have seasons of gladness, and the deacons and friends hope to see Little Stonham a happy and useful Church in the midst of her neighbours, and in unison with thousands of real Christians to sing,

"Thy mercy, my God, is the theme of my song;
The joy of my heart; the boast of my tongue;
Without thy sweet mercy I could not live here;
Sin soon would reduce me to utter despair."

The friends to Truth in these parts are a warm-hearted and devoted people. Many of them walk miles every Lord's-day, to hear the glad news which come down from the heavens doth come.

NEW BAPTIST CHAPEL AT

RINGWOOD, HANTS.—DEAR MR. EDITOR

—Believing that you are ever glad to hear of the spread of the pure Gospel of our Lord Jesus Christ, we gladly send you the news of what we are doing, through the good hand of our God upon us, at Ringwood. We have here just opened a new Baptist Chapel, fitted up at the present to seat 300 persons, space being left, should it be required, for two large galleries; with a parsonage house adjoining; the whole expense of which has been undertaken and defrayed by our kind and respected friend, Mr. J. Bartlett; and given over by him to the Particular Baptist interest; and we have every reason to believe that in the course of time our cause will be fully established. Our opening service was held on the evening of the 14th of February, (by special prayer meeting) when the place was truly filled with a congregation of hearers, and the felt presence of the Lord was truly enjoyed by his living family. Our minister, Mr. John Lindsey, (late of Hilperton) presided, and at the close of the prayer meeting gave us a suitable and savory discourse, from the 16th verse of the 9th chapter of the 1st Epistle of Paul to the Corinthians: the Lord was very blessedly with him, and the word had a rejoicing effect upon many who were his hearers. The time, we believe, will be remembered by many of us as long as we live; and our prayer is, that this evening may only prove an earnest of those days which are in store for the Church here. Now in the establishment of a cause upon pure Gospel principles in this town, where there never was a Baptist cause, it will need the sympathy of other Churches, to assist us for the first year, to support our minister, who is well received by the lovers of Gospel truth, and on whose account we have reason to bless God, that, in the order of his gracious providence, he brought him here. And seeing that our friend, Mr. B., has made a good beginning, in handing over the whole to us as Strict Baptists at his own expense,—if our brethren will help to keep us afloat the first year, we trust by the help of our God at the expiration of that time we shall be able to announce ourselves as fairly established. The place to us is entirely free, and all we crave from our friends for the truth's sake, is a little assistance to help us during the first year, after which we hope we shall be placed in a position to return the favour to any other new cause requiring assistance where the pure Gospel is preached. Trusting, Mr. Editor, you will give insertion to this letter in your next impression, and hoping your readers will be disposed by the God of all grace, to assist us as lies in their power, assuring them that the smallest donation will be most thankfully and kindly acknowledged.—I am, dear sir, your's in the best bonds, GEORGE STROCKLEY, Deacon, (of Shoe Maker,) Ringwood, Hants.—to whom, or to our minister, Mr. J. Lindsey, Baptist minister, Ringwood, Hants., we will thank our friends to forward their kind donations and subscriptions.

MEMORIAL OF A DAY OF GOSPEL GLADNESS AT WISBEACH.

TO THE EDITOR OF THE "EARTHEN VESSEL."

DEAR SIR,—As a real friend to you and your monthly, I have been moved to send you a note descriptive of something cheering to my mind, and to many beside, at Wisbeach. You knew our old minister: he is gone home safe enough. I believe you also know that the Baptist Church in this town has been a good while rather unsettled. One of our recent ministers you have now in London, and I hope he will there be happy, and for a long time prosperous in his work. Many of our people seemed to wish Mr. Blake to be their minister, and he was very useful among us. But the Lord has recently sent unto us a young man, Mr. J. T. Jones, who has been so well received, that on January 7th, 1862, he was publicly recognised and ordained as pastor over the Church meeting in Zion Chapel, Wisbeach. I should be very thankful if Mr. Jones would send you the blessed testimony he gave us of the Lord's work in his soul, and of his being called to the ministry. As your **EARTHEN VESSEL** circulates so extensively through all our churches, I am sure thousands would read it with pleasure, and rejoice to learn that our Lord Jesus Christ is still making ministers meet for the necessities of his hungry and thirsty Zion still in the wilderness.

Our Needingworth neighbour, brother Whiting, prayed the opening prayer with much power and liberty. The description of a Gospel Church was soberly laid out by one of our Suffolk bishops, Mr. Samuel Collins. Then came the open-hearted testimony of the pastor elect, Mr. J. T. Jones, which, I believe, was a comforting declaration of what it is to be saved by grace, to many who heard it; and, I repeat, it must be given to the churches through your pages.

The Puritan of Whittlesea (the refined offspring of the Rusden giant), David Ashby, followed with appealing to heaven to crown the Gospel with great success, and to make the young minister an Elihu indeed. And then we beheld that bold and happy veteran (that you London people wanted to deprive us of), Mr. D. Irish, of Ramsey, who, looking at the youthful pastor, said, "Study to shew thyself approved unto God; a workman that needeth not to be ashamed; rightly dividing the word of truth." And I think it right to tell you, Mr. Editor, that if grace be given to our pastor Jones, to work out that wholesome and important charge given by the veteran Irish (who has quite returned to the days of his youth), he will not be like some of your young slips, who smile and flourish for a while, and then into silence, or, something worse, they retire. If you look at most of our Suffolk ministers, and those round about here, you will see the words of the Psalmist are true,—“Those that be *planted* in the house of the Lord, shall flourish in the courts of our God; they shall still bring forth fruit in old age (like good George Marrell, of St. Neot's, and others), “they shall be fat and flourishing:” like brother Thomas Poock, of Ipswich (nobody can deny that), “to shew that the Lord is upright,” to be sure. If you look round us, our ministers stand fast. We can refer to G. Wright, of Beccles, a truly Godly man; John Cooper, of Wattisham, stern and faithful man; J. Crampin, of Somersham, an earnest and devoted man, and many more besides; but we hope our young Jones will make a better man, a more successful preacher, and be a more attentive pastor than any of them, excellent patterns though they are.

Our evening service was a blessed finish to the day. Mr. Hancock carefully read the Scriptures; Mr. Samuel Collins preached to the church; and we had a prayer meeting. Friend Ibersen and several other brethren poured out their hearts like Jacob of old. Oh! it was good to be there. I hope soon to see Mr. Jones's confession in the **EARTHEN**

VESSEL. That you may long live, and that Gospel honour and spiritual happiness may crown your abundant labours, is the prayer of,
A PREACHER OF THE WORD.

NEWTON ABBOT, DEVON.—**BAPTIST CHAPEL.** The Church and congregation in this very growing town, have long laboured under great disadvantages, in consequence of the want of chapel accommodation; in addition to which, having no school room, they are necessitated to teach the children (numbering 130) in the small chapel, measuring only 18 by 46 feet, which in summer is very disagreeable to the congregation. After much prayer to God for guidance, they have succeeded in getting a piece of ground almost contiguous to their present chapel, where they intend by the help of the Lord, to build a new and more commodious place of worship, to measure 39 by 66 feet within the walls, exclusive of vestries, provided the means can be raised. Their intention is to get one half of the sum required before the building is commenced; and they hope to get the remaining half before or at the opening of the same for public worship. In furtherance of this object, a meeting was held on Friday, the 17th instant, in the Salem chapel school room, (kindly lent for the occasion,) when about 200 persons partook of tea, provided gratuitously by twelve ladies. After which, a public meeting was held; the chair was taken by J. C. Parry, Esq., of Torquay; and animated addresses were delivered by the Rev. J. Keller, of Bovey; the Rev. J. Kings, of Torquay; J. Bowden, Esq.; E. Ford, Esq.; E. Kent, Esq.; and the Rev. F. Pearce, the minister. At the close a collection was made, which, with the proceeds of the tea and donations received, amounted to £174 4s. As the people are nearly all poor, and unwilling to go into debt, they earnestly solicit assistance of all who have a desire for the salvation of sinners, and the extension of the Redeemer's kingdom. Donations will be thankfully received on behalf of the church by Mr. J. Brauscombe; or, Mr. P. S. Michelmore, Newton Abbot, Devon.

BUCKLAND COMMON.—**JAMES CLARK'S FAREWELL SERMON.**—A very interesting and affecting meeting was held in the Baptist chapel, Buckland Common, Tuesday evening, Jan. 7th, owing to Mr. J. Clark (the beloved pastor of that place), taking his farewell leave to labour in another part of God's vineyard. James Clark entered the pulpit, and being assisted by the Holy Spirit, delivered a very solemn discourse, founding his remarks on the 27th verse of the 1st chapter of Paul's Epistle to the Philippians: “Only let your conversation be as cometh the Gospel of Christ,” &c. Many were deeply affected, and we hope some good will result therefrom. James Clark was presented by the church with £2 ls. 9d., as a token of their esteem and affection to him as a minister of Christ; and in appreciation of his indefatigable and successful labours as pastor over the above church. Our brother Clark will ever be beloved by the friends at Buckland Common; and it is the united prayer of the church that the Lord will make him abundantly useful in his day and generation.

S. E., a Lover of Zion.

NOTTING-HILL.—On Sunday evening, Feb. 16th, Mr. P. W. Williamson baptised nine persons who had previously witnessed a good confession; the Lord having rendered Mr. Williamson's ministry useful in calling each of them to a knowledge of the Truth. Mr. W. preached a suitable sermon from the words,—“What doth hinder me?” &c. The chapel was literally crammed; in fact, some could get neither standing nor sitting room. We think the blessing of the Lord is specially resting on this hill of Zion. In every way there is an increase.

MALDON, ESSEX.—Brother Banks, I am happy to inform you the cause of God in Maldon continues to prosper. We have the satisfaction to see the work of God go on amongst us. Since we have met together, the Lord has constrained two brothers and four sisters to come and declare what the Lord has done for them. On Jan. 12th, they were baptized by our brother Debnam, and on Jan. 21st, were formed into a strict Baptist church. We have cause to bless and praise the name of the Lord who is still blessing our brother Debnam's labours. The church has given him a call for six months, commencing on Feb. 2nd. A. B. BACON, deacon, M. CUOW, member.

CRUDWELL.—"Our pastor, Thomas Lamb, is still preaching in the freedom of Gospel liberty: the chapel is well filled: and the dew of Hermon descends upon our souls. Mr. Thomas Taylor is very ill; but we hope his life will be spared; and his work in the Gospel be brighter than ever.

NEWICK, SUSSEX.—The Baptist church here, under the ministry of brother Warren, is preserved in peace, and some prosperity. This is esteemed a mercy.

SHORT NOTICES OF NEW BOOKS.

"*The Baptismal Reconciliation.* With Fraternal Remarks on Dr. Halley's 'Reply,' and the Appendix of Dr. Wardlaw. By the Rev. CHARLES STOVEL." (Cheap edition.) London: Elliot Stock, 62, Paternoster-row. But few men, beside Charles Stovel, could have worked out the history and the argument of this theme, as it is presented here, in a volume of nearly 300 pages. The two Drs., Halley and Wardlaw, were powerful penmen; but Charles Stovel is more than a match for all the mighty disputants in favour of infant sprinkling, baptismal regeneration, and all the attendant theories and dogmas which some parts of the Protestant Church have been foolish enough to borrow of the Church of Rome. It is not generally known that the writers of the famed "Essays and Reviews" have made an awful and most gigantic stride as regards the defence of infant baptism. They say, "Infant baptism" has "sufficient grounds: the weakness is the attempt to derive them from Scripture." As an antagonistical writer in theology, &c., Charles Stovel had, of late, almost gone to sleep: in fact, the buz and the bustle of the "Essays and Reviews" did not much disturb him, until, one day, this fact flashed across his mind,—that Scriptural authority for a solemn rite in the kingdom of our Lord was a mere absurdity! this was too much for even his bachelor-like quietness and stern composure. The idea of issuing a cheap edition of his "Baptismal Reconciliation" was encouraged; and here it is, in neat mauve and embossed cloth. One suggestion has presented itself to our minds while reflecting upon this profound work of Mr. Stovel's. Every Baptist minister should possess himself of a copy of this book; and, on a succession of week evenings, read it to his congregation, with such comments and criticisms, additions and addendas, as his own fruitful mind may furnish. There really is a necessity that Principled Baptists carry out their principles in a persevering and becoming practice. Mr. Stovel's work will greatly assist them.

"*A Hand-book of Revealed Religion.*" By JOHN STOCK, Author of "Prize Essay on Missions," &c. With a Prefatory Notice by C. H. Spurgeon. London: Elliot Stock, Paternoster-row. The different articles of the Christian faith, and the several doctrines of the new covenant, with minute details of the different branches of Protestant worship, and the fruits of a vital union to Christ, are here well arranged, and treated in a

plain and intelligent manner. For ourselves, we are not fond of "Bodies of Divinity;" but, for young students, for enquirers, and for those newly come to the faith, no doubt a work of this kind is useful if—(and "IFs" are often weighty monosyllables,)—if the conclusions are soundly based upon the word and revealed will of the Great High Priest of our profession. But where confusion and contradictions are, no real good can result. Thoroughly to review Mr. Stock's volume would require a pamphlet of some magnitude; and a mind powerfully imbued with the Spirit of the Lord of hosts. We should be glad to render this service to the Church if we had the power; but for that we must wait. The Arminian reviewers call some portions of Mr. Stock's arguments "solemn mockery;" the moderate Calvinists highly recommend the work, but will not endorse every sentiment; reviewers of a more decided character, would not be satisfied with certain portions; but, until we have more fully weighed every department, we shall not criticise. Mr. Stock has written the honest convictions of his own mind.

"*The Great Conflict of the Age; or, Protestantism and Popery Contrasted in their Leading Doctrines.* A Manual for the Million. Dedicated to the Earl of Shaftesbury." London: J. F. Shaw, Southampton-street, &c. A highly respectable volume of 150 pages of fact and argument to prove that the great crisis is fast approaching when Romanism shall either obtain, for a time, a great power, or be cast down for ever. What is termed "Popery" is now almost universal: it is *Anti-Christ*: "something AGAINST CHRIST." Now ANTI-CHRIST is the head of all delusion, deception, and beguilement: and this art and mystery has been so long practised by the Father of Lies, through his several agencies, that it is fast arriving to perfection. For an immense period, Anti-Christ wore the garb, manifested the spirit, and carried out the principle of a cruel, absolute, and domineering tyrant; and in darker climes, this is his character still: but in such a land as ours,—where the Gospel has been to England what a thousand jets of burning gas is to the interior of St. Paul's, on a Sunday evening, throwing a flood of beautiful light through the whole building, in this Evangelical country, the tyrant has put off this tough hide, and has borrowed the sheep-skin—fawning and flattering with pretences more artful and dangerous than ever. The great conflict has indeed commenced. We purpose to make use of this book ere long.

"*A Mite for the Gospel Treasury, from the Orford-Hill Pulpit.*"—This mite is from that giant-like, bold, and persevering minister of Christ, Mr. JOHN CORBITT, the minister of Orford Hill Chapel, in the city of Norwich. This mite contains twelve sermons on some of the most momentous themes that ever engaged the thoughts and tongues of angels or men. Among them are the Person of Christ and the Travail of His Soul; the Immutability of Israel's God; His foreknowledge; His Goodness to His People; the Christian's Complaint; Satan's Aim to Overtum the Believer, and other useful subjects. Mr. CORBITT's retired residence is Willow Cottage, Milethorn Lane, Norwich; from whence these twelve sermons, with preface and supplement, can be had for thirteen postage stamps. As a plain and truthful preacher, Mr. Corbitt is too well known to need commendation from us. Mr. Corbitt's life, with the last fifteen years experience, is to be published this year.

"*Man and His Many Changes: or, Seven Times Seven.*" By GEORGE CORFE, M.D., Physician to the Western General Dispensary, and late Senior Resident Medical Officer at the Middlesex Hospital." London: published by Houlston and Wright. Dr. Corfe is well-known as a decided Christian; and as a medical gentleman of extensive and successful

practice in preventing or healing the maladies incident to man's existence in this fallen and sorrowful world. Dr. Corfe has here furnished a small, but useful manual of the different stages of our natural life,—furnishing an amount of instruction, caution, and direction, as to diet, disease, symptoms, mode of living, &c., &c., as leads us to believe the book will obtain a wide and permanent circulation. Heads of families, and all who are growing into life, ought most diligently to study this book of fact, illustration, anecdote, and sound advice. Perhaps we may give extracts in another number.

"*The Mouth of the Pit; or, the Hartley Colliery Calamity.*"—A Sermon and a Narrative, by the Rev. B. S. HOLLIS, of Islington. London: Knight and Son, Clerkenwell Close. Price 6d. This pamphlet contains a good sermon on the words,— "And let not the pit shut her mouth upon me." There are some sentences we could not endorse; nevertheless, it is a rich feast for souls enlightened from above; but whose way, for a while, is hidden. The narrative is a neat compilation of all events worthy of record connected with this dreadful tragedy.

"*A Pastoral Address to the People of my Charge, at Mount Zion, Devonport.*"—By J. VAUGHAN, Devonport: J. Spry. From this pastoral address we learn that heavenly power and Gospel prosperity still attends the ministry at Mount Zion. These are blessings great indeed where they are truly enjoyed.

"*The British Workman for February.*" gives the most costly, elegant, and life-like bust of the late Prince Consort that has yet appeared. There is no publication so entirely and ably devoted to the best interests of mechanics, the working and middle-classes of society, as is "The British Workman." It is profusely illustrated, and its papers are most excellent. Published at 9, Paternoster Row, by S. W. Partridge.

The Eclectic.—London: Ward and Co. This is now a most ably-conducted shilling monthly, in which the Editors give you the mind and the marrow of about half-a-dozen rare and expensive volumes. The *Eclectic* is a first-class review for pure Protestants, and for literary Christians who love to look beyond the little cage in which they are dwelling; and, as through a telescope, behold the useful varieties of grace, experience, enterprize, and devotion, now filling the professing churches of Christendom.

Notes and Queries.

The Sonship of Christ.—DEAR SIR, Your correspondent, "James W.," tells us in the February number, that in some of the best, and most ancient, and authoritative manuscripts, the 14th verse of the 1st chapter of John's Gospel, contains the word "*Theou*," thus representing Jesus as the only-begotten "God" from the Father. Would "James W." be kind enough to tell us where we can get those manuscripts which are to decide our disputes, seeing that we are to give up the English translation, and the published Greek Testament, neither of which have the word "God" in the verse quoted? I cannot see why his quotation from some manuscript should terminate the controversy in favour of Eternal Generation; for if such manuscripts exist, why did not the admirers of the Athanasian Creed introduce the word when the Bible was first translated? Then they would have had one text to prove their creed. It appears to me that we may as well be without a Bible, if we are denied all appeal to the English translation, and the Greek original; and are referred to some manuscript no one knows where, or by whom written. I remain yours in the Beloved.
ELIAS GRIFFITHS.

Chatteris, Feb. 11, 1862.

Not Sufficient.—MR. EDITOR,—“James W.,” in page 52 asks, “Is this sufficient?” I beg to say it

is not sufficient. Mr. Philpot would not thank James W. for his advocacy, and I, who know less Greek than does my learned brother Philpot, defy James W. to the proof of the correctness of his translation. “Will he do me the favour to tell me by what law he thus confounds Greek and confuses the brethren? I am yours truly,
JOHN BRUNT.
Colnbrook.

The Sufficiency of the New Testament.—DEAR SIR, In reply to “W. H. S.,” Mr. Medhurst says, “It is a fundamental principle in all Baptist Churches that the New Testament contains ample instructions concerning every part of the worship and management of Christian societies.” Now, if the New Testament contains “ample instructions,” they must be obvious and easily produced. And as Mr. Medhurst practises Open Communion, I would take it as a particular favour if he would produce his “instructions” from the “New Testament” for administering the Lord's Supper to the unbaptized.
ALPHA.

Deaths.

DIED at Conlig, on the 14th of December, Miss Catherine Harvey, youngest daughter of Mr. A. ex. Harvey, senior deacon of the church here, in the 21st year of her age. She was baptised on the 9th of December, 1855; and during the period of her connection with us, exemplified the power of Divine grace in a life and conversation becoming the Gospel. During the last two years she discharged the duties of female teacher in our day school, and was much esteemed for her kind and amiable disposition towards the children. Her attendance upon the means of grace was peculiarly exemplary. The last house she was in, except her own, was the house of God, when her infirmity was such, that she required assistance both in going and returning. Her patience under affliction was very remarkable. On the day of her death, the doctor told me that she had been a great sufferer, but she never said so herself. The will of God seemed to be her will, and not a murmur escaped from her lips. From the nature of the disease (an affection of the heart,) she long had the “sentence of death in herself;” but death was contemplated by her, not only without alarm, but with a feeling of satisfaction. Her last words were, “Christ—Christ—Christ.” Thus she died as she lived, in the possession of “the full assurance of hope;” and this confidence was supported by such a body of practical evidence as to leave a testimony in the consciences of all who knew her, that “wisdom's ways are ways of pleasantness;” and that “all her paths are paths of peace.”—J. BROWN, Pastor.

Departed this world of sorrow, on Thursday evening, February 20th, at half-past eleven, aged 62, Joseph Cooper, some years the minister of the Church meeting at Jireh Chapel, Garden Row, London Road, Southwark. His remains to be carried to the grave at Tooting, Sunday afternoon, March 2nd, 1862, at three o'clock: C. W. Banks to give an address. A memoir of this afflicted servant of Christ will be furnished in the EARTHEN VESSEL, we hope before long.

Feb. 19th, 1862, at Hackney, Mrs. Davis, a daughter of the late Mr. Burtwell, of happy memory. Mrs. Davis's afflictions were long and severe; but her dimly-lighted eye of faith looked to the Friend of sinners alone for mercy and acceptance. We hope her disembodied spirit has passed safely over “Jordan's stream.” She has left a widowed mother, Mrs. Burtwell, an affectionate husband, and several dear children to bear the stroke which death has laid upon them.

Feb. 15, 1862, at Blackheath, the Rev. James Sherman, aged 65. Of his life, ministry, death, and burial, we expect to give a record in April.

In December, 1861 Mr. S. P. Plowman, of Stoughton, Suffolk, departed this life, aged 66.

How to Live in this World so as to Live in Heaven.

THE LIFE OF FAITH EXEMPLIFIED AND RECOMMENDED IN A LETTER FOUND IN THE STUDY OF THE REV. MR. JOSEPH BELCHER, LATE OF DEDHAM, SINCE HIS DECEASE.

DEAR BROTHER,—Your's I received, and thought on that question, being, *How to live in this world, so as to live in heaven?* It is one of the common pleas of my heart, which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds as we meet withal upon this sea of fire and glass. That man knoweth not his own heart that finds it not difficult to break through the entanglements of the world. Creature-smiles stop and entice away the affections from JESUS CHRIST: creature-frowns encompass and tempestuate the spirit, that it thinks it doth well to be angry: both ways grace is a loser. We had all need to watch and pray, lest we enter into temptation. The greatest of your conflicts and causes of complaints seem to have their original here. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart: pride is one in all men in the world.

I will tell you familiarly what God hath done for my soul, and in what trade my soul keeps towards himself. I am come to a conclusion to look after no great matters in the world, but to *know Christ and him crucified.* I MAKE BEST WAY IN A LOW GALE. A high spirit and a high sail together will be dangerous; and therefore I prepare to live low. I desire not much; I pray against it. My study is my calling: so much as to tend that without distraction I am bound to plead for, and more I desire not. By my secluded retirements I have advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self: which they who live in care and lumber cannot be sensible of. I have seemed to see a need of every thing God gives me, and to want nothing that he denies me. There is no dispensation, though afflictive, but (either in it or after it) I find I could not be without it, whether it be taken from me or not given to me; sooner or later God quicts me in himself without it. I cast all my concerns on the Lord, and live securely in the care and wisdom of my heavenly Father. My ways, you know, are in some sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all, by faith, than I should do, I am per-

sued, if I possessed them. I think the Lord deals kindly with me, to make me believe for all my mercies before I have them; they will then be Isaac's *sons of laughter*. The less reason hath to work upon, the more freely FAITH casts itself on the faithfulness of GOD. I find that, whilst *faith* is steady, nothing can disquiet me; and when *faith* totters, nothing can establish me. *If I tumble out amongst means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I AM AT REST, and can sit down and sleep in a promise, when a thousand rise up against me; therefore, my way is not to cast beforehand, but to work with God by the day.* "Sufficient to the day is the evil thereof." I find so much to do with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities.

As for the state of the times, it is very gloomy and tempestuous. But "Why do the heathen rage?" FAITH lies at anchor in the midst of the waves, and believes the accomplishment through all those over-turnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God for ever, and will guide us to the death. Methinks I lie becalmed in His bosom, as Luther, in such a case. I am not much concerned; let CHRIST see to it. I know prophecies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails; yet God doth continue faithful, and faithful is he that hath promised, who WILL DO IT. I believe these dark times are the womb of a bright morning.

Many things more might I have said, but enough. O! brother, keep close to God, and then you need for nothing. Maintain secret and intimate communion with God; and then a little of the creature will go a great way. Take time for duties in private: crowd not religion into a corner of the day. There is a Dutch proverb, "NOTHING IS GOT BY THIEVING, NOR LOST BY PRAYING." *Lay up all your good in God, so as to over-balance the sweetness and bitterness of all creatures.* Spend no time anxiously in forehead contrivances for this world; they never succeed: God will ruu his dispensations another way. Self-contrivances are the effects of unbelief. I can speak by experience. Would men spend those hours they

run out in plots and devices in communion with God, and leave all on him by venture. Some believing, they would have more peace and comfort. I leave you with your God and mine. The Lord Jesus be with you in spirit. Pray for your own soul; pray for Jerusalem; and pray hard for your poor brother.

THE GLORY OF CHRIST'S VISIBLE KINGDOM!

OR,

THE WORLD AS IT WILL BE IN THE MILLENNIAL REST.

THE above title comprehends the substance of two volumes now before us. "*The Glory of Christ's Visible Kingdom*," is the title of an ancient work which poor old James Styles gave us after he had passed seventy-seven years in this world of sorrow, and some time before he was taken out of it. On the inside leaves of this book, we find the following singular and quaint dedicatory preface in writing: "James Styles owns this book: and believes much of its contents respecting the Millennium, for one day with my Lord is as a thousand years, and a thousand years as one day. To my very dear brother Banks, and much beloved pastor: beloved by our Lord Jesus Christ; and as such, much beloved by me, a great sinner, who is often blest by your labours, as an instrument in the hands of the Holy Spirit. No thanks to you, in whole or in part; and yet I love you most dearly, for the work of Christ found in you. So says old Styles, aged 77 years. Now in his sweet Lord Jesus. Amen and amen." In these days of darkness and sorrow, both the book and the good old man's written testimony are so precious, that in commencing a review of Dr. JOHN CUMMING'S last production, ("*The Millennial Rest; or, the World as it will be*,") we could not refrain from a passing reference.

The ancient book, setting forth the coming glory of Christ's visible kingdom, carries us forward in faith, and hope, and prayer, to anticipate that state which Dr. Cumming calls, "The world that will have no sorrow:" that state when, as Dean Alford says, "THE LORD WILL COME IN PERSON TO THIS EARTH, AND HIS RISEN ELECT WILL REIGN WITH HIM." We know that this persuasion is repudiated and scoffed at by good and great men; but we also know that while the regenerated elect of God are always praying CHRIST to come and reign in them, they all anticipate an ultimate reigning with him; and wherever that holy and perfect assimilation and association shall be, it will be Heaven! It will be the Apocalyptic Glory! It will be the possession of all that God has promised; of all that Jesus Christ has pro-

pared for them that believe in him; and the consummation of all that which the Eternal Spirit has commenced in them in this valley of Achor, where the door of hope has been revealed, and where *sometimes* the saints do sing their songs of thanksgiving and praise.

While the contents of this ancient volume have carried us forward in hopeful anticipation, the good old man's written testimony has carried us backward in grateful reflection, to the days when the candle of the Lord shone round about us. At the end of this rare old volume, the good man writes again—"I have carefully read this work through three different times; but I am not bound to receive all that even a godly author may write or publish. To the law and to the testimony: *that is the standard.*" This "Old Master Styles"—as he was called—was a thorough Bible-man; and he was too a powerful pleader at the throne of grace. It has done us good many a time, to hear the dear old saint pour out his heart before the Lord in most vehement cries for peace and prosperity to dwell in our Zion. On another leaf he writes—"If the Bible, the word of God, had said that poor little Jonah swallowed the very great fish, instead of the great fish swallowing Jonah, I, through grace, would believe in the word of my God. I am an ignorant old man: aged now 78 years: I stand a member of a church of Christ. He is my Christ. I sit under the ministry of a very little man. I have heard him now nearly six years; and as far as the good Spirit hath taught me, I never heard him utter anything but God's truth." This testimony from a man long since gone home to heaven, both humbles and cheers us in our rugged pathway through the desert. The book itself is a rich unfolding of prophecy concerning the reality and manner of Christ's visible kingdom. In one branch, the ancient writer says, "I shall prove that this blessed and glorious kingdom of Christ is near at hand, even at the door." Now, as this work was written perhaps more than one hundred years since, it is not easy to understand what he meant by being "*near at hand.*" The *promise* of His coming is

near at hand; and the certainty of our departure from this night of sorrow, is near at hand; but how near the Personal Reign of Christ in his Visible Kingdom may be, not even Dr. Cumming, in this new work, will even venture to guess. He thinks, as many have and still do, that in 1867, there will be a change, but what kind he does not decide. He says this (page 33.)

"The remarkable fact that I have brought out, is not that the world is to end in 1867, which I never prophesied anywhere; nor that the world is to close its present state at that year; but that great chronological periods of prophecy bisect that year, and intersect each other at that year; and, strange to say, men that begin these dates at different periods, on different grounds, find them meeting about 1867, as the termination of them all. But what is immediately to precede I cannot say."

These are the Doctor's own words, in this his last volume; so whatever he may advance open to criticism, as regards times and seasons he stands on safe and indisputable ground.

The first, and most ancient volume to which we have referred, we lay aside for the present, although its rich unfoldings of prophecy entitle it to a handsome re-print, of which thousands in our day would be glad we feel certain.

The second volume is one just issued, bearing this title, "*The Millennial Rest; or, the World as it will be.*" By the Rev. JOHN CUMMING, D.D., F.R.S.E., Minister of the Scotch National Church; Author of "The Great Tribulation;" and "Redemption Draweth Nigh." London: Richard Bentley, New Burlington-street. 1862.

This volume is the third and last of the series: the Dr. has, therefore, here said, we suppose, all he intends to say on the great subject of fulfilling prophecy for the present; and in research he has worked hard, bringing within the compass of 500 pages, the marrow of many mighty minds on a subject which does most fearfully, or most blessedly, concern us all. Besides the introduction and appendix, there are thirty-seven distinct expositions of different texts having a direct bearing upon this great theme. We purpose noticing both the spirit and the elucidations of this very popular author, whose volumes are circulating by thousands in all parts of evangelized Christendom; and whose views in many respects are not correctly stated.

Multitudes of people are totally void of sympathy toward the question of Christ's Personal Reign. There are scoffers and professors of all classes and degrees. The sinner, whose soul is just quickened into life, whose conscience is burdened with

guilt, whose spirit is trembling in slavish fear, whose heart is breaking under the power of a penitential influence wrought therein by the Holy Spirit, and from whose lips is proceeding the earnest cry, "God be merciful to me a sinner!" such an one cannot stop to argue the question, WILL JESUS CHRIST COME THE SECOND TIME, AND PERSONALLY REIGN ON THIS EARTH?—Nay, nay, the all-absorbing thought of his poor heaving breast is this, "Will the precious Christ of God, the Saviour of poor sinners, come by his Spirit, and heal, and pardon, and save me?" This man, at the very ends of the earth, is looking first for THE CROSS OF CHRIST, being deeply persuaded that he shall never stand in the kingdom of Christ, nor unite with the ransomed to

"Crown him Lord of all!"

unless he can, in this low-land, feelingly sing—

"Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Whatever views believing men may have of the Millennium, this poor man will say with David, "ONE THING have I desired of the Lord, THAT will I seek after, that I (through grace divine) may dwell in the house of the Lord for ever, to behold the beauty of the Lord, and to enquire in his temple." Herschell says, "the morning of the world was stained with a brother's murder;" and we may add, "the morning of the soul's uprising from death and sin, and Satan's kingdom, is stained with a deep and dreadful sense of past transgressions, and present corruptions;" and until the Sun of Righteousness arise and shine upon that soul with healing in his wings, no peace is found, and no bright prospects can be anticipated. The poor soul in prison stops not to enquire WHERE CHRIST WILL HOLD HIS GLORIOUS COURT: the racking, anxious, perilous point with him is, "Will the Prince of Peace—whose Person I have insulted, whose laws I have violated, whose Gospel I have despised, whose people I have persecuted,—will he bring my soul out of prison? Will he pass by me, not in a time of wrath, but in a time of love; and will he say UNTO ME, LIVE? Will he say FOR ME, 'Loose him, and let him go?' Will he say OF ME, 'Deliver him from going down into the pit, for I have found a ransom?'" This is a solemn place indeed!

There are others who scorn the proposition of Christ's personal reign; especially those good men who reduce every prophecy, and every promise, and every New Testament precept, down to a spiritual termination. They are, doubtless, right in one sense; but they are certainly wrong in many others. We hold firmly, boldly, and shall

hold to the end of our frail existence, that *all scripture* must have at least a *three fold* termination. First, in the soul—in realization. Secondly, in the life—in practical obedience. Thirdly, in the kingdom of God—in a glorious consummation. We speak of those scriptures which have to do with CHRIST as the Substitute, Head, and Husband of his church. "Spiritualizing theologians" is a term we do not like; because we would cast no reflection upon spiritual things whatever. We covet spiritual frames and feelings; we desire spiritual sermons, hymns, prayers, and communications; but not to the exclusion of the real and literal fulfilment of those mid-exalting prophecies which relate as much to the Second glorious Advent of the Conqueror, as others did to the First humiliating Advent of the Redeemer. We cling with the keenest tenacity to every word in that short sermon preached on the ascension (Acts i.) "While they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you, shall SO COME IN LIKE MANNER as ye have seen him go into heaven."

We had intended to give the condensed thoughts of some of the richest minds God ever gave the church on this one theme, but we cannot in this first paper. We know they will be acceptable to many who cannot easily get at them; but we hope to gather and give them soon.

Returning to Dr. Cumming's new volume, we have opened first upon the "Introduction," and have read it with sacred pleasure. It is the language of a Christian whose head has been long leaning on his Master's breast, listening to his gracious words, drinking in holy draughts of his loving spirit. Glad, indeed, should we be, if we could be instrumental in diffusing a spirit more in accordance with the genius of the Gospel than doth generally exist. And although we may be scorned for the attempt, we are resolved to try.

Here are some of the Dr.'s introductory words:

"The foundations of duty are laid in the past. Revelation is the record of all we owe to God, to man, and to ourselves. Motive, direction, and authority are there. But duty is not always easy: sometimes it is sacrifice. The love that inspires it occasionally falters, and the weary heart feels dependent. We are labourers in a dismantled vineyard, voyagers on a stormy sea, and travellers on a rugged, crooked, and storm-beaten road. Hope reads the prophecies and promises of that future, to the grandeur of which all past ages contribute, and in the

glory of which they shall all be crowned, and imparts unto wavering faith and weary love, those joyous and brilliant prospects which refresh the heart, and restore the strength, and give what in itself is victory—the assurance of a near and glorious success. Faith brings stores from the past, and Hope brings sunshine from the future, and both pour their contributions into the arduous, the troubled, and perplexing present. It was because Moses 'had respect to the recompense of reward' that he was able to 'esteem the reproach of Christ greater riches than the treasures of Egypt.' Abraham was sustained in life's struggles because 'he looked for a city which hath foundations, whose builder and maker is God.' So it is written of that white-robed and glorified company—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," 'seeking a country, a better country, that is a heavenly one.'

"Despair is the evening twilight that settles in eternal night. Hope is the morning twilight that expands into everlasting day.

"It is the temptation of a man to borrow for to-day the troubles of to-morrow; and to carry over to to-morrow the duties of to-day; thus setting aside the business that belongs to him, and trading on capital that does not. It is the teaching of heaven to draw from the morrow its sunshine, not to supplant, but to sustain the duties of to-day. That blessed morrow, thank God! comes nearer every day. No Christian would wish to adjourn it, were it possible.

"Our earth is a grand ruin, for which, however, there is reserved a glorious restoration; but that restoration will be accomplished by him that made it, and not by the consummation of any process now going on. The Creator will appear as the Restorer; the great High Priest will come forth from the Hely of Holies, as Aaron came out from the "holy place not made with hands," and will pronounce that Divine benediction which will descend into the depths of the earth, and rise to the heights of the heavens, and spread as the waves of an illuminated sea, extinguishing the primeval curse, and causing every wilderness it touches to rejoice, and the solitary places of the world to blossom as the rose.

"In this volume, which concludes and completes the series, I have laboured to set forth that nearing blessedness, the bridal of heaven and earth, the consummation of a long betrothal—that sunshine which once bathed all Eden—and interrupted, clouded, and refracted for six thousand years, will break—the sooner the better—on our earth,

and perfect a world that will never fade, and cover it with a glory that will never die.

"That they who scoff may be brought to a better mind, and they that joyfully hold fast the blessed hope, may both meet with

me in that 'world as it will be,' is my earnest and sincere prayer."

Each chapter in this new volume will be separately reviewed in our future numbers.

A SKETCH OF THE PRESENT DISPENSATION, AND THE PRE-MILLENNIAL ADVENT OF CHRIST.

[Knowing Mr. Charman to be an established and deep-taught man of God in the truth, we give his letter as it comes to hand. We believe the subject worthy of serious consideration.—Ed.]

I FORWARD you this letter for insertion. It was sent to the person indicated some time ago. He has not favoured me with a reply; and as his was a public statement, I thought it right publicly to protest against it, seeing I have not received any explanation.

W. H. CHARMAN.

Studley, Feb. 21, 1862.

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COPY OF A LETTER WRITTEN TO MR. D.,
BAPTIST MINISTER.

MY DEAR SIR,—I have felt a desire to write to you for some time past: the reason of that desire is simply this:—A friend of mine has informed me that at a missionary society held at Alcester, a little time ago, the subject of the pre-millennial advent of the Lord Jesus Christ was introduced, and that you did then speak very harshly of those who held that doctrine; that you even said they were fanatics, enthusiasts, and madmen. Now, dear sir, I confess to being a believer in that doctrine. I believe it is plainly revealed in the word of God. I know many true Christians also who seeing it there, do heartily embrace it, and hold it fast as a most precious portion of God's revealed truth. Seeing it is so, I thought it right for me to write to you on the subject, and to protest against what you said at Alcester. In Christian charity, I must believe that you have not carefully studied the subject, and that you spoke from the impulse of the moment, without due consideration. I cannot conceive what other motive could have induced you thus publicly to traduce a body of Christians, for believing what God has most certainly revealed.

That Christ's coming will be pre-millennial, that there will be no universal blessing previous thereto, I hold is most distinctly taught in the word. The teaching of Christ himself when on earth is to the point. As an instance or two, I mention the parable of the sower, which shows us that in this dispensation, the word sown, in three cases out of four, proves abortive, in consequence of

the way-side, the stony-ground, and the thorny-ground hearers. Also in the parable of the tares of the field, is shown unto us the fact, that *until the harvest*, the wheat, and the tares both grow together. And again in the 24th chapter of Matthew, where the Lord gave to his disciples a prophetic sketch of this present dispensation down to the very time of his second coming; is there in it a hint given of universal blessing, or millennial peace and happiness? No, quite the contrary: "Wars, and rumours of wars;" "nation lifting up sword against nation;" "famines, pestilences, and earthquakes;" "false Christs and false prophets," &c., are the characteristics of the time.

And now if we turn to the inspired writings of the apostles of the Lord; is not their testimony in perfect accordance therewith? Do they in anywise lead Christians to expect a state of millennial blessedness on the earth previous to the coming of Christ? No, they do not; but they are constantly directing the thought and hopes of Christians to the personal coming of their Lord. They teach us that this is not our rest—as the Lord previously had taught them—"In the world ye shall have tribulation." They teach us that, "All that will live godly in Christ Jesus shall suffer persecution," in accordance with the teaching of the Lord, that "It is enough for the servant that he be as his Lord." "If they have persecuted me, they will also persecute you." Moreover they tell us that in the last days, perilous times shall come. For men shall be lovers of their own selves—covetous, boasters, proud, &c; that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived;" that "the time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. Also that, "In the last days there shall come scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

I could multiply texts to this point, but forbear, believing that you are doubtless better acquainted with them than I am. Hoping you will give this subject another consideration; and whatever your conclusion may be, I do hope you will be able to admit that a Christian may be found looking for the personal advent of the Lord Jesus Christ, without being on that account properly deemed a madman. Now my dear sir, I leave this matter, praying that He who only teacheth to profit may teach both you and me, and that we may heartily choose the good, and reject the evil.

Yours affectionately,
W. H. C.

A WORD TO THE YOUNG.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1.

TOM and I were shipmates—youths about eighteen—on board a whaling-ship, strangers to ourselves and to God, and without hope in the world. We sat one night upon the main-hatchway, and talked of home and our mothers' God—he declaring the Bible to be a book of man's invention, and I maintaining its authenticity, though knowing nought of its power. We parted for the night as I said, "Well, Tom, we shall soon know;" he replying, "It's a lie from beginning to end."

Next morning we rose whales, and set off in chase; Tom, with five others, in one boat, and I in another. The crew of the boat in which he pulled harpooned a whale, which turning fouled their line, and overset them; and Tom, caught in the running line, was tossed beneath the waves, and no more seen.

Since then, the God who refrained for one of us, to cut him not off, has been pleased to make himself known unto his soul, and to send him on the King's business. And I believe that many a child of praying parents who read the *VESSEL* may be now "sitting in the seat of the scornful," over whom the eternal purpose of a covenant-keeping Jehovah is watching effectually, and who may have been tempted to sneer, with ungodly companions, at the unpopular truths contained in these pages. I say unto such an one, Remember, if you are spared a fate like Tom's, it is not because you don't deserve it; but, may be, because of the long-suffering mercies of that God whose truths you may be tempted to despise. Therefore, to any such upon whom the Holy Spirit may lay these solemnities, I close as I began, "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Halstead, Essex.

S. KEVAN.

THE

Student's Saturday Night.

"Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee."—1 Chron. xvii. 24.

Two great things are here:

I. David's prayer that the promise of God might be confirmed in the establishment of a house for the worship of his name.

II. The great end to be answered thereby—that is, that "the Lord's name might be magnified for ever, saying, the Lord of hosts is the God of Israel, even a God to Israel."

Leaving all the circumstances of David's time, I will say here are the two things at which every Christian must aim. 1, That God's house be established. 2, That God's name be magnified.

I. *That God's house be established.* By his house we now understand his Gospel house; or, his people united together in faith and in holy fellowship. Coming to individual cases, the truth is this—the living, seeking soul doth need and desire to be established. There is the essential and there is the experimental establishment. In the life and death of Jesus Christ was the establishment of all the prophecies and promises of the Old Testament. God had said, patriarchs had said, prophets had said, that Messiah should come; that he would make an end of sin, and redeem his people. But when the patriarchs died, and the prophets ceased, then was there need of faith and patience. In the fulness of time, God sent his Son. Jesus came: he lived; he laboured; he suffered; he died. Then by the death of the Testator the covenant was established.

It is a revelation of the death of Christ in the soul of a sinner by the Holy Ghost, that gives him a solid foundation for hope, for help, and for eternal glory.

The setting up of a Gospel ministry, and of a Gospel church in any place, is very establishing. Let a man keep on preaching the glorious Gospel; let the Holy Spirit convince and quicken poor sinners; let seekers find salvation; let saints find comfort; let bondaged souls be set free; let doubters be assured. Let the church grow and prosper and have peace, then there is establishment. God the Holy Ghost doth establish souls experimentally by a seven-fold revelation—

1. By the revelation of the truth: of the Father's loving choice; the Saviour's sacrificial salvation, and the safety of all believers in his hands.

2. By the revelation of Christ's person: there are views of him given at times to quicken souls; then they are glad.

3. By the revelation of his holy life and awful death.

4. By the revelation of his promises: "Him that cometh unto me I will in no wise cast out," &c.

5. By the revelation of his ordinances—showing the mystic meaning of them.

6. By the revelation of true grace in others.

7. By some glimpses and foretastes of glory.

This establishment we greatly need, not to be waverers, dissemblers, nor doubters; but sound-hearted, deep-rooted, and well-established.

By answering prayer, and by seasonable providential deliverances, God doth also establish his people.

II. The end of all this: *that the Lord's name may be magnified*: saying, he is the Lord of hosts: all the heavens, and all the angels in them, are his; all the earth, and all created powers, are his; all the churches and all believers, are his, and he can command and use them as he pleases. He is the God of Israel, and a God to Israel, even for ever. The God of Israel's faith, life, and hope; and a God to Israel, in being unto them all he has promised. Here is their happiness, their heaven, their all.

THE MUTUAL LOVE BETWEEN CHRIST AND HIS PEOPLE.

BY MR. WILLIAM LEACH, OF NORTHAMPTON.

"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."—Canticles ii. 3.

THE song of Solomon begins with desire, and ends with desire. The church says in the 2nd verse of the 1st chapter, "Let him kiss me with the kisses of his mouth: for thy love is better than wine;" and in the last verse of the last chapter, she exclaims, "Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices." The bride says of Christ's love: "It is better than wine," and afterwards (iv. 10), we find Christ using the same simile, and saying to his church, "How fair is thy love, my sister, my spouse! how much better is thy love than wine!" "We can understand the church speaking thus of Christ's love; but it seems wonderful that Christ should esteem the love of his people so highly. Mark how the church speaks of Jesus in our text—"my beloved." This is the language of affection. Christ's love to his people is causeless, but their love to him is not so; for "we love him because he first loved us." But the love of the church for Christ resembles his for her in many particulars. Christ's love for his church is supreme, and so is her love for him. If I were to ask any believer here—"Whom do you love best? who holds the highest place in your affections?" would you not reply, "The Lord Jesus Christ?" If there be any object that engages the affections of the child of God, so as to prevent him from loving Jesus supremely, God will remove that object, or so deal with him as that it shall no longer have the highest place in his heart, but Christ shall reign supreme there. Jesus said to Peter, "Simon, son of Jonas, lovest thou me more than these?"—"these"

persons (perhaps meaning the other disciples), or "these" things, whichever it might be, and Simon answered, "Yea, Lord, thou knowest that I love thee." The love of Christ for his church was influential. Kind words are good. I sometimes think we do not value them rightly—do not attach enough importance to them; but we want kind deeds too as a proof of love. The love of Christ constrained him to come from heaven to suffer and die for his people. The love of the church for Christ will be influential too. If persons love Christ, they will want to hear of him. A Christless sermon will not do for them, but Jesus' name will shed a fragrance throughout a discourse. "Because of the savour of thy good ointments, thy name is as ointment poured forth. (Song i. 3.) The apostle says: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life." (2 Cor. ii. 15.) Now I do not, as some do, infer from this passage that the hearing of the Gospel will increase the condemnation of unbelievers; but I believe it is meant that testimonially "we are the savour of death unto death" to them that perish; for we proclaim to them their guilt, and the punishment that is due to it; but we are unto God a sweet savour of Christ, in them that are saved, and in them that perish too. The love of Christ influences his people in causing them to think of him: they love to meditate on his glories and excellencies. It is written, "Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard

it, and a book of remembrance was written before him for them that feared the Lord, and that *thought* upon his name (Malachi iii. 16); and the love of Christ leads his children to obey him. "If ye love me," Jesus said, "keep my commandments." Now there are some who love the Lord, who have not kept one of his commandments: why do you not? why are you not baptized? We may test our religion by seeing whether we possess love to Christ.

"The devils know and tremble too,
But devils cannot love."

Love is the chiefest of the three cardinal graces. Paul says: "Now abideth faith, hope, charity, these three; but the greatest of these is charity,"—viz., love. He had been discoursing of gifts, and he says: "Covet earnestly the best gifts; and yet shew I unto you a more excellent way;" and then he proceeds to speak of this Divine charity. What are gifts where love to Christ is wanting? we may possess gifts, and be able to point others to Christ, and yet be like the way-post that shows the right path to the traveller, but moves not one step along the road itself. There is assurance in these words, "*my beloved*." The wife has a claim upon her husband, and every right-minded husband is glad to meet those claims. The church is the bride of Christ, and therefore she has a claim upon him, and expresses it in calling him "*my beloved*." The church says: "As the apple tree among the trees of the wood, so is my beloved among the sons." Christ had just been employing figures in speaking of the church. "As the lily among thorns, so is my love among the daughters." All the children of men, compared with the church, are but as thorns in Christ's estimation, while she is like one of those beautiful lilies of which Jesus thus spake. "Solomon in all his glory was not arrayed like one of these." And here the church uses a figure in speaking of her beloved. After a traveller has been journeying through a wood, meeting with nothing but briars, shrubs, and fruitless trees, we may imagine his delight on coming at last to a tree with leafy boughs laden with fruit, under which he may rest and refresh himself. So the church says of her Lord: "As the apple tree among the trees of the wood, so is my beloved among the sons." He far surpasses all others: he is "*altogether lovely*," as the bride says in another place. Many persons have *some* lovely features, but Christ is *altogether* lovely. He has the pre-eminence in all things; he has the pre-eminence in heaven. I believe there will be no doubt in our minds, when we get to heaven, as to which among its countless myriads is the Lord Jesus Christ. He will shine pre-eminent in glory there, so that we shall not mistake Gabriel, or any of

the archangels, or angels, for him. "I sat down"—here is repose. Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," &c. (Matt. xi. 28, 29, 30.) "Under his shadow." Here is protection. Christ is described elsewhere as "the shadow of a great rock in a weary land." There is perfect safety found in resting under Christ's shadow. When we retire to our nightly rest, we know not that our repose will be undisturbed. Many of late have been roused from their sleep by the fearful alarm of fire; but no fire, or any other danger, can harm those who are resting in Jesus. "His fruit was sweet to my taste"—here is supply.

We read in Revelation of the Tree of Life. (Rev. xxii. 2.) Christ is the Tree of Life. We do not lay any particular stress upon the number "twelve;" but I think it is intended to show the variety there is in Christ. There is strong meat for those who are of full stature, and milk for babes in grace. The Tree of Life yielded its fruit every month, so Jesus shall never fail to supply his people. His fulness is inexhaustible. How sweet these fruits are to the taste of the believer! He delights to meditate on Christ as his Mediator, and on the blessings of pardon, justification, sanctification, &c., which spring from his mediatorial work. D.

"THE CAPTAIN OF OUR SALVATION."

HEB. II. 10.

BY THE LATE JOHN BERRIDGE.

Of Jesus I sing,
My Captain and King,
Who maketh the land with his victories ring.
Recruiting he goes,
And trumpets he blows,
And gleaneth up soldiers among his sworn foes.
He will have a band
Of men to command,
Call'd up by his standard, and trained by his hand.
He takes, and he tries,
All sexes and size,
But such as are little look best in his eyes.
The stately and tall
Must shrink into small,
Before they can learn to do duty at all.
A rare suit of clothes
The Captain bestows,
And none but the wearer its excellence knows.
Upon his own ground
A balsam is found,
Which knits a bone broken, and heals a bad wound.
All weapons of war,
He forms by his care,
And teacheth his soldiers all hardships to bear.
A cowardly crew
They seem at first view,
But led by their Captain great feats they will do,
By day and by night
With evil they fight,
And never are felled when the Captain's in sight.
Train'd up for a crown,
They sing, and march on,
And fight till the Captain pronounces, "Well done!"
That blessed word cheer
My heart and mine ear,
As soon as my warfare is finished here.
Till then give me hope
To prep my heart up,
And 'list my poor neighbours to make a new troop.

THINGS WORTH LOOKING AT;

OR,

VISIONS OF MERCY, FROM MY LODGE IN THE WILDERNESS.

VISION II.—THE FAMILY MANSION; OR, THE OLD HOUSE AT HOME.

"And if they be ashamed of all that they have done, *shew the house* to the house of Israel; shew them the *form of the house*, and the *fashion* thereof, and the *goings out thereof*, and the *comings in thereof*, and all the *forms thereof*, and all the *ordinances thereof*, and all the *laws thereof*; and let them measure the *pattern*."—Ezek. xliii. 10, 11, 12.

DEAR READER,—If you are fond of looking over ancient buildings, sit down with me at my tent door, and contemplate for a few moments yonder building of mercy (Ps. lxxxix. 2), which wisdom hath builded for her invited guests (Prov. ix. 1); and which God hath furnished throughout with one single, but matchless piece of furniture—his Name (1 Kings ix. 3); and into which, I trust, we have already entered by precious faith. (Heb. iv. 3.) This marvellous family mansion is constructed after a very ancient design. Its foundations are in the holy mountains. (Ps. lxxxvii.) It is beautified with the chief things of the ancient mountains, and the precious things of the lasting hills. (Deut. xxxiii. 15.) But thought and language fail to describe this wondrous building—the wisdom that planned—the power that constructed—the grace and mercy that furnished it. After all we can say about it, we shall be compelled to confess with the Queen of Sheba, that the *half* has not been told us. (1 Kings x. 7.) Impossible will it be, good reader, to take a full and complete survey of this house of consolation at one time—so vast is it—so strongly, yet gloriously built—so richly furnished—so well guarded with walls of salvation, gates, towers, and bulwarks. (Ps. xviii. 12 18.) So intricate too are its numerous chambers. (Ezek. xl.) Its *dark chambers of affliction with the fruit trees growing at the door* (Ezek. xli. 16—21.); its chambers for the priests, where none but the royal priesthood whom the Lord Christ hath made kings and priests unto God, are permitted to enter. (Ezek. xlii. 13; Rev. i. 6)—its *winding*, perplexing, but still *ascending way*—its deepening and expanding beauty with each step of the ascent. (Ezek. xli. 7.) Then there is the throne room, with its throne and its occupant; the *reception room*, with its motley crowd of guests; the *armory*, whence all the family are equipped; the *library* containing that wondrous volume,—the story of redeeming love; the *portrait gallery*, hung round with the portraits of the most renowned members of the family; at the head of which, high over all is the portrait of the Elder Brother,

Jesus, as sketched by the Holy Ghost Himself. (See 53rd of Isaiah.) "For in all things he must have the preeminence." (Coloss. i. 18); the banquetting room; the death chamber—to say nothing of the *upper apartments* of this wonderful house. Manifest is it, then, that we can see but a small portion of the house at once. We hope that with the will and blessing of God, this marvellous family mansion may engage our affection and our hearts (through the pages of the EARTHEN VESSEL) for many a day to come.

Let us, then, begin at the beginning—where God begins, at the foundation. See, the Divine Builder himself invites attention to the work: "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; and he that believeth on him shall not make haste:" (that is, shall not hasten to lay another; he shall be perfectly satisfied with that) (Isaiah xxviii. 16).

"Behold I lay." Dear reader, the longer you and I live (if we are taught of God) the more we shall be brought to see and to feel that the only thing worth looking at—worth fixing our attention upon—is *the work of God*—what he does for poor sinners. Man's work must perish with him; he at the best is but a broken cistern; the *most upright if you lean upon him*—instead of the Lord, shall be found to be sharper than a thorn hedge (Micah vii. 4); and shall pierce you through with many sorrows. The Lord will break every cistern that we hew out for ourselves, that we may be compelled to come to him who is the Fountain of living waters. He will prepare a worm at the roof of every gourd, beneath which we seek to find shelter, that we may learn to sit down only beneath the shadow of the Tree of Life. The links of many an earthly friendship must be scattered round our path, before we learn to trust alone in the friendship of Him who sticketh closer than a brother. And by-and-bye we shall see that there was as much mercy in the blow that shattered the cistern, that withered the gourd, and marred the friendship, as in the fulness of grace that prepared the fountain, raised up the plant of renown (Ezek. xxxiv. 29), and provided the friend that sticketh closer than a brother. (Prov. xviii. 24.) The painful discipline by which we learn out the vanity and fickleness of the creature; the internal conflict by

which he brought off our own supposed goodness, righteousness and strength, to trust exclusively and alone in the Lord, in things alike of providence and grace, is the Lord virtually saying to us, "*Behold the foundation which I have laid; other foundation can no man lay than that I have laid!*" Thus as from day to day we, under the Spirit's teaching, grow more and more dissatisfied with ourselves, the more we are led out to be satisfied with *God's* foundation, and learn out more of the fulness, beauty, and adaptation of the Lord Jesus in his finished work, to our spiritual and eternal necessities.

It is in the region of *our own* destitution that we learn the riches and fulness of Emanuel. But how many of *our* would-be foundations have to be destroyed—how many disappointments have to be encountered—how many a withered prospect, how many a bitter sigh, how many a scalding tear, how many a plunge again and again into the ditch, before we are brought to place ourselves, our hopes, our sins, our cares, on the foundation which God lays in Zion. But however painful the path which leads us to this result, it is a right one. "*All the paths of the Lord are mercy and judgment (wisdom) to them that fear him.*" (Ps. xxv. 10.)

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller ever reached that blest abode
That found not thorns and briars on his road;
For he that knew what human hearts would prove
Prone to forget his mercies and his love;
Called for a cloud to darken all their years,
And said,—"*Go spend them in yon vale of tears.*"

But sorrows themselves baptised in the stream of Gospel grace, receive a new name, and come on a new errand—golden fruits that grow on the rod of our High Priest Jesus. So at least have they proved to be to

A PLAIN MAN DWELLING IN TENTS.*

* Gen. xxv. 27.

Obituary.

MARY ANN SKINNER,
OF STANSTEAD.

MR. EDITOR,—Having witnessed the manifestation of the sovereign grace of God in the experience of Mary Ann Skinner, who died at Stanstead, near Ware, Herts, on the 28th of last January, aged sixteen years, by request, I send you the facts of the case.

"Why should the wonders God hath wrought,
Be lost in silence and forgot?"

The subject of this obituary was the child of Christian parents, who sent her to a Sabbath school, where she received very early serious impressions. Indications of grace in the heart were observed, and hopes were cherished that the Lord had begun a good

work in her soul. Her subsequent conduct confirmed the hope that she possessed the grace of God. In the course of last summer, symptoms of decline were visible; and it was thought she was not likely to abide long in this world of sin and sorrow; but this did not grieve her. She knew whom she had believed; and had a good hope through grace. She often desired to be absent from the body, and present with the Lord. It was an interesting sight to witness one so young in years, confessing herself to be a great sinner, and speaking of the mercy and grace of God in saving such an unworthy creature as she felt herself to be. She was very anxious respecting her relatives and youthful companions; speaking to them about death and heaven, like one who was on the margin of the grave. Having felt the power and blessedness of vital godliness, she was desirous to

"Tell to sinners round,

What a dear Saviour she had found,"

Our young friend had a tender conscience. She felt much of the inbred depravity of her fallen nature; and longed to be where she should

"———see His face,

And never, never sin;

And from the rivers of His grace,

Drink endless pleasures in."

Toward the end of last year she became weaker in body, and was evidently approaching her end; yet she was not alarmed or terrified; she hoped her sins were all forgiven, and was enabled to say, "O death, where is thy sting?" Her conversation was encouraging to fearful believers, and calculated to encourage the timid Christian. To a friend who visited her a short time before her death, she spoke with earnestness of her being the instrument in first leading her to the Saviour. At times, she was exercised with doubts and fears, yet it was her privilege mostly to enjoy a sense of God's pardoning love, and to realize that peace which passes all understanding. She was thus enabled, with her dying breath, to bear testimony to the distinguishing grace of a Triune Jehovah. Her desire for an easy dismissal the Lord graciously afforded. Without a struggle or a groan, her ransomed spirit took its flight to her mansion in the skies. Her death was noticed by an appropriate discourse at the college chapel, in the village, upon the words, "Blessed are the dead which die in the Lord." (Rev. xiv. 13.)

"She died in Jesus, and is blest:

How kind her slumbers are;

From sufferings, and from sins released,

And freed from every snare."

T. A.

There is no way to get the conscience at peace, to get the heart sanctified, or to get over the least sin, but as we go to Jesus.

PHASES IN THE CHURCH'S HISTORY IN OUR OWN TIMES.

HER MINISTERS; HER LITERATURE; HER INSTITUTIONS; ETC., ETC.

No. III.

"My heart panted, fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me. For thus hath the Lord said unto me, Go, set a watchman; let him declare what he seeth. And he saw a chariot, &c. And he cried, a lion; my Lord; I stand continually upon the watch-tower; and I am set in my ward whole nights."—Isaiah xxi. 4.

We are so literally crowded with letters, books, and communications of all kinds, that where to begin this third letter, we could not tell. We desired to carry on the thread so suddenly broken off at the close of the last, and dwell upon the negative and positive tendency of ministerial teaching so necessary in this day, as contained in many parts of the prophecies; but we could not do that unless we hurled from us a heap of papers, pamphlets, &c., which demand our immediate attention. Confusion filled our mind. We fled to the Bible. The above portion of Isaiah's prophecy met us exactly. We placed it at the head of this paper as descriptive of our internal exercises and afflictions; also of our position and work. For many years, we have been set as in a watch-tower; and the direction still is—"Let him declare what he seeth." We are, in a great measure, retired into the desert; and, through a variety of mediums, are watching. To declare all that we see is not possible yet; but some things—illustrative of the present history of the Church's posture and progress—may not be omitted.

In the first place, Mr. Culverhouse favours us with a communication, in which almost at the beginning, he says: "I am glad to find, dear sir, you, as editor, express yourself so boldly and clearly, as to say, for a long time we have considered that many parts of our Church government required Scriptural authority." We have not yet published Mr. Culverhouse's epistle; but, from all we have seen, heard, read, and realized, during the last thirty years, we are thoroughly convinced that much of the present distress, disruption, and weakness of our churches arises from two things; first, the lack of a heavenly authority, an irresistible influence; and an overwhelming power, IN THE MINISTRY. Let the ministry be like the noble horse in Job's thirty-ninth chapter (not like the grasshopper) but like the goodly horse. The Gospel ministry is the horse on which our Lord Jesus Christ was seen going forth conquering, and to conquer, even as far back as David's days, who, in that beautiful Psalm called *The Song of Loves*—the *SERRIT*, by the prophet, says: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty, rule prosperously, because of truth, and meekness, and righteousness, and

thy right hand shall teach thee terrible things." Let the ministry be well girt about with TRUTH; let *meekness* and *righteousness* be its clothing; and nothing, then, shall daunt, or dethrone it. His neck is said to be clothed with thunder. The minister's most essential strength is the life, power, grace, and voice of the *SERRIT* in and through his instrumentality; then the ministry is a quickening voice; then it is a converting power; then it is attracting, uniting, penetrating, and upholding; and against it, so long as God has a work to be done thereby, the gates of hell shall not prevail. It is, instrumentally, the power of God unto salvation; it is a burning and a shining light; it is spiritually all that the Almighty hath said of it:—it is a defended city; it is an iron pillar; it is a brazen wall: to such an one, the Lord saith: "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." While we write these lines, we feel the force and fulness of them in our own soul. Circumstances without—saints and sinners without—conflicts and fears within—have fought against us—in all things but in the ministry, they have prevailed;—but here the unmerited power and presence of the God of Jacob have been our refuge, our stay, our shield, our strength, our very present help in trouble, and secretly, in our souls, we have fed upon those blessed lines—

"He that hath made his refuge God,
Shall find a most secure abode;
Shall walk all day beneath His shade,
And there at night shall rest his head."

Brethren! it is strength in the ministry that is wanted:—do ye not remember how one giant of a fellow pleaded with the churches in Cromwell's time? After he had poured out his soul in most eloquent strains for their united help, he said, "What shall I say more to you, dear Christians and countrymen? Do not the cries of the widows and the fatherless speak? Do not your gasping libertios speak? Do not all our ruins, at home and abroad, by land and sea, speak to you? Surely they have loud voices; surely they do deeply cry in your ears. Help! Help! Help! or England perishes." So to the churches, we say, do not the desolations in our Zion speak? Does not the abounding of error and of delusion speak?

To the churches, we say, Help! Help; or the evangelization of our nation perishes.

Turn you, upon us, with the question, "How can we help?" We quote Jameson's words: "Every day with your Bible; and every day on your knees. God is his people's shield. A shield untried; and left to hang on the wall, is no shield. Put on this shield by fervent supplications, and bring it to the trial in every day's conflict." So shall we feelingly sing—

"God is the refuge of his saints,
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold him present with his aid."

And again, more precious yet—

"God is our sun, he makes our day;
God is our shield, he guards our way;
From all the assaults of hell and sin;
From foes without and foes within."

Power in the pulpit is the result of mighty power in the closet, poured down from heaven into the pleading soul, enabling him both to plead and to prevail at the mercy seat; and so, by getting up high into the mercies of the everlasting covenant; by getting deep into the mysteries of the Word; he shall go down into the minds and miseries of the people; and thus he shall instrumentally seal them to the truth for ever. Think not from this, that power in the preacher's soul and ministry exempts him from severe exercises and trials. Nay; nay; the more the man of God is depending upon the Spirit of God; the more his soul is determined to be satisfied with nothing short of being anointed with *fresh* oil—of being put off with nothing less than hearing the word at God's mouth; and receiving it direct from heaven; so much the more will that man's soul be tossed to and fro, with temptations and conflicts which, I think, none but God's own messengers and ministers ever can know. Mr. Jameson says: "The poor preacher, like the child of the ocean, must learn to abide the blowing of the breeze, come when it will; come where it will; and in whatever measure it may fill the sails." The wind of the Spirit—in bringing either a storm or a calm—in either gathering or scattering clouds—is as high above the poor man, and his puny efforts, as are the sovereign heavens from whence that wind proceeds. In a dead calm, the sailors whistle on the wind; but, saith the good man, the mariner of a higher order can only pour out his spirit with the cry, "Come from the four winds, O breath, and breathe upon this clay spirit of mine, or, like a log, and an unmoving lump, I must remain."

We have hinted that weakness in the ministry is one of the features of the present time. Is it not so?

There is not a numerical weakness. Go out into any part of the Gospel market ye

please; and at any hour of the day; and ye shall see a number of men—

"All priestly clad,
But looking sad;
Because no man hath hired 'em."

In this sense, we had almost said, we have returned to the days of GIDEON. Certainly, in many things, we are the anti-types of that man's history. See, first, good old mother-DEBORAH sent God's enemies flying; she sang her triumphal song; and then she fell asleep. As the result of her victory—"the land had rest forty years." And during that forty years, of course, if the doctrine of progressive sanctification be true, the children of Israel would grow better and better—holier and purer—more and more devout and fruitful toward God, and to the worship of his name. Not a morsel of evidence to prove that in all the blessed book. The *Plymouth Brethren*—as they are called—wish to put down a stated, settled, and ordained ministry; but what has the Church ever done without it? Just because Moses stayed up in the Mount a few days, what did the Israelites say and do? "Up, Aaron; make us gods; which shall go before us." We must be going. We must be doing. If God won't come, and Moses doth not return, we must make our own gods; and go on without either.

Ah! that's it. Is not Moses gone up now? Is there not a tarrying of the power now? Is not the rain, and the dew, and the fourfold wind of heaven withholden now? What is the consequence? Why a host of boys (scarcely breech'd); I dare ye sneer at this term: it refers to one of God's sacred ordinances concerning the men he will have for priests; and this explanation is both ancient and true. They must have (1) linen garments to denote *innocence*; to be free from wilful guile is a jewel indeed. (2) They must have girdles to declare *constancy* and *stability*. (3) Bonnets for *safety* from the rage of Satan, whose aim always is to poison the parson's brains if he can; and how often he hath succeeded, let Zion's sad history declare:—Therefore, five distinct times, heaven speaks about the bonnets; "a mitre of fine linen; and goodly bonnets of fine linen:" look well to the covering for the head; for in Isaiah's times, when the Lord was angry with his people; because the daughters of Zion were haughty, and walked with stretched-forth necks; mincing and making a tinkling with their feet, he said, "The Lord will smite with a scab the crown of the head; and *take away* their bonnets." Oh! fearful calamity. But has it not fallen upon us? Are we not now a haughty people? Is there not a mincing, instead of a holy *manliness* and *majesty*? Is there not a tripping and a tinkling with the feet, instead of a *treading out the corn*? Speak

out, ye men of God, if any of you are awake in this truth-sleeping age; Awake! and stamp with your feet; making the dust of free-will and fleshly worship to fly; for I tell you, the bonnets are nearly all gone. They were for warmth, as well as for defence; and a good red-hot judgment; a warm, intelligent ministry; a powerful ministry; a ministry powerful in knowledge, decision, and zeal, is the lack of the times. Even the females have had half a mind to do away with bonnets, and only wear a kind of excuse for them; and the priests, the would-be so, are either so clear and cold, or so dreadfully vacant and empty, that to find a man with the mitre and the bonnet well on, fitting close and becoming, is a blessing the church has to walk now a long way to find, unless she lives near the famed Borough; for there, 'tis said, good bonnet-men abound. May God increase them. But now, if garments were for innocence, girdles for constancy, bonnets for safety, then were breeches to set forth a comely reverence in God's service. Be not angry with me, then, for my plain statement, when I say, a parcel of boys, not half breeched, are now determined to run into that holy place, over the entrance of which is written: "Ye shall keep my Sabbaths and REVERENCE MY SANCTUARY: I am the Lord. Regard not them that have familiar spirits; neither seek after wizards, to be defiled by them; I am the LORD your God." Let me appeal to the sound-hearted, the deep-rooted, the discriminating, and the decided in Zion, and ask, in going to your public religious meetings, now so numerous, is there the reverence, the solemnity, the weight, the penetrating power which becometh the name, the honour, the service, the kingdom and glory of our gracious Lord and Master JESUS CHRIST? If I have erred in the slightest degree, may I find forgiveness; but while it is true, God has given us some good Gideons, there are hosts who are making their own gods, building their own chapels, raising their own churches, appointing their own patrons, and onward they march, deceiving the unregenerate, and disappointing the hungry souls who sometimes fall into the snare.

To return, then, to Gideon's times. The end of the forty years' rest drew near, and as rest in this polluted land never seemed to tend to Israel's good, so it is said (Judges vi.), "And the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years." What then? Poor Israel went on sowing, but the Midianites came up like grasshoppers for multitude, and so impoverished Israel, that they cried unto the Lord. And after some little remonstrance, the Lord sends them Gideon as a deliverer. His name describes his work: he was not to be a

photographer, nor a painter, nor a sculptor, nor a patcher, he was to be a "breaker of idols:" not a maker of them, but a breaker of them; and in Gideon's character, in his fears, in his troubles, in the multitude that at one time would go with him, in the Lord's manner of trying and reducing them, in these and in other things, we have the types of our own times. But the printers will not let me Gideonize any further this month; so I and my readers must wait. Very reluctantly, however, I must add two illustrations. The first is, to shew what I mean by the priest's bonnet; and the second is a simple exposition of the kind of power we need in these days.

First, the bonnet. In No. 166 of "The Surrey Tabernacle Pulpit," Mr. James Wells says:—"If there is one character more clear in the Christian spiritually than another, it is that of his spiritual chastity; he is devoted to Christ, married to Christ, stands out decided for Christ; he abhors all others—he will have no other; he glories in his name, and there he stands, as I have said, looking forth as the morning, fair as the moon, clear as the sun, and shall, in this position, be ultimately victorious as an army with banners. . . . The Christian spiritually a murderer! Oh, no. The Christian tread under foot the Son of God! Dear Son of God, precious Son of God, wondrous Son of God, thou glorious Son of God, dear to my heart, dear to my soul, tread thee under foot! Oh no, that I can never do. I cannot find it in my heart to do that. Count thy blood, thy precious blood, thine infinitely precious blood, the blood of thy wondrous person, count it unholy! That I can never do. Dear, dying Lamb, thy precious blood is the life, and joy, and theme of my soul. I have no hope of ever seeing God with joy, but by the efficacy of the precious blood of the Lamb. And do despite to the Spirit of his grace! That I can never do. Ah, I told you how it was that the Christian—looking at him spiritually—comes off unscathed, he comes off, and stands before the throne of God, without fault, without blame, without spot, without blemish or wrinkle, or any such thing. There is a good deal of bending, and turning, and twisting about in our day, till we do not know what some ministers and some people are, hardly; but there is not a more excellent grace the Christian can possess than that of solemn and immovable decision for the truth as it is in Jesus. Remember, that false worship, however sincere, is idolatry. Here, then, take the Christian spiritually; there he stands, free from error; there he stands, chaste to Christ; there he stands, in sweet reconciliation to Christ: there he is, delivered from idolatry. And he love and make a lie! He hates lies. I hate duty-

faith and duty-faith doctrines. I hate free-will and Roman Catholic doctrines, and all the doctrines that cast insults upon the Eternal Three, upon the new covenant, and the order thereof—I hate them all. I know what I am saying; I have proved it now thirty-four years. The Lord has kept me during that time standing as an iron pillar, as a defended city, and as brazen walls; and I believe I shall die happier than I have lived. There is nothing like standing out. The Lord help us to put on the Lord Jesus Christ, and then we shall put on the image of God, and shall appear before him arrayed in his precious truth, where we shall be accepted."

I think all must agree with me, that James Wells has not only a good bonnet on, but he is a thorough Gideon beside. I do not mean, of course, in the latter part of Gideon's history, but I do mean in his work, breaking down idols and scattering all false worships. James, like Gideon, has plenty who shake their heads as he does, and *try* to talk as he does; but when the Lord takes them down to the water to try them, they mostly return to the place from whence they came.

But,—to close:—as a simple illustration of one part of the power we want, please to read the following note:—

"MY DEAR BROTHER BANKS,—We are now about purchasing a little piece of land adjoining our garden, for the purpose of building a chapel; and my dear brother Churchyard and myself would be glad if you would make our case known to the churches, and I pray God that he will put it into the hearts of those who have his glory and the welfare of Zion at heart, to come to the help of the Lord, to the help of the Lord against the mighty. It is greatly needed; for pure vital religion is at a very low ebb, while Popery is making fearful inroads upon us; and, what is really worse, those who profess to be followers of Christ, are sleeping as quietly on as if there were nothing to be done. They hope to go to heaven when they die, and that is enough for them. Oh! the dear Lord *helping me*, I am *determined* to *disturb* their slumbers. We are like Gideon's army; we are very few; but Gideon's *God is with us*. And although faint, we are still pursuing, and we shall finally conquer; for the Lord our God is with us, and the devil's kingdom must totter and fall, and the standard of the cross be planted here; for the mouth of the Lord hath spoken it. Perhaps you say I am very confident; I have a *right* to be so; for the secret of the Lord is with them that fear him, and he will show them his covenant. When he put it into my heart three years ago to pray for this blessing, he said,—“If ye abide in me, and my

words abide in you, ye *shall ask* what ye will, and it shall be given you.” *And so it was*. What I have asked, *it has been given me*. I asked for a place to worship in: *it has been given*. I asked for the Lord to send us men to speak to us in his name: *he sent them*. I asked for his presence: *we have it*. I have asked for means to meet present expenses: *we have had it*. I have asked for a piece of ground to build a chapel on, and the very piece I begged for, we are now about purchasing. And the next thing we want is the money to build with, and although he has given me so much, I am not at all afraid to go to him; for I am expecting a great deal more from him; for he said to me at the first,—“Call upon me, and I will answer thee, and shew thee *great and mighty things that thou knowest not*.” So, you see, being so highly favoured by my Father, I make free with the family, and ask my brothers and sisters in the Lord to help us in this great and good cause, and depend upon it, I shall not forget to ask my Father to put it into their hearts, and if they are as richly rewarded as I have been in my dear Redeemer's work, they will never regret it. I know those of our friends who live near enough to pay us a visit now and then, either to speak to us in the name of the Lord, or to worship with us, we shall be very glad to see them. East Bergholt is distant about three miles from Manningtree, nine from Ipswich, and the same distance from Colchester, and six from Hadleigh. Praying the Lord to support you under all your trials, and bless you in all your labours in the church, I am yours in Gospel bonds,

“ELIZA BALDWIN.”

“East Bergholt.”

“Donations from any kind friends will be thankfully received by our brother, William Churchyard, Bramford Lane, St. Matthew's, Ipswich; or at my residence, East Bergholt, near Colchester.”

TEMPTED BY DEGREES.—John Newton says, Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbours; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. “There is no great harm in this;” “no great peril in that;” and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray, that ye enter not into temptation.—*Erskine*.

Notices of New Works.

ARE STRICT BAPTISTS RIGHT?

"*Pre-requisites to Communion. The Scriptural Terms of Admission to the Lord's Supper.* By Dr. ARNOLD." London: Elliot Stock, 62, Paternoster-row. 1862.

IN 1860, the essay contained in this pamphlet was read before the Annual Conference of Baptist Ministers of Massachusetts, assembled at Middleborough; at the request of those who heard it, it has been published. Mr. William Norton has just issued an English edition of the same, with a few notes of his own; rendering it altogether a most concise, clear, and able defence of Strict Baptist principles and practices.

We have read Abraham Booth's compilation of evidences and testimonies drawn from the lips and labours of nearly all whose names are received as authorities in the Church; and from that volume hundreds of testimonies could be produced in proof of the fact that every honest reader of the Greek New Testament has admitted that *immersion* is the meaning of the word baptism, and that sprinklers have no ground to stand upon in God's book; but, for convenience, sprinkling has been admitted; and not having about it that formidable appearance which baptism has, it has become more and more popular and extensively received. Abraham Booth's work ought to be issued in a cheap form, as it is most conclusive as regards the admissions and conclusions of nearly all the good and great men that ever lived or laboured in the church from the apostles' times.

Beside Abraham Booth's Baptismal Library (as it may well be termed), here is a volume of 500 pages by Mr. Archibald M'Lean, one of the pastors of the Baptist Church in Edinburgh, in which we have the whole subject fairly, fully, and most ably discussed; every Scripture opened, every objection met, every argument powerfully sustained. We do not believe any better work can be found than is Archibald M'Lean's, on the subject connected with New Testament ordinances; but this essay, so recently issued in America by Dr. Arnold, and in England by Mr. Norton, has one advantage; it is all compressed into sixty pages for sixpence, and on every branch of the discussion, sufficient evidence and argument is adduced to convince all Christendom that strict communion is consistent and right, if argument, evidences, and Scriptures could do it. But, alas! we may say of the immense majority of professing Christians, as Abraham said of the rich man's brethren, "If they hear not Moses and the prophets,

neither will they be persuaded though one rose from the dead."

What we term "The Ordinance of Believer's Baptism," has been most seriously wounded in the house of its (professed) friends.

Dr. Kitto, in his Cyclopædia, undertook to furnish a table of the different views entertained by different parties respecting this sacred and important matter. But, he altogether omits, to our mind, the most formidable, as well as the most plausible, hindrances to the settlement of the question.

I. Dr. Kitto says:—

The Romanist and Anglo-Catholic holds "that baptism is a direct instrument of grace; the application of water to the person by a qualified functionary, being regarded as the appointed vehicle by which God bestows regenerating grace upon men." This is baptismal regeneration with a vengeance; and is a great mistake—this dark delusion—this fearful quagmire—is rapidly spreading now in the Church of England. We could tell tales arising out of the doings and declarations of many of our clergy which would almost lead to the conclusion that we are fast going backward to the darkness of Popery, instead of marching forward to the bright and beautiful sunshine of the millennium. We pledge ourselves to nothing here; but an undeniable answer to the question—WHAT IS CHRISTIAN BAPTISM?—is a work we should feel great pleasure in giving to the world at large.

II. Dr. Kitto says:—

The majority of the Reformed Churches hold that though baptism is *not* an INSTRUMENT, yet it is a SEAL OF GRACE: "divine blessings being thereby confirmed and obnoxious to the individual."

One of the most beautiful figures employed by the SPIRIT OF GOD is that of the *seal*. It is expressive of that sublime mystery—*union to, fellowship with, and safety in, the adorable REDEEMER, THE LORD JESUS CHRIST*. Our very souls kindle with a vehement flame of (we trust) pure desire, instrumentally to undeceive the thousands who affirm that the application of water by their consecrated fingers, is a sealing home of blessings upon the person to whom it is applied. What a pity the devil should so hood-wink men who stand in offices so responsible; and when well used, so useful and good!

Did the Church in the Canticles want her beloved to come and sprinkle some water on her, when she so vehemently cried out, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death?" &c. A few drops of cold water could never have

been a satisfying substitute for the unfolding and inward working in her soul of the love and mercy of His heart, of whom she could exclaim, "This is my beloved, and this is my friend, oh daughters of Jerusalem." The sealing of the Spirit, the earnest of the Spirit, and the seal of God's knowledge of his people, are all expressive of that safe, silent, certain, consoling, and comforting work, which in the hearts of God's quickened children, the Holy Spirit so blessedly carries on; to affirm that the administration of water by sprinkling is this sealing home of divine blessings is nothing short of Satanic impudence and awful perversion; from which (may all men soon say), "Good Lord deliver us."

III. Dr. Kitto says:

The Socinian view of the ordinance is this—"That it is neither an instrument nor a seal of grace, but simply a ceremony of initiation into church membership." To take the life out of everything they touch, and to leave only a shell, is the Socinian's mischief. From the person of Christ, the Socinian would take the divinity; from the blood of Christ, he would take atonement; from the Spirit of Christ, he would take personality; from baptism, he would take all mystery and holy meaning; and hence, a mere sound and a passing shadow makes up the religion of that otherwise most respectable and intelligent body of people.

IV. The Baptists, says Dr. Kitto, hold baptism to be a token of regeneration; and that none can consistently receive this ordinance but those who give evidence of being really regenerated. And all men, whose eyes are really opened impartially upon the subject, believe the same.

V. The Doctor next gives the "opinion extensively entertained by the congregationalists of England." He says they teach "Baptism is a symbol of purification: its observance simply announces that the religion of Christ is a purifying religion; and intimates that the party receiving the rite, assumes the profession, and is to be instructed in the principles of that religion." But there is another division of the Christian Church. John Bunyan, Robert Hall, and a rapidly-increasing army of men, at whose head now stands Mr. C. H. Spurgeon, Mr. William Brock, the Hon. Baptist Noel, Mr. Landels, &c., who hold baptism by immersion, and who profess only to baptize believers: yet admit to the Lord's table those who have not been baptized at all; or who believe sprinkling in their infancy was sufficient.

We shall not here controvert their mode of procedure. We do most exceedingly regret it; because we have lovingly and firmly believed that the Lord's table was designed to stand *inside* the Church; that it was to be approached and surrounded only by the

recognized members of the Saviour's visible body on earth. To have, then, a Church of baptized people only:—to admit *none* into the fellowship and privileges of the Church but baptized professors of a living faith in Christ; yet—to set the Lord's table outside; and practically to say—"We believe baptism by immersion to be our Lord's command unto us; and we obey him: some of you do not believe so; but you do believe you ought to come to his table; therefore, we will come out to you; and so literally be all things unto all men:"—well, that is to us the hardest trial—the deepest wound—the most painful antagonism we have to encounter. We could weep over this: we could write no end of argument against it; but not now.

We turn to such men as Mr. George Abrahams; and to young Robert Macnair; whose work, entitled, "*Christian Baptism Spiritual, not Ritual*:" and we find more consistency than we can discover in free and open communion; but, for the present, we adjourn the matter. Thanking Mr. Norton for his pamphlet, we wish it and him good success.

ARMINIANISM AND CALVINISM.

MR. WILLIAM STOKES, of Manchester, recently delivered two lectures on the above systems of expounding the Gospel, in Zion Chapel, Bacup, which have since been published in a twopenny pamphlet, to be had of Elliott Stock, Paternoster Row, and of the Author, 17, Ann's Square, Manchester. Mr. Stokes is becoming increasingly popular as a writer: his mind is most excellently balanced and fitted for either-poetry or prose; for advocating peace or Protestant principles; and for rendering great service to every moral, social, and evangelical enterprise, in this day of amazing onward movement. In this pamphlet, he has clearly, and with much propriety, laid out the creeds of Pelagius, Arminius, and of Calvin; and, in so doing, he has made no little stir among the different parties who are here represented. Yet Mr. Stokes has been as mild, as courteous, and as conciliatory as he well could be in defining systems so opposite. Had Mr. James Wells been called upon to give the lecture on Arminianism, he would not, perhaps, have been quite so pleasant over those who adopt in measure the system of Arminius. Or, if J. C. Philpot, or John Kershaw, had delivered a lecture on Calvinism, they would, doubtless, have dealt rather severely with those who hold the creed of what is termed Calvinism, but have not, we fear, deeply experienced either the curse of a broken law, or the consolations of a bleeding sacrifice for sins. Calvinism, merely in the head and in the letter, is, we believe, quite as dangerous

as Arminianism; and the unholy spirits manifested by both parties, lead us often to fear that, in many, it matters little what their creed may be; ONE THING is lacking, that is, THE SPIRIT OF CHRIST. Let an Atheist, a Deist, a Socialist, an Arian, a Socinian, a Free-thinker, or a Libertine, come and examine closely the spirit and practice, the mind and manner of multitudes of us who profess to hold the Lord Jesus Christ as the Head, the Fountain, the Everything of a sinner's salvation, and he would conclude, as thousands of them do, that something is wanting to prove the reality and genuineness of their conversion to God, and their faith in the Great Friend of sinners. One of the most ancient commentators on that sentence (in Genesis iv. 8), "Cain rose up against Abel his brother, and slew him," says, Cain was the devil's patriarch, and Abel the Church's proto-martyr; and it is worth observing that the first quarrel about religion arose in the midst of the sacrifices: the nearer men come together in matters of religion, the more deadly is their hostility.

In Mr. Stokes, there is nothing hostile, bitter, denunciatory, or censorious. There is truth, argument, and safe deductions, and, we believe, his published lectures will be useful. Personally he is a perfect stranger to us; but his writings claim our sympathies, and for his temporal and eternal welfare, we would ever pray.

"*The Suffering Saviour.*" A tract for sinners. Originally addressed to a Sabbath school. By the late Rev. JOHN MACDONALD, A.M. Preface by Dr. TWEEDIE. London: Hamiltons.

THIS is another of Messrs. Johnstone & Hunter's series of books, combining beauty and value. Mr. Macdonald wrote this book when his heart was melting, and his soul going forth with strong affection to his Saviour, and with a deep concern to be instrumental in bringing others to know the preciousness of a realized salvation in and by the Lord Jesus Christ. There might appear a zeal not according to knowledge; but the holy fire which burned on the altar of his heart, did so break out as to set on fire many other hearts; and by his preaching and writing God marvellously honoured him; and although called to his rest, his words and his works live to testify to thousands how highly he valued, and how earnestly he sought the salvation of immortal souls.

"*The Story of a Red Velvet Bible.*" Edinburgh: Johnson, Hunter and Co.

A LITTLE thirty-two mo., bound in embossed cloth, elegant frontispiece and vignette; with a truthful tale, illustrating the purchase and the profitable uses of a little Bible. A delightful present for ladies to make to young people.

"*The Congregational Year Book*" for 1862, contains a sweet memoir of the late J. K. Foster, which we shall give to our readers ere long. Beyond our pale have lived and died not a few of the most excellent of the Lord's chosen: it may weaken an unballowed prejudice now and then to become acquainted with the manifestation of the exceeding riches of Jehovah's grace toward some of whom in life we knew nothing; but whose witness was in heaven, whose record was on high.

Gospel Preachers in London.

No. II.

MR. FREDERICK GREEN,
OF HOLLOWAY.

[We are preparing to give brief reviews of the present generation of Gospel ministers in the metropolis; shall be glad to receive hints and helps to make the Ministerial Gallery as complete as possible.—Ed.]

DEAR SIR,—I should esteem it a kindness if you allow me to address a few lines to many esteemed brethren and sisters in Christ, whom I have known a long period, and who have heard from my lips, many times, the words of eternal life. I solicit this favour, knowing that time is rolling rapidly upon us, and ere a few more days, months, or years are past, the place which knoweth us now will know us no more for ever. I therefore solicit a place in your periodical to rehearse a few words on the loving kindness of Israel's Three-One Jehovah to my kindred in Christ. I infer that few occupy so little space in the EARTHEN VESSEL as your correspondent; yet for years have I taken it in, and supported it. My purpose, therefore, is to drop a word or two upon my call by grace, call to the ministry, labours among the churches, and present position as pastor of Zoar, John-street, Upper Holloway. On all these points I purpose to be very brief, as I only desire to secure a summary of Jehovah's mercies towards me. Forty years have rolled away since I first breathed life in this sin-disordered world, eighteen of which were spent in rebellion against heaven's majesty; lying, dishonesty, Sabbath-breaking, with perpetual visiting of theatres, &c., were the prominent features of my life. At the ages of eight and fourteen years, my life was nearly forfeited: in the first instance, through recklessness, four ribs were broken; in the latter, my head was cut open, shattering the jaw fearfully, and occurring a little above the temple, so that but a step was left between me and death. Passing by this, my life was, with the rest of the family, in imminent danger for years from a father, whose perpetual intemperance caused him to cast his offspring out of doors, night after night, and often over them was held the deadly weapon of destruction. Yet Jehovah spared me and preserved me unto the age of sixteen or seventeen, when, by His sovereign mercy, He arrested me in my wild career. At the time referred to, I was sitting in a chair in the room adjoining my grandmother's shop, where I had purloined largely and contemplated diabolical schemes to obtain money while there sitting. My uncle, a God-fearing man, spoke to me of my state as a sinner. This he had often done previously; but no effect was produced. At the time referred to, Jehovah associated the

word with Almighty power: my spirit bent—my sorrows swelled—I felt I was lost—all seemed over: yet this was not the final stroke to my pursuit of sin. I got hardened again; seduced into pleasure; violated the Sabbath for about two years afterwards; when, as I was returning from the violating of the Lord's-day, and passing the front of Islington Church, the Lord smote me. I sunk in soul; fled from my associates; and crept into a place of worship,—which was the late Rowland Hill's. From this moment my state as a lost sinner was felt; and after two years travail under the work of the law and deep longings and thirstings for the salvation of God, Jehovah was pleased to bring peace, pardon, and the seal of the Holy Ghost to my heart. At this period, I was much blessed under the ministry of the late venerable W. Allen, of the Cave Adullam. I, of course, omit for brevity's sake, the peculiar features of soul travail, and the ministers whom I heard at this time: my only object now is to leave on record a brief memento to the churches of one who has laboured among them, but who now, on account of his fixed position as a pastor, and having little opportunity through his calling in life of visiting among them, may appear hid. At about the age of seventeen or eighteen years, when my soul was being drawn towards the Lord, a spontaneous desire arose to serve my Lord. Fifteen years after this feeling arose (for so long an interval elapsed before the exercises further harassed me on this point), my soul began to be distressed and swelled with anxious throbbings, &c., about the work of the ministry. Madness nearly seized my brain from distress on this all-important matter. Ah! Sir, I could here tell a tale of sorrows relative to my call to the ministry that would clearly prove that had not—(and I trust to speak humbly on this point)—I say that unless it had been the Lord's work, I fully believe I should have never been a minister of the New Covenant. No; I fled from it. I dreaded to think about it. Yet, so it was; that after fifteen years had rolled away, heaven urged me to preach the word—and where? Why not a stone's throw from the very spot where the desire thereunto first arose, and in the open air. No man took me by the hand to lead me out. No; I was determined that if I went forward, it should be not of man, but of God. Twelve years have passed away since I first preached the word under the tree in Cambridge Heath Road and Victoria Park. During that period, I have not had more than about a dozen silent Lord's-days. After spending a few years among the assemblies and churches in Surrey, Sussex, Bedfordshire, Berkshire, Warwickshire, and Middlesex, it pleased the Lord to give me a settlement at the Baptist

Church, Zoar, Upper Holloway. I omit going into particulars why I accepted the pastorate here; suffice to say, I saw it as a special movement of Providence. Within the vicinity of Holloway, I had spent a reckless life. I was powerfully arrested by heaven's Omnipotent arm on the Lord's-day evening previously mentioned. Again, I never sought the people, but the people me. I have now been three years and a half with them, three years out of which I have been pastor. What shall I say about my success? Through the Lord, I reply, I have little to say, save that Zoar, that was about three years ago about £50 in debt, due from £105 contracted eleven years ago, owes nought to any one. Her assemblies are healthy, for a place bordering on the country. The church is in peace. Her minister is one in heart, doctrine, and preaching with the blessed men of God:—Wells, Foreman, Wyard, Pells, Hazelton, Philpot, Kershaw, &c., and though he has had to pass through depths of sorrow in his work, in his home, and mostly in his own soul, yet still he is living to praise his unchanging God. We certainly need a more suitable place of worship; but I am afraid of burdens that I feel my shoulders too weak to bear. I therefore am willing to move gently. The Lord bless all my friends in Christ far and near, and though I am not able to visit you or come among you, as many of my favoured brethren in the ministry are, yet, whenever opportunity affords, I am willing to serve my fellow-labourers in Zion and the churches generally. From a quiet corner of Zion, yours affectionately for Jesus's sake,

FREDERICK GREEN.

43, Northampton Road, Clerkenwell, E.C.

Jan. 25th, 1862.

IN ACHOR'S VALE.

I in deep distress, with broken heart—
No friend to soothe or ease my smart:

Ah, woe is me! What shall I do?
Cast down, and quite forsaken too!
How can I bear the heavy load?
Oh! strengthen me, my gracious God:
Restore to me my former joy,—
So shall thy fame my tongue employ.

Visit my soul, once more, I pray,
And turn my darkness into day;
Look on me with a pitying eye—
Extend thy mercy, or I die.

Northampton.

W. LEACH.

INCREASE IN OUR CHURCHES.

—At Guildford, Mr. Cornelius Slim baptized five at the close of the last year; the chapel in the Barrack Field is to be enlarged this year, the Lord helping.—Mr. Sears, at Laxfield, is baptizing nearly every month. His ministry in many parts of Suffolk has been very useful.—Mr. Hoddy, at Horham, baptized eight in January.—At Chessham, in Bucks., Mr. S. K. Bland is happy, and sinners are called, believers immersed, and the church increased.

Intelligence from our Churches, their Pastors and People.

ONE OF ENOCH'S BEST DAYS.

On the 21st of last February, Mr. Thomas Poock reached his 65th year; when his large, united, and loving body of people, assembled together for prayer, praise, thanksgiving, and social intercourse. The Baptized Church of Christ at Bethesda chapel, Ipswich, certainly set us a noble example. They have gone forth weeping; but for a number of years they have increased and rejoiced. What is the cause of this? From whence flows this unanimity, this established peace, this steady prosperity? We answer carefully, but we feel in some measure confident, in testifying that the root, the instrumental root of this prosperity, lies in the following two-fold fact: the pastor himself is, in a measure, a descendant of Enoch, whose name means one that is devoted. THOMAS POOCK, during the whole course of his ministry at Ipswich, has (by grace divine) devoted himself unreservedly to his Master, to his work, to his people, and to the good of his fellowmen in every possible way. The Lord has poured down a steady shower; and the fruit year after year, is found in their midst. Secondly, Mr. Poock has been favoured with a number of Enochs as his body-guard, whose whole heart and soul, mind, talent, strength, and substance, are devoted to the cause of God. We wish every real church of Christ had such a William Clark, and a few more whose names we forbear to mention lest we give offence: but here is the other part of Bethesda's blessedness: she has decided, determined, and devoted officers and members. May the Lord still smile upon, and increase them. The number *sixty-five* is rather singular as regards Enoch. "Enoch lived sixty and five years, and begat Methuselah." After this, Enoch lived 300 years—making a total of 365—"And Enoch walked with God, and he was not, for God took him." John Trapp says—"So many years only lived Enoch as there be days in a year." A kind of perfect-life in a four-fold sense: perfect, because fruitful; perfect, because it was devoted to God; perfect, because of its exact duration; perfect, because as the quaint old commentator says, "God took him to a better place; transplanted him, as it were, out of the kitchen-garden into his heavenly Paradise: which was a comfortable set-off against the painful way in which poor Abel appeared to be driven home by violent means.

Well, brother Poock, the Lord thy God has most wonderfully honoured thee in thy ministry. You may have fifteen or twenty more years yet—but, whether it be five, ten, or twenty years added to thy present sixty-five, the time for transplanting will come. As a father in Israel may you increasingly ripen for glory; and while so ripening, may the church at Bethesda derive increasing benefit from thy devotion.

The following is furnished by a Correspondent.—

IPSWICH.

On the 21st of February, 1862, the annual thanksgiving meeting in Bethesda chapel, Ipswich, took place, to acknowledge the distinguishing mercies of our Almighty Lord to us as a people; and to com-

memorate his unabating goodness to our pastor, who that day arrived to his sixty-fifth year, and is in sound bodily health and strength, and who, by the goodness of his gracious Lord and Master, is enabled to hold on his way apparently more vigorous than ever, maintaining the everlasting truths of the glorious Gospel of the ever-blessed God, which are alone his support and supply, amidst his trials, arising from his position: from within, he tells us, he has fears; and from without, we know, he has friends and foes; both necessary he declares them to be; often telling us

"All, all is most needful;
Not one is in vain."

But, dear Mr. Editor, is it not a wonderful blessing in this day of strife and division among Churches and Pastors, that we are kept in peace, desirous still of "studying the things that make for peace?"

Well, we had a tea meeting: between four and five hundred partook of a well provided supply of every thing calculated to satisfy and gratify; after which our brother Clarke filled the chair. On the interesting, and interested occasion, the pulpit was decorated with the words, "To the Lord, he keepeth the day:" also with the evergreens of Lebanon, cedar, fir and pine. The 60th chapter of Isaiah was read by brother Kerridge, of Cariton Rhode, who preached to us the evening before; and brother Felton prayed with apparent warmth and feeling. The Chairman then refreshed us with a warming speech, excited with evident conviction of the Lord's goodness to pastor and people; and as treasurer, stating the satisfactory position of the cause in a financial point of view. He then called upon Mr. Poock, who congratulated his many friends upon the occasion, reminding them of the great obligations they were under, exhorting the fathers, young men, and babes, to continue in well doing; to love in deed as well as in word; and especially to visit the sick, and forget not the poor.

Mr. Felton next addressed us: pleased, he said, he was at our happy position; wished all causes of truth were so; and prayed we might ever so continue.

Good brother Whorlow was happy he was among us, and wanted every body to be as happy as he was, and as prosperous as we were: we wish them and him the same with all our hearts.

The Chairman called upon Mr. T. Poock, Jun., and Mr. J. Poock, the sons of our pastor, who both spoke with the feelings of affectionate children, and with desires for the father's continued life and usefulness, and Bethesda's increased prosperity.

Mr. Kerridge also gave a suitable, reasonable, and savoury speech. He is a promising servant of God. We trust the Lord has raised him up, and called him for especial purpose and much good. Our happy and obliging choir of singers gave sweet and suitable pieces between the speeches. Our Chairman was quite at home in his position; our hearts were refreshed; our deacons were happy; our people seemed to rejoice; our minister was encouraged. The chairman gave out the doxology, and Mr. Poock concluded by prayer and benediction.

KEMUEL.

WALWORTH.—A tea and public meeting to commemorate the 69th anniversary of East-street Sundry school, was held in the commodious, new school-room, adjoining the chapel, on Tuesday, February 25th. About 200 friends were present to tea; and Mr. Alderson, the minister of the chapel, presided in the evening. A hymn being sung, prayer was offered by Mr. Meeres; Mr. Walford, the Secretary, read the report, which was unanimously agreed to. The chairman then said, that a very pleasing duty, somewhat foreign to the purpose of the meeting, devolved upon him: that of presenting

to Miss E. Dodgeon and Mr. Worley, the teachers of the male and female classes of senior scholars, testimonials from the latter, as a mark of their esteem and affection for their teachers: that to Miss Dodgeon, consisting of an elegantly bound copy of the Biblical Cyclopædia; and that to Mr. Worley of a handsomely bound pocket Paragraph Bible, and Dr. Robinson's Harmony of the Four Gospels. The presentation being made and duly acknowledged, Mr. Cracknell addressed the meeting on the "Primary Object of Sabbath Schools:" he was happy to be present that evening, as he seemed to be in the atmosphere of love. God had so arranged it, that his people should find happiness in doing good, and in acts of love. Sabbath schools have grown as the fruits of love, for here love finds full scope for its development. He thought that the good of souls, and the glory of God, were the primary objects of Sabbath schools. God had owned the labours of the teachers, and therefore it was no experiment. Mr. Milner spoke on the "Scriptural Authority of Sabbath Schools." In the course of his observations, he stated, that although the actual term "Sabbath Schools" was not to be found in the Bible, yet he read that the Lord commanded Moses to gather together the men, women, and children, to hear his law and fear his name; and however the proceedings of those congregations may have been conducted, it was nothing short of a Sunday school. Mr. Maitland next spoke in his usual forcible and impressive manner, remarking that it was 61 years ago since he first entered East-street Sunday School as a teacher, having been introduced by the late W. Brodie Gurney, Esq. Mr. Bloomfield followed with an excellent speech on the "General Beneficial Influence of Sabbath Schools;" and Mr. Meeres spoke a few words on the "Relation of Sabbath schools to the Church;" and the meeting (which was a crowded one,) was brought to a close in the usual manner.

SOUTHWARK.—UNICORN YARD CHAPEL, TOOLEY STREET.—On Tuesday, March 4th, in the afternoon, Mr. John Foreman preached an affectionate sermon at five. A respectable company sat down to tea, during which Mr. Foreman delivered a very encouraging address; exhorting to unity, affection, and perseverance; congratulating the assembly upon the pleasing appearance of good feeling towards the old place, wishing them all prosperity; regretting his inability to remain the evening, having to preach for his venerable friend John Andrews Jones. At half-past six, the public meeting commenced. Mr. Webster presided, and gave out the well-known hymn, "Kindred in Christ;" after which brother Dixon engaged in prayer. The president then expressed the pleasure he felt in seeing so interesting an assembly, reminding him of former delightful meetings enjoyed within those walls, observing that himself and brethren did not come there to say to the people of Unicorn Yard, "Be still and know that I am God, but to speak unto the children of Israel that they go forward." The subject selected was a very encouraging theme on which to dwell,—"God's care of His church." He then introduced the first speaker, brother Chivers, who, after a suitable introduction, dwelt with his usual ability upon the paternity of God's care, and, in other particulars, ably, encouragingly illustrated his subject. Brother Caunt followed, with some judicious remarks upon the object of God's care and the love displayed in carrying his purposes out. A verse being sung, brother Cowdry next addressed the meeting in a plain scriptural representation of a church, and the watchful care of a covenant God over it. Brother Flack and Hazelton not being present, brother Meeres was next announced, who, in a neat and scriptural manner, illustrated his subject. A verse being sung, the chairman announced brother Myerson as an Israelite, indeed, in whom was no guile. This led to the speakers alluding to his Jewish extraction and conversion in a pleasing manner, and spoke of God's care of His one church, composed of Jews and Gentiles. The next speaker was Mr. Maycock, who, apologising for appearing

among them, spoke of his former views and connexions, and regretted the years misspent in exhorting dead sinners to live, very feelingly alluded to his deliverance from legal bondage and enjoyment of Gospel liberty, and then gave a brief statement of his present views of truth and determination to abide in them. The chairman, in his concluding address, adverted to the able and scriptural expositions of truth made by the speakers, congratulated believers upon their relation to such an established and richly-endowed church, and spoke affectionately and faithfully to the young, thanking the audience for their attention and attendance, expressed the wish that they might never meet under worse circumstances. The dismissal being sung and benediction given, this interesting meeting concluded, with but one feeling of good will to the cause in Unicorn Yard. A liberal collection was made after brother Meeres's speech. JOHN.

**VILLAGE PREACHING—HAPPY
CHURCH MEETINGS.**
THE SOLDIER REJOICING OVER THE SLAIN
AND THE SUBDUED.

[THAT happy soldier of the cross, A. Baker, of Tunstall, in Suffolk, has favoured us with a good report of the glorious achievements of the Gospel in his part. We give the following. After a brief introduction, he says:—]

First, as to myself. Through sovereign grace, I am upheld by God's free Spirit, though the enemy often comes in like a flood; yet the Lord has hitherto lifted up his standard. Oh! the unspeakable love of God in Christ in his all-wise counsel in providing and appointing salvation for walls and bulwarks; though sin and Satan have long striven to bombard the fort of God's grace, yet these walls of love blood, and power can never be shaken. Oh! to grace how great a debtor! By God's blessing, I will say a little of the Lord's goodness to the dear people that I am blessedly favoured to labour with in word and truth. It is my constant privilege to meet a goodly number of people to preach the Gospel of Christ unto. Good attention is manifested. I have every reason to bless the Lord, and crown him Lord of all. The Lord has hitherto enabled me to speak in his precious name in seven different villages, and it is really amazing to see the crowd of people, many who, one time, would not go under the sound of the Gospel. The Lord has quickened by the power of his grace: they are enabled to give glorifying testimonies before God and man. My dear brethren and sisters who read these lines of Gospel truth, I would assure you, before the Lord most high, this is not a fleshy excitement. No; the work is too solemn. Aged saints can say, it is the God of Jacob that has caused his south wind to blow upon his garden: the Rose of Sharon has come in the power of the Spirit to take his pleasurable walks in the midst of the lilies of the valley. Our church meetings are generally happy seasons. The good news from the candidates has caused them to be seasons of weeping for joy; and when they declare, the Lord met them under my poor feeble ministry, I cannot tell you my feelings—the Lord knows them: boasting in Christ is not excluded. On the first Lord's-day in February, 1862, the Lord helped me to go into the water with a dear heaven-born soul to baptize her. This poor sinner is a daughter of one gone to glory. She died believing the Lord would make bare his arm in this her daughter, though a modern Mary Magdalen: the Lord has done it. He helped me to speak from John xiv. 3. Here the gigantic sinner was cut down; many would not believe it; many of God's family felt afraid to say anything. Some said if I baptized—I would baptize the d—; but, bless the Lord, he caused the light to shine, Gospel truth was expressed, good and solemn fruits were evidently seen. A longing desire was manifested to follow her Lord, and who was I that I should withstand God? Some nine hundred people came to see this much-forgiven Mary Magdalen be

baptized. Some came to mock, and laugh, and scorn; but the Lord was in the midst; for my soul felt a double portion of my precious Christ to be in my soul. You might have read fear in the people's faces; the lion's mouth was shut. My text was, "Simon, seest thou this woman?"

Again, on the first Sabbath in March, three more precious souls came, and gave a God-glorifying evidence how, and where, and when the Lord met with them. These all declared my ministry, in God's hand, was blessed to their souls. This is more than I know how to write. Yet all my desire is to crown my dear Jesus Lord of all. Many of the hoary-headed saints can but say, "This is above all they ever did behold." Two out of the three were father and daughter—the first-born of a tender mother, who, for twenty years, has been supplicating at the throne of grace, and the Lord's time has come—you will better know her feelings than I can speak of them. I was enabled to speak in the Lord's name in her house from John i. xiv., and both father and daughter was blessed of the Lord; the father into the sweet liberty of the Gospel, and the daughter was cut down, and for some few weeks was under a deep conviction which almost drove her to destroy herself; but grace has stayed the tempter, and since then this tender plant of God has been brought into Gospel liberty, and her cup doth run over, for her loving husband is a good man. To see the father and daughter, both standing at the baptismal pool, and the wife and mother, a happy servant to wait upon her tender child, and her brother to wait upon her husband, who had been a liar, but God has caused him to be a lamb. The third person was a daughter of an aged saint of God, one of many prayers, and also the wife of one of God's dear little ones, one the Lord met under my ministry when I was a soldier. This dear sister was single and at service when the Lord met with her. She had been attending with the Primitive Methodists; but they were ever trying to lift up a dead Christ, exhorting poor dead sinners to accept his offer. This dear child fell into their free-will net; but she heard I was going to preach at Ufford, obtained leave to come, and the Lord so sent the word of life into her soul, that she fell under the blow, and felt the blood of Jesus to be what she knew not before. This is some twelve months since. The Lord has brought her on, line upon line. A few weeks since, I spoke from these words:—"God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord. Now, the Lord's time was fully come. After she retired home, she revealed to her husband what the Lord had done. As she was going to the throne of grace, the Lord spoke to her soul,—“Though thy sins be many, they are all forgiven.” Thus the Lord has done great things for us as a church and people. My soul is glad in the Lord, and in the work of God.

A. BAKER.

COLERAINE, NORTH OF IRELAND.—Since my settlement over the Baptist church, the Lord has bountifully blessed us with a rich increase, both in membership, and in the "fruits of the Spirit." Since September, 1860, I have been privileged to *immerse* into the name of the Father, the Son, and the Holy Spirit, **SIXTY-NINE** believers; and to receive into the membership of the church **SEVENTY-TWO**. Our total number of members in fellowship at the present time is **ONE HUNDRED AND FORTY**. During the past year we have built two small vestries for baptizing purposes; and in the place of the pulpit erected a platform. Our church is united as one man. No jarring note to disturb our harmony is ever heard. All the members heartily work together, seeking the well-being of Zion. Christian love cements soul to soul. If you could witness our order, you would be constrained to exclaim with Israel's royal bard,

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.

"Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts
Did of his garments go.

"As Hermon's dew, the dew that doth
On Zion's hill descend:
For there the blessing God commands,
Life that shall never end."

One of our dear members, Matilda Dugan, died at Ballywillan, on the evening of Wednesday, February 12th, in the twenty-fourth year of her age. She was one of the "revival converts of '59," and died rejoicing in the power of Jesu's blood to save. I have sent you an account of her departure for *Cheering Words*, so need not further refer to her here. We have commenced a subscription list for the purpose of collecting funds for the erection of a new chapel, which is greatly needed. We dare not, however, commence until we have the required sum necessary to defray the cost of the building in hand. It is intended that the new building shall seat 600 persons, with vestries and school-rooms adjoining. To accomplish this object, about £1,200 will be required. No money will be expended in useless decorations. A plain, substantial, neat, and comfortable building is all that we require. Our subscription list (a copy of which I enclose), has already realized £337 10s. 6d., besides various sums promised by friends in London, to be paid over when I once more visit dear old England in the month of April. Will some of your readers feel disposed to aid us in this work? Ireland needs the sympathies and aid of all who love a living Christianity. With but few exceptions our members are extremely poor, and in consequence, the more favoured of our people have to contribute largely toward the support of our less favoured brothers and sisters in Christ. We recognize the principle, and act upon it, that no member of the church should be compelled to receive relief from the Workhouse. We have no sympathy with those who are always begging, thus representing Ireland as a nation of paupers—we only state a fact. We ask our brethren in England to aid us in erecting a new chapel; and when we have that, we hope soon to become as a Church, self-supporting, thus enabling the excellent Baptist Irish Society to aid other weak and struggling causes. We have no hesitation in confidently saying, the Baptist Irish Society deserves the support of all the Baptist churches: its Secretary and Committee do their work well, and God is blessing their efforts. We have to struggle hard against half-hearted Christians, cold formalists, and blind Pharisees. Only the other day, a dear young sister was forcibly hindered by her family from joining the church. Her brother called at my house and told me, "If you baptize my sister without either her father's or my permission, we will take the law of you as far as we can." These persons are members of churches, so called, and profess to be Christians. If the "law" allowed them, doubtless, "the dippers," as they term us, would soon be burnt at the stake. The extreme system, called "*Brethrenism*," seeks to rear its head here in its most *sectarian* and bitter form. All who join it immediately become extremely anxious to make proselytes, especially of *rich* saints: *poor* sinners perish for lack of knowledge, while a *respectable* Christian is hunted after most perseveringly. The "Brethren" profess to be "nearer to the person of Jesus" than all other Christians, though, judging from their want of love and humility, none would imagine this to be a fact from the *fruits* brought forth. We are aware that many who call themselves *brethren* show a more excellent spirit; and we could name some who are among our most intimate friends; but *here* it is not so—they live "after the most straitest sect of our religion." "This high time the Churches were waked from their slumbers regarding the errors which this body circulate far and wide. "The imputed righteousness of Christ" they plainly deny; and "C. H. M." in his printed books does not hesitate to affirm "that the moral effect of this idea will be found to be decidedly

pernicious."—(See note at the foot of page 33, of "The History of the Tribe of Levi Considered." Third edition, revised.) Pardon me the length of this letter; and believe me, my dear brother, to remain, your's truly, T. W. MEDHURST, Coleraine, Ireland, March 1st, 1862.

* "Rays of Light from the Dark Valley." By T. W. Medhurst. See *Cheering Words* for April. One Halfpenny.

GLASGOW.—MR. MEDHURST'S CALL TO GLASGOW.—Mr. Medhurst has addressed a letter to the *Coleraine Chronicle*, in which he says: "Dear Sir, In your paper of last week, it was stated I had received a 'solemn and deliberate call,' requesting me to transfer my labours from Coleraine to the city of Glasgow. Permit me to state, I have resolved not to accept that call, but to remain in Coleraine. I have been led to this decision after due deliberation and earnest prayer for divine guidance. I am aware, had I accepted the call to form a new Baptist Church and congregation in Glasgow, I should have been studying my own personal advantage; but, inasmuch as I am prospering in my present sphere, and am very happy in my position as pastor over the Baptist Church in Coleraine, I have resolved not to suffer myself to be tempted to forsake what I conceive to be the clear path of duty, either for the sake of popularity or pecuniary advantages."

In this decision, Mr. Medhurst has certainly taken a noble stand. Glasgow presented him with an opening of an unparalleled extent. Gospel truth and the conviction that the Baptists have the word of God entirely on their side, is taking a deep and expansive hold on the minds of many of the noble Scotch folk; and there can be no question but that a flourishing Baptist Church would be raised in Glasgow (under God's blessing) if an earnest, intelligent, devoted man of God could be found to take the lead in a movement so certain of support from thousands who are secretly longing for the truth in all its vital and practical bearings and branches. Mr. Medhurst might have been the man. Since his call to the ministry, he has given himself wholly to the work. His numerous contributions to the periodical press, his incessant pulpit and pastoral labours, his sick visiting, and open-air preachings, all testify to the fact, that his heart is awakening, and stretching every atom of brain in his rather comprehensive head; and his head is giving almost perpetual motion to his hands; and from hence comes an amount of labour that makes many of the lazy ones wonder how he does it. It is done. The young man is always pressing on; and he proves that scripture true, "The diligent soul shall be made fat." Mr. Medhurst went not from us: we have no selfish, no personal interest in his success; we are not certain that he sympathises entirely with our views and movements; but three things are clear: he preaches and contends for salvation by Jesus Christ alone; he does this with all his heart and prospers. For Glasgow, then, at this important crisis, he appeared the man. They thought so, and invited him. What the Coleraine friends think of the Glasgow people we know not; but Thomas Medhurst (we believe) took the Glasgow invitation on his knees before the Lord, and sought counsel from his Divine Master. From that counsel, he learned Coleraine was to be the scene of his labours still. He felt bound to believe that the Almighty Head of the Church sent him there; and there the Church has increased greatly; there the Church has prior and powerful claims upon his affectionate regards; and there, like a godly man of stern principle, he says, "I have resolved not to suffer myself to be tempted to forsake what I conceive to be the clear path of duty either for the sake of popularity or pecuniary advantages." This is saying a great deal; a most important decision indeed! This is denying himself, taking up the cross, and following only where he believes the Saviour leads. From these remarks come two questions. First, the Church at Coleraine require a new and much larger chapel. For the most part, they are poor; they have commenced the subscription and done their very

best: will not the churches in England lend such a man and such a people, in such a place, a helping hand? We think they will; but, whether those churches who are more decided for truth than the others, will come forward as they should do, remains to be seen, when Mr. Medhurst personally appeals to them in his own native land in this present month of April. There is one other question. Seeing Mr. Medhurst is to abide in Coleraine, have we no other man fully qualified for the great city of Glasgow? Are there no richly anointed sons of Aaron ready to go in and take possession of the field so white unto the harvest in Scotland? Ever since good John Kershaw gathered such a multitude of precious souls in one of the immense Halls of Glasgow, we have believed a church or churches upon New Testament principles would flourish there; (with God's great blessing,) only the ministers are wanted. And have we none? If we might dare to suggest, we would name such men as J. E. Cracknell. He has health, and youth, and earnestness on his side. Could the church at Dacre Park spare him? If not, J. E. Bloomfield would make a thorough good bishop for planting churches in Scotland—and who can tell but the change might be best to his recovery. No doubt, thousands will be angry with us for naming him, but we cannot help that: his person and name, his qualifications and zeal, came powerfully across our minds, when secretly asking, Has London no man that will do for Glasgow? Then there is Samuel Cozens: if, with his heavy mental powers an equal degree of spiritual energy could be put forth, he might be a great blessing to the northern parts. Many others we might name, but we must leave the question open. Our Glasgow correspondence is commenced; what it will lead to shall not now be even hinted at by us.

WEST OF ENGLAND.—MR. EDITOR, As I am staying a short time in the towns here, near the Cornish mines, I shall give you a line. I have been silently reviewing things as regards Zion. Here are many good men at work. Mr. Doudney, at Charles Chapel, Plymouth, is in a favoured spot. His soul is healthy; his ministry sound; his people many and much attached; and his prospects for time and eternity are as pleasant and as certain as any man's whose feet are on the Rock of Ages; and whose eye of faith flies to and fro from the throne of God in glory where Jesus sits, to the throne of grace as set up in the heart, where Jesus, by the Holy Ghost, is revealed, where love divine is shed abroad, and where fellowship with the Father, and with the Son, is at times, known to be an exalting privilege indeed. I cannot find out the "Christian Cottage Visitor." Has Mr. Doudney—like yourself—suffered by circulating good books—and has he ceased? Let me know if you can. Mr. Francis Collins, at Howe-street Chapel, is much esteemed by his people, and the word is very precious. I believe Mr. Collins has been most indefatigable in working to raise the cause to a higher state of prosperity, and it cannot be in vain. I was told he will visit London in June or July, some of your widowed churches might be glad of his aid for one or two Lord's-days, Mr. Hemington, at Stonehouse, is faithful still. Mr. Wilcockson stands in the late Arthur Triggs' pulpit. Wilcockson is very zealous and decided. Mr. Vaughan, at Mount Zion, has an immense body of people, and they hear him well. At Newton Abbott, they will build a new chapel for your friend Pearce: hopes are high of real good in every way. I know you London people think there is no truth in these parts; but I have found some good men who, in a humble spirit, in villages and small towns, are preaching the Gospel. As I travel for a great house, you shall have notes of all I find encouraging. Sketches of ministerial character, and of Christian churches, I am always taking. Use all you think likely to do good. Burn the other. I am your's in Hope.

STEPNEY—CAVE ADULLAM.—The ministry of brother John Webster is attended with the Spirit's

power. Several more are coming forward for baptism and membership. In these days of chapel building, cannot the united efforts of the Cave friends erect a more commodious house for the worship of a covenant God; and instead of calling it Cave Adullam, might it not then be named "Mount Gilead?" (i.e., the heap of testimony)—for when we consider the immense amount of Gospel administered in that place, from the time of Mr. Wade, and all through dear William Allen's ministry, with the vast variety of supplies, down to the settlement of their present pastor, the cheerful, devoted John Webster,—we are certain that Mount Gilead, (where Christ said the Church had dove's eyes,) would be no unmeaning title to the new house which soon we hope they will be compelled and enabled to erect.

RINGWOOD, HANTS.—FORMATION OF CHURCH ON STRICT BAPTIST PRINCIPLES.—Lord's-day, March 2nd, was a day of deep and lively interest to the lovers of the strict and scriptural ordinances of Bible truth in this place. On the evening of that day, our beloved minister, Mr. J. Lindsey, after the delivery of an edifying discourse from the words, "Preach the Gospel," did, in the presence of a large congregation, give the right hand of fellowship to twenty-three persons, male and female, appropriately addressing each individual; and then administered to them the ordinance of the Lord's Supper. The members so formed in Church-fellowship, were afore baptized members of Poulner Chapel, situate one mile and a half from Ringwood; and which has now become, by mutual consent, a branch of the Ringwood cause; and hence, is with the chapel here, under the pastoral care of Mr. Lindsey. We are gratified with the blessings wherewith Israel's God favours us. Our congregations are very good, and sometimes almost overflowing. The Lord owns the message of his servant, and carries home the word with power to the hearts of the people. We hope shortly to make an addition to our numbers, for there are already some bleating around the fold. Our dear minister is preaching here and in the neighbourhood six times weekly, besides presiding at other meetings; and manifest proofs of the Divine favour are accompanying him. We trust that the prayers of the faithful will be heard continually by the Father of all mercies, in upholding the hands of his servant in his arduous work and labour of love.

GREAT YARMOUTH.—SALEM BAPTIST CHAPEL, ALBION ROAD.—MR. EDITOR,—It was the will of our covenant God to remove from us, last May, our well-beloved minister, James Tann; consequently, we were left destitute of a stated minister, but not destitute of the presence of our God. God was merciful unto us, and has sent us some faithful ministers to preach to us the unsearchable riches of Christ; and it was the will of our covenant God to send that faithful servant of his, Mr. John Foreman, to preach to us on Sunday, August the 25th, 1861, two sermons, when the Lord made him a blessing to our souls, and a great help to our fund. The Lord Almighty bless him. Many of our brothers and sisters were directed to our little fold, and kindly put their shoulder to the wheel, and replenished our fund, so that by the blessing of God, we have been able to withstand the winter, and feeling desirous of returning our thanks, we know of no other way (as our visiting friends come from so many different parts), than by sending our desire to you to insert in your very useful VESSEL, hoping you will find a space for the benefit of our little Salem. For several months after the death of our dear pastor, we felt the presence and blessing of God resting upon us; and it was a time of great rejoicing to our poor souls; so we longed for the house of God, and found it was good to be there; the Lord was in our midst to bless us. But, alas! the enemy of souls broke in upon us like a flood, and the Lord lifted up his standard against him, and drove him

out, and left us in perfect peace. We were forced to exclaim,—

"The mount of danger is the place,
Where we have seen surprising grace."
We were led to fly to a throne of grace with all earnestness of soul. The Lord heard us, and revived his work in our midst, of which we had a manifest proof on February 23rd, when five believers were baptized. Mr. Field, of Beccles, after preaching a soul-cheering sermon from Matthew iii. 13, descended into the waters and baptized them. It was a day to be long remembered; for the Lord was surely with us, and several others are standing at the mouth of the pool waiting for the moving of the waters. We are happy to say that Mr. Field, deacon, of Mr. Wright's, Beccles, is supplying us until the Lord shall send us one of his chosen ones. And we will pray for Zion while life and breath shall last. We beg for the prayers of our sister churches for the prosperity of Salem, that the Lord may be glorified in Yarmouth. Yours, &c. W. O.

THE RISING CAUSE AT DARTFORD.—DEAR BROTHER,—A brief account of the use and progress of this church may be interesting: It has been one of those little corners of Zion unnoticed and secluded. Some thirteen or fourteen years ago, a few of the Lord's people met for Divine worship in a small room in Dartford, under the ministry of Mr. Baker. There was at that time no church in the town holding the principles of church fellowship according to the primitive order. In a few years, and after many trials and removals from place to place, they were organized as a strict communion Baptist church with the pastorate of Mr. Charles Collins; under his ministry they continued for about ten years; when, finding the place too small for them, they concluded to build a chapel. The land was purchased; but alas! there occurred a heart-rending division—the little cause was deserted, except by a very few. In March, 1861, they removed to the Temperance Hall, High-street, hoping and praying that the cause would be re-established; but contrary to their expectations, they decreased; and nothing but an entire annihilation seemed to present itself, which was a sore grief and trial to the few dear old saints who had stood by it so many years. About the beginning of last October, by a very peculiar chain of circumstances, I was called among them, and invited to supply the pulpit. The Lord was pleased to bless my humble testimony. A dear friend has granted us the use of Antioch chapel, Lowfield-street, where the cause formerly met; and we remove there on the 30th March. My feeble attempts to proclaim the great truths of a free and finished salvation have been crowned with the blessing of God, and from all present indications we can but infer the Lord "has returned to Jerusalem with mercies."

HENRY STRICKETT.

12, Dowgate Hill, Thames-street, E.C.

SUDBOURNE, SUFFOLK.—The solemn account of the life, conversion, experience, and death of W. Rouse, of Westerton, Suffolk; written by brother John Brett, (who was God's messenger to call W. Rouse into the fold of Christ here), will be given in the May number of the EARTHEN VESSEL. Having known our brother Brett for many years, we are encouraged by the progress of the cause at Sudbourne; and hope that while some fall off like unripe fruit, many others will be added to them of such as are saved in the Lord with an everlasting salvation. The love of Christ as manifested in the days of his sojourning here, was peculiarly a love of patience, bearing with his disciples; a love of intelligence, instructing his disciples; a love of faithfulness, checking and correcting his disciples; a love of bright anticipations, leading on the hopes of his disciples. We want these manifold features of pure love more in exercise.

THAME.—Mr. E. C. Bird says,—"I have much pleasure in informing you that Zion's cords are

lengthened in this dark part of the wilderness. On Lord's-day, February 23rd, the Lord favoured our pastor, Mr. Joseph Clarke, to baptize six believers. A great number were present. The baptized ones were added to the church. Thanks be to God."—[We are glad of this good news from Thame. But where is, and how is, our excellent friend Mr. Juggins, the once laborious preacher in those parts?]

Notes and Queries.

Weekly Communion.—MY DEAR BROTHER, In reply to the first query of your correspondent, "M. W." page 52, I would observe, that it is generally admitted by the most eminent Ecclesiastical Historians and Divines, that the Lord's Supper was observed weekly by the Primitive Christians. But though the history of the Primitive church may be lawfully used as collateral evidence, the question must be decided by the word of God. Well, what saith the scripture? The words of institution (Matt. xxvi. 26—28.) imply frequency; but do not settle the question how often the sacred ordinance is to be observed. But this information is elsewhere supplied. As the shew-bread, which was a type of the body of Christ, was set in order by the priest every Sabbath day (Lev. xxiv. 8.); so the "bread of blessing," which is a symbol of the same body, ought to be broken and distributed by the Christian presbyter every first day of the week. We read in Acts xx. 7, that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." From these words, it would appear that the breaking of bread was the weekly practice of the church at Troas. The example of the church at Corinth too conducts us to the same conclusion. It appears to have been their practice professedly "to eat the Lord's Supper" as often as they "came together," though that holy ordinance was sadly abused by them. 1 Cor. xi. 20. And we are assured that "the first day of the week" was the day on which they stately assembled for public worship. 1 Cor. xvi. 1, 2. They, therefore, observed the Lord's Supper just as often as the first day of the week returned. It is admitted that the evidence afforded by these passages is only inferential; but the inference is so strong that it amounts to a moral certainty. It is as strong as the evidence of the Christian Sabbath. It is not more evident that the Primitive Christians "came together on the first day of the week" at all, than it is evident that they "came together" to break bread. Should it be argued that it is not said, "they came together to break bread every first day of the week," it is replied, Neither is it said, "they came together every first day of the week." But if it be insisted that they observed every first day of the week, then it must be insisted that they broke bread every first day of the week, because the evidence is the same in both cases. Weekly communion and a weekly Sabbath under the Gospel dispensation are therefore equally evident. The two institutions must stand or fall together, because whatever invalidates the evidence of the one, invalidates the evidence of the other, and vice versa. When the question is asked then, "Why do Baptists come together on the first day of the week for quite another purpose, and only break bread once a month?" I would answer, Because Baptists have departed from the Apostolic model. And I would beseech the churches of Christ to return to the "old paths," and to "walk" in the "good way" from which they have wandered in the "cloudy and dark day." The other two questions I leave in the meantime to be answered by some abler correspondent. Your's in Christian love, JOHN BROWN. Conlig, Newtownards, Ireland, Feb. 18, 1862.

The Sonship of Christ.—DEAR SIR, As my remarks on the Sonship of Christ have called forth replies from two of your correspondents, you will no doubt be so kind as to insert this my rejoinder. I must first apologise for my mistake in last month's magazine. The verse in question is after all John i. 18, as I stated in your January number; and not

verse 14, as I erroneously stated in your February number. This arose from the occurrence of "only begotten" in both the verses, and from my noting down verse 14 instead of verse 18, from a borrowed volume. I now, therefore, simply state that Ὁ μονογενὴς Θεός in John i. 18, stands on quite as good authority as Ὁ μονογενὴς υἱός; or, in plain English, the only begotten God, in the 18th verse, stands on quite as good authority as the only begotten Son which we read in our English Bibles. Even Valpy's Greek Testament, fourth edition, A.D. 1824, gives this reading of "God" for "Son," in a note at the foot of page 226, on John i. 18. Denn Alford in his Commentary gives the following authorities for "only begotten God" in John i. 18. The Vatican Codex or Version. The King's Versions at Paris, marked B and L. Irenæus, who lived A.D. 178. Theodoret, Bishop of Cyrus, A.D. 420. The Alexandrian Clement quotes "the only begotten God" twice from the text in question. Origen quotes it twice. Lucian, A.D. 440, (quoted in Socrates, the Ecclesiastical Historian,) quotes the phrase. Nazianzen A.D. 370—389, quotes it; also Gregory Nyssen A.D. 371. Basil, Bishop of Cæsarea, A.D. 370—379. Julian, Bishop in Italy, A.D. 416. Epiphanius, Bishop in Cyprus, A.D. 368. Didymus of Alexandria, A.D. 370. Cyril, Bishop of Alexandria, A.D. 412. Gaudentius, Bishop of Brescia, A.D. 387. Fulgentius, Bishop in Africa, A.D. 508. The Seleucian Basil, A.D. 440. Hilary of Poitiers, A.D. 354. All the above writers quote "the only begotten God." The following important versions also have "the only begotten God," namely, the Syriac or Peshito, made as early as the second century. The Syriac revised version also contains it. The Coptic or Memphitic Egyptian version; and also the Aethiopic version in the Roman polyglot, all contain this reading. Eusebius, the well-known Ecclesiastical Historian, mentions distinctly that he had seen both these readings of John, namely, "only begotten God" or "only begotten Son." I hope, therefore, that the impugnors of Christ's eternal Sonship, from this array of authorities which they cannot controvert, will see that they stand on slippery ground, and will return to the terra firma of the Catholic doctrine. I am, dear sir, your's in Christ, JAMES W.

P.S.—The dates given refer to the year of our Lord when each writer flourished; and when two dates are given to one name, it is meant that the writer flourished from the first date to the time of the second date.

Mr. Medhurst to "Alpha."—"Alpha" is informed that it is not our practice to take notice of anonymous writers; neither do we desire to enter on the controversy of a topic, which on neither side would be either satisfactory or profitable.—T. W. MEDHURST.

Deaths.

DIED recently, at Irthlingborough, the venerable Baptist pastor, Mr. Trimming; also, his aged and beloved wife—both, after a long pilgrimage—are gone to their rest. Full particulars will be given.

DEPARTED this life, March 18th, after a few days illness, Thomas Cocks, at his residence, Pilgrim's Lodge, Wandsworth, aged 60 years; many years a member of the old Baptist Church under the pastorate of William Ball, and several years conductor of the singing; a loving, cheerful, happy Christian, active in the Sabbath schools, and a promoter of open air services. A dear lover of children and youth, a friend to the poor and neglected. We have lost our loved old neighbour who so sweetly sang in Zion. Finished and done with labour, he is in heaven a happy scion. T. F.

ON Feb. 1st, 1862, Mr. Weekly, a member of the Surrey Tabernacle twenty years; and a preacher of truth among the Suburban Churches much to their profit.

The Bi-Centenary Scales Fairly Adjusted:

OR,

BOTH SIDES OF THE QUESTION REVIEWED—"WHY WERE THE TWO THOUSAND EJECTED?"

FROM pulpit, press, platform, and parlour, we have now a hot controversy, and a hard contention, for what is termed THE TRUTH. And no small amount of opposition is stirring Christendom to her very centre. Some benefit will arise from all this: the long-hidden lives and labours of many of the best of men are brought to light; and the most powerful minds are pushing their productions into the world—each contending earnestly for that which he believes to be right in the sight of God. We look, and listen; and conclude that Paul's exhortation is of much value—"Prove ALL THINGS: hold FAST that which is good."

We wish to give our readers an opportunity of "Proving all things" connected with the celebration of that event which is to form so prominent a feature in the history of this year's movement, both among the ecclesiastical and the evangelical sections of the Christian community. We have an Analytical Digest of the Pilgrimage of Zion from "the times of the Messiah" down to the present busy, and in some sense, amazingly interesting crisis. This digest of the church's history is designed to shew, I. How TRUTH has lived in the worst of times: how sharply she has been tried: and how, during the ages which have passed on before us, Gospel Truth has been, sometimes, TRIUMPHANT; at other times, trodden under foot, and laid in the dust, wounded, bleeding, and ready to die. II. This digest is to shew how TRUTH has taken up her residence, for a season, in all parts of the Protestant Church, God having a seed to gather out of all nations, kindreds, tribes, tongues, and people; wherefore THE TRUTH has been commissioned to do her work; and although she has been opposed by all the stratagems, and terrific powers of the Prince of the power of the air, she has always maintained her character, as so elegantly, faithfully, and intelligently described by Paul. (1 Cor. xiii. 4. 8.) Truth has suffered long: still she

is kind; she has no envy; is never rash; is not easily provoked; thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the glory she brings to God, and in the lasting good she gives to man. She beareth all things, because she is invincible; she hopeth all things (written, revealed, and certain of accomplishment); she endureth all things, because the covenant of grace is at her back, the Rock of ages beneath her feet, ten thousand times ten thousand promises and angelic powers on every hand; the kingdom of glory full in view; and the crown of everlasting life awaiting her above; therefore, TRUTH never faileth. Ages after ages have passed away: kings, kingdoms, nations, and men have returned to the dust; churches and congregations have been scattered to the winds; the longest lives, and the most lovely, have taken wings and departed; but the good old foundation truth of God and his Christ has never failed; never perished; never changed. From everlasting (down from the ancient mountains, and from the eternal hills) she came; and to everlasting she shall endure. Therefore to the ransomed church, to the militant church, to the afflicted, persecuted church, the promise is still—"HIS TRUTH shall be thy shield and buckler; and under his wings shalt thou trust." III. This analytical digest may help to encourage the rising generation to seek for, and to love THE TRUTH. Neander well said, "Church history is a living witness of the Divine power of Christianity;—it is a school of Christian experience,—it is a voice sounding through the ages, of doctrine, of reproof, of instruction, and of encouragement." Come, then, brethren, let us, now and then, turn our telescope backward; let us look at some of the Ebenezers our fathers have erected; let us listen to some of their tales—both of tribulation and of triumph; and so gather up some armour for the back; albeit good John Bunyan says none is provided. Robert

Meek pleasantly observes—“In every age, God has had a church in the world; made up of those who are living witnesses of the truth; the honoured instruments of communicating its light and blessings to others. THESE—in all ages—have been special objects of his favour—a seed to serve him; a people whom he has formed to shew forth his praise—these have been as “Lights” shining amidst prevailing darkness and corruptions; and unto them he has often granted times of refreshing, seasons of holy joy; and days of gladness which even in heaven they remember; and sing again their hallelujahs, to God and to the Lamb.

That the eternal Spirit may give us wisdom and strength in bringing forth this

digest; and that he will render it acceptable to his people; and useful to millions of men is the silent prayer of the WRITER.

We may observe that the writings of the most spiritual churchmen will form the first chapter in the digest,—contrasted with the testimony of their separated brethren—whence it is plain to be seen that it has not been the religion of Jesus Christ which has brought in these floods of sorrow into a world; but man's pride, contending for the supremacy in civil government, in common prayer-books, in ordinances of man's invention, and in forms as opposed to vitalizing powers—from hence has the conflict arisen; but let us carefully examine them all.

REPENTANCE IN DEATH, AND RESURRECTION IN LIFE.

THE REMARKABLE STORY OF THE CONVERSION AND SALVATION OF WILLIAM ROUSE.

WRITTEN BY JOHN BRETT, BAPTIST MINISTER; WHOSE TESTIMONY THE LORD WAS PLEASED TO BLESS TO THE DELIVERANCE OF THIS POOR SINNER FROM THE HARD BONDAGE OF WICKEDNESS AND WOE.

MR. JOHN BRETT is one of those most special instances of the sovereignty of the grace of God, illustrating and confirming the humiliating truths written by Paul in 1 Cor. i. 27: “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world; and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are; *that no flesh should glory in his presence.*” How emphatic is Paul upon God's choice! He says again and again—“God hath chosen”—“God hath chosen”—“hath God chosen.” Here is the implied negative—God hath *not* chosen the *wise* and the *mighty*. Most of that class of men have been either strangers or enemies to the preciousness of faith in Christ, and to the power of the Holy Ghost through the Gospel. *Galen*, the chief physician; and *Porphyry*, the chief philosopher; with *Lucian*, a most mighty orator; and many other gigantic-like men, were all of them enemies to the Christian religion. Nature did most wonderfully qualify and enrich them with gifts; but grace appeared to pass them by. And what are your great physicians, your gifted philosophers, your mind-enchanting orators, your statesmen, historians, and powerful writers, in these

days? Ah! what are they? What are the men who are filling our world with their literary productions—who write our dailies—our weeklies—our monthlies? From our penny journals, up to our most expensive reviews, you have talent, tact, and tales of the most enticing character; but the glorious gospel of the ever blessed God is either perverted, denied, or hidden; and “If our Gospel be hid, it is hid to them that are lost.” What an immense amount of natural intellect must be congregated together in that place where hope never cometh! But Paul gives a positive, as well as the negative—God *hath* chosen the foolish, the weak, and the base. He hath not chosen them to be foolish, weak, and base; but many who were so by nature, hath God chosen. THAT—(here is the design) according as it is written—“He that glorieth, let him glory in the Lord.” Place our friend, John Brett (the minister of the meeting at Sudbourn) beside Dr. Cumming; or beside many we might name; and he would, to some, appear foolish and weak indeed; but the Lord has made him mighty in the consciences of not a few. Writing of the late William Rouse, John Brett, the preacher, says—“This makes no less than five who, on their dying bed, have left God's blessing behind them for me, within the last two years in which I have begun to speak in my Lord's name.”

Now, no one who knew John Brett some years ago, would have ever conceived he was to be a preacher of Christ's Gospel; but how wise and faithful is the Lord! The Huntingtons, and the Hawkers, are gone home; the Gadsbys, the Warburtons, the Triggs, the Cartwrights, the Allens, the Bidders, have departed; the Murrells, the Silvers, the Wrights, the Jones', the Foremans, the Wells', the Nunnys, and others, are fast ripening for a higher and a holier state and kingdom. Meanwhile, God is calling, teaching, training, and sending many to fill up the vacancies death may make. Look round upon the fields—and walk into the streets of Zion—and while you see (Zech. viii. 4): "Yet old men and old women, with their staves in their hands for very age,"—you may also see the highways "full of boys and girls playing therein." And, albeit, there is a weakness in the ministry, still it has not died out; and if the Lord will still choose such men as John Brett, Arthur Baker, and a host like them, and polish them for their work; then is there cause for thanksgiving still. But John Brett has written a most touching account of the death-bed repentance, and of the living faith of WILLIAM ROUSE, who was well known in the great iron works at Leicester belonging to Messrs. Garrett and Son; and who has recently been called to leave this world; and to behold the Lamb of God who taketh away the sin of the world.

A Death-bed Repentance is a very weighty and solemn subject. It is held by divines of by-gone times, that the dying bed is a strange and uncertain place to judge of a man's state before the great and terrible Judge of all the earth. When Robert Bolton was writing of the various scenes and circumstances connected with the departure of men's souls, he draws several contrasts, shewing that those who have lived, in the main, most godly lives, may have dreadful storms in death; while those who have run on in a course of wickedness in life, may seem to be penitent and peaceful in death.

It is the farthest from our thoughts to throw any cloud of uncertainty over the dying bed of WILLIAM ROUSE; it is not for us to weaken the testimony which John Brett has borne to the conversion of William Rouse;—No; God forbid. But, to clear the way if possible; and to strengthen, if the Lord will, the evidences of saving grace in the soul of William Rouse; and, also to arouse mere professors, to wake up sleepy saints; and to beget in thousands and tens of thousands of our fellow men, a most mighty concernment for the assured safety in CHRIST, of their immortal souls, let us look at a few words like the following:—

"For some secret end, and holy purpose"
(saith Robert Bolton), "God sometimes suffers

even his dearest saints to taste, as it were, of the fire of hell, and for a while, to feel in their consciences those infernal flames, as a preparative, to drink more sweetly of the well of life and rivers of endless pleasure. There was once a Mrs. Brettergh, who, in the heat of temptation on her dying bed, wished she had never been born; or that she had been made any other creature rather than a woman. But when that Satanic storm was overblown, when the glorious Sun of righteousness did return, and did shine again into her soul, she turned her tune; she triumphed, and exclaimed, "Oh! happy am I that ever I was born to see the blessed day! I confess before the Lord his loving-kindness, and his wonderful works before the sons of men, for he hath satisfied my soul; and filled my hungry soul with goodness."

Thus it sometimes is with the dearest of the saints; they have a very dark night, just before they are ushered into the morning without clouds.

Mr. Peacock was a blessed servant of God: he lived for Christ. Oh, happy life! In secret, to *contemplate* the character and work of Christ; in secret, to *commune* with Him; and then, in public, to carry forth the tidings of His salvation for sinners: this is life indeed. And although, through adversity and affliction, we are now cast down and hidden, yet, much of that life—that blessed life, we have lived. Closeted with CHRIST—contemplating upon the unfolding word of CHRIST—seeking help and wisdom from God through Christ—and then going forth to publish and proclaim the exceeding riches of his grace, in all parts and in all places—this *has* been our happy, our soul-gladdening employ. But we were referring to Mr. Peacock. The time came for him to die. *How was it then?* Ah! Ministers! Some of you are skipping and jumping about now; and all is easy and pleasant; but, presently, your **LAST TEXT** will be studied; your last sermon will be preached; you will lie down to die. Poor Peacock lay down to die. In the height of his dreadful desertion, he told those about him that he had conversed with hell-hounds; that the Lord had cursed him; that he had no grace; that it was against the course of God's proceedings to save him: many and awful were his terrors. But when that horrible tempest was dispersed; when God's comfortable presence began to dawn upon his soul, he broke forth in other strains; among which this notable saying occurred: "What great cause have I to magnify the great goodness of God, that hath humbled, nay, rather exalted, such a wretched miscreant of so base condition, to an estate so glorious and stately! The Lord hath honoured me. I am sure he hath provided a glorious kingdom for me. The joy

which I feel in my heart is incredible!"

Thus you see choice and devout souls may have Satan set on them to a dreadful affrighting; but the Lord will not cast off for ever.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercies; and will break,
With blessings on your head.

Now come to the dying beds of some who never rightly knew the Lord. With some it is dreadful and fearful beyond all description. Though thousands perish by presumption to one of those who die in despair, yet some do fall into the cursed conceit, and cry out, "My sins are greater than can be pardoned"—whereupon, most miserable souls, they throw themselves into hell; and are damned above ground. On the other hand, "a notorious wretch, who hath swam down the current of the times; and wallowed in worldly pleasures all his life long, may seem to die penitently; while all his sorrows are shallow; and his impenitence impure."

There are distinguishing marks and fruits of life, however, and of them we shall treat, in coming further to the death-bed conversion, repentance, and faith of William Rouse.

John Brett must forgive us for thus introducing the memoir written by him, which we are now revising; and by the permission and help of the Lord, shall give the first part in June. It is a most remarkable case; we desire to make so much use of it as shall prove a benefit in some way to thousands of precious souls.

MY GOD.

BY MR. WILLIAM STOKES, AUTHOR OF
"THE OLIVE-BRANCH," &c.

"O God, thou art my God."—Psalm lxxiii.

MY GOD! and may I ever claim
To know thee by that sacred name?
Dearer that name than all the gold,
That worldlings seek, and misers hold.

Art thou my own? My treasure fair?
Art thou my glory and my care!
Have I no thought but how to be
Emptied of earth, and full of thee?

Yes,—I no other care bestow
On all that asks my care below;
All else is vain, an empty breath,
A shadow passing on to death.

Thou, thou alone, art all in all;
And while before thy feet I fall,
My aching heart heaves forth the groan,
To be the shrine of God alone.

This, this is heaven to me below,
Thee as my Father God to know;
And this my joy in worlds above,
To bear this seal of heavenly love.

Then, Father, let my fleeting days
Be all devoted to thy praise;
And as my short-liv'd moments run,
Be this my theme, "Thy will be done."

Manchester.

JOSEPH RESTING ON JESUS.

[The following short paper has been forwarded to us for insertion by a real friend. It is copied from *The Churchman's Penny*. We trust this brief memoir of a happy Christian will be useful in the hands of the *Spirit* to stir up many gracious souls to earnest and constant prayer;—for thus walking with, and resting on, the ever blessed Lord, is the only safe, the only happy life a man can live in this world of sin and death.—Ed.]

JOSEPH E— was born in the year 1785. He was the child of an eminently godly mother, whose examples and instructions were evidently blessed of God to him. At the age of fifteen, he was apprenticed to a tailor; and at the age of twenty-four he married, and began business for himself. Joseph had a family of eleven children, nine of whom were spared to grow up under his roof. What makes his memory dear to us is, the recollection of his consistent pious life and character.

The funeral sermon was preached last June, from Luke vi. 48: "He is like a man which built a house, and digged deep, and laid the foundation on a rock." Nothing could satisfy our friend Eldridge but JESUS, "*the Rock*," to rest his immortal soul upon; and by grace he was enabled to look entirely for salvation to the complete work of Jesus; and that same grace enabled him to make it manifest that the salvation of Jesus saves from the power, as well as the curse of sin. Our friend delighted in *music*. He had natural taste and ability for it; and his renewed mind devoted it to sacred purposes. He was leader of the singing in the parish church for more than thirty years; and continued the same until a few weeks before his death; with his family, eight of them, assisting him. When employed at his neighbours, in his business, he was constantly singing some hymn. It is well remembered how much more often his voice was heard singing than talking. Joseph was not only "slow to speak," but "swift to hear." He used to stop profane talking with calm reproofs. Family prayer was as regular as family praise with him. His well-instructed family, when he was absent from home, would never go to bed without it. His sons remember they never left home for a distance, or returned to it, at any hour of the night, without their father rising to pray, and praise God for their preservation; and at harvest time, when they have been called for as early as five o'clock to accompany a neighbour to work, the front door was forbidden to be opened till prayer was presented for a blessing on the day's labour. During his last illness he was visited by his minister, who says, that when speaking of his death, there was the same calm, quiet demeanour which was natural to him;—no

fear, and little ecstasy. A neighbour came in, and said, "What is the state of your soul in prospect of death?" He replied with energy, "I can trust, and not be afraid, for the Lord Jehovah is the strength of my heart." Being visited by several friends, he remarked, "They all seem to have no doubt of my being a Christian, but sometimes I have doubts of myself, though I hope I have fled to Christ."

Shortly before he died, he called on those around him to sing: he also fixed on a hymn which he wished to be sung over his grave, "Come, let us join our cheerful songs," &c.

When his voice was scarcely audible, he was heard to whisper, "O most gracious, God, be pleased in thy mercy to keep the enemy as still as a stone till I have clean passed over Jordan."

The request that his family would sing was not easily complied with. They were more unable than their dying father. He said to his youngest son, "Begin

'Praise God from whom all blessing flow,'

key of G." The attempt was made; but his feelings were too much overcome to pitch the tune. The father's voice now for the last time clearly and correctly led the strain, and finished it alone.

His last words were, "Mercy, mercy, mercy, through Christ!" till his voice failed. He died, June, 1853, aged sixty-six.

According to his dying request, we sang the hymn over his grave. Do not these few fragments of a Christian's life bring glory to the Christian's God?

THE MYSTERIES AND MERCIES OF THE NEW BIRTH.

(BY A PATRIARCH OF THE PRESENT TIME.)

DEAR BROTHER,—The enclosed letter was recently written by an old pilgrim, William Dwelley, now 85 years of age, and about 60 in the divine life; for a long period clerk to our highly esteemed and beloved minister of Christ, the late Arthur Triggs, an old veteran for the truth.

Yours in the bonds of the eternal covenant,

CHARLES ALEXANDER.

Barnstaple, Feb. 16th, 1862.

TO MY KIND AND DEAR BROTHER IN OUR LORD JESUS CHRIST,—Grace, mercy, and peace be multiplied through Him who has called us to glory and virtue.

As my son-in-law was coming to Barnstaple on business, I have taken the liberty of writing you a few lines on a conversation which took place between Nicodemus and our dear Lord Jesus Christ concerning the new birth. Now he that hath a friend must shew himself friendly; and there is a Friend that loveth at all times, and that sticketh closer than a brother; and as a brother, I write you, and as a brother, I trust you will take it.

The words are taken from the 3rd chapter of John's Gospel, where our Lord lays such an emphasis on the words, "Ye must be born again." I need not quote the whole of the verses. You can read them at your leisure. Our dear Lord Jesus tells us to search the Scriptures, "They are they that testify of Me; and it is written in the book of Moses, and in the prophets, and in the psalms concerning Me." Then it behoves us, as the Church of God, to obey his command. Now Nicodemus was a master of Israel, also a Hebrew scholar, and perhaps knew Hebrew, Greek and Latin, and was well acquainted with all the Jewish law and ceremonies; yet when Jesus talks to him about the new birth, "Ye must be born again,"

he said, "How can these things be?" yet a child of God in the covenant of grace, as all God's dear children are; but it is birth that makes manifest the child, "Ye must be born again." Two nations are in thy womb, and two manner of people shall be delivered from thy bowels; but who knew what they were but God only before birth? So you see it is birth makes manifest the children. A child is as much a child in the womb as when born. Well, "Thus saith the Lord, shall I bring to the birth, and not cause to bring forth? Shall I cause to bring forth, and shut the womb? saith thy God." Never! Never! There is no miscarriage of womb, or dry breast, saith thy God. "They shall suck and be satisfied, and be delighted with the abundance of her glory."

Now the question is, what is the new birth, and what effects does it produce? First, I will say there is a quickening before birth: there is a struggling in the womb before birth, as one of old said, "If it be so, why am I thus? Twius are in thy womb." And so is it with every child, more or less. Nature and grace struggling for the mastery; so that we cannot do the things that we would; but, blessed be our God, "Grace shall reign through righteousness unto eternal life, through Jesus Christ our Lord." But there is a translation out of darkness into light, out of the kingdom of Satan into the kingdom of God's dear Son. "Old things are passed away. Behold all things are become new." New breathing, new desires, new longings, pantings, groanings after him, whom to know is life eternal. As you read in the 26th of Isaiah, "The desire of my soul is to thee, and to the remembrance of

thy name. With my soul have I desired thee in the night, and with my spirit within me, will I seek thee early," again, "my soul is athirst for God." All this ariseth from the new birth. It is the Spirit that quickeneth, the flesh profiteth nothing. It is the Spirit that searcheth all things; yea, the deep things of God. I know not a greater criterion of the new birth than for a poor sinner to pant and long after a spiritual knowledge of a precious Christ. I verily believe, and the word of God will bear me out in it, none but children will cry, "Abba, Father;" and there are no children without a father; and God hath sent forth the Spirit of his Son into our hearts whereby we cry, "Abba, Father." So you see what an emphasis God has laid on the words, "Ye must"—not ye may—"Ye must be born again." No man has any right to call himself a child of God before he knows something of the new birth. I will not say—I dare not say—that every child of God can say when and where the change took place; and no man, either from pulpit or press, has any authority to assert it. God works as a Sovereign, but "Ye must be born again.

Flesh and blood cannot inherit the kingdom of heaven. If ye die in your sins, where I am ye cannot come." Nay! Nay! There is no sinner in heaven. My brother, what a mercy for you and me that God has made you and me to differ from thousands of professors who have a name to live and not to die. No death where Jesus is. "I give unto my sheep eternal life, and they shall never perish." And why so? Because I live, ye shall live also; and the gifts and callings of God are without repentance.

Now, my dear brother, I have given a few words on the fruits and effects of the new birth. I will leave you to preach your thoughts on the latter part of the text, as your judgment is superior to mine. God bless you and the dear people, among whom you minister; and may the Lord go in and out before you, and make you a lasting blessing among them. You will overlook all my blunders, and incoherent sayings. I am no grammarian. Tender my Christian regards to Mrs. Alexander, and your dear daughters; and I remain, your brother in blood and love, union in Christ,

WILLIAM DWELLEY.

CAN A NUMBER OF CHRISTIANS FORMED INTO A CHURCH ELECT THEIR OWN PASTOR?

By T. W. MEDHURST, COLERAINE, IRELAND.

Most certainly they *can*, and *ought* to do so. Now for the PROOF. In 1 Tim. iii. 1—7, Paul lays down certain qualifications as necessary in the "bishop," or Christian pastor. Let us briefly examine these in the order in which they are given.

First, DESIRE. "This is a true saying, If a man desire the office of a bishop, he desireth a good work." The permanence of the pastoral office in the church we have in a preceding article proved. This is, we believe, an admitted fact. The person who is appointed to the work of the ministry must himself "desire the office;" and having a desire for the office, "he desireth a good work." What better, or more noble work than to be engaged in the service of Christ? To watch for souls, as those who must give account to God. How exalted the privilege, to feed the flock of God, and to be instrumental in the salvation of precious souls.

Second, BLAMELESSNESS. "A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man

know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." The "bishop," "pastor," "overseer," or "elder" (for the terms are synonymous in the New Testament), is to be one, who desiring "the office," is "blameless," in the marriage state; in watchfulness over the flock committed to his care; in sobriety of mind and judgment; in good, or modest behaviour toward all; in open-handed, and cheerful-hearted liberality; in his ability to expound the word, so that the people may understand; in his habits, being temperate; in his temper, being mild; in his possessions, not avaricious; in disposition, being meek and patient; in discussion, not losing command over himself; in his desires and aims, not grasping for self-glory; in the family circle, ruling well, that he may be able to rule well in the church; and in his experience, not being one newly come to the knowledge of the faith, so that he may be preserved in humility. These qualifications are placed on record for our guidance, as well

as for the direction of Timothy: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) And Paul says expressly in his *second* epistle to Timothy, *second* chapter, and *second* verse: "And the things which thou hast heard of me among (or *by*) many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We gather from these, and similar other passages of holy writ, the perpetuity of the pastoral office, and the qualifications necessary thereto. Now what is the fair inference of all this? Is it not that these directions are recorded for the guidance of the churches in all ages? Surely it must be the business of the church to judge whether a brother hath these qualifications or not; and if he has them, to call him to the office of pastor. If this be not so, how is the church to recognize her pastors, and to "obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." (Heb. xiii. 17.) Surely God as he worketh, useth means, and when he calleth a man to the work of the ministry, he does so by the instrumentality of his church. God never makes a secret impression on the minds of his people, by the Holy Spirit, save through the Word, and in strict accordance with the Word. They who assert he does make such an impression without the Word, can give no proof, save that they are misguided fanatics. If the church is to judge of the qualifications of her pastors, she can only do so in a meeting of the church, which is an election by the church of the man whom God has chosen and best fitted for the work. The man desires the office of a "bishop," and the church recognizing his suitability for the office, by choosing him, responds to his desire.

The Holy Spirit makes pastors by giving unto them the required gifts; and the church makes them by recognizing those gifts, and calling them to the office. God called "Barnabas and Saul for the work;" and the church called them likewise, and *separated* them for that special work. We will quote the passage: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me, Barnabas and Saul, for the work wherunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent him away." (Acts xiii. 2, 3.) Here we have an illustration of the Holy Spirit choosing, and of the church choosing likewise. In like manner, now, the Holy Spirit gives a man special qualifications, which qualifications he has made known to his church by his word. The

church recognizes that the Holy Spirit has called the man, who possesses those qualifications, to the work of the pastorate, and she by her choice of the man, separates him unto the work to which he is called. Hence we have the injunction given by the apostle to Timothy, and thence to us, "To lay hands suddenly on no man." (1 Tim. v. 22.) Of what possible advantage can that command be to the church, if the church cannot elect her own pastors? The apostles "ordained them elders in every church" (Acts xiv. 23); and the church now elects her "elders," or pastors, according to the directions of the inspired apostles. The "elders" chosen by the apostles, were "made" "overseers" by the "Holy Ghost." (Acts xx. 28.) The pastors elected by the church according to the apostle's teachings, are still commanded to "Take heed 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." Is it not thus "noted in the Scriptures of truth?" "I speak as to wise men; judge ye what I say." In 2 Cor. viii. 19, Titus is said to be "chosen of the churches" to convey a special gift to Paul. Even the apostle chosen to fill the place of Judas, was "appointed" by the church. (Acts i. 23.) The Holy Spirit testified which of the "two" thus "appointed," he had chosen. In Acts xv. 2, we read that the church "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem." Here we have the election by the church of her messengers; but does the act of the church set aside, or take the place of, the election by the Holy Spirit? No, in no wise, for Gal. xxii. expressly declares, "AND I WENT UP BY REVELATION, and communicated unto them that Gospel which I preach among the Gentiles." The Holy Spirit made the "revelation," and the church elected those to whom the "revelation" was made. How beautiful the symmetry!—how harmonious the order! God worketh through, and by his church which is his viceroy upon earth.

That the church can, and ought to elect its own pastor, we think is clearly deducible from Gal. vi. 6, where the apostle says, "Let him that is taught in the word communicate unto him that teacheth in all good things." Is it reasonable to suppose that a man, or a body of believers, is to receive instruction from a man, and to pay for the support of that man, if they have no voice in his election? How is the church to recognize a man, as having the required qualifications necessary in a pastor, unless they elect him to the office? What distinction is there between election by a vote of the church, and election by receiving the teachings of a man without the vote? We

can see none, save in the mode; in either case, the election is the same, though the manner by which the election is made differs. Surely the church must judge whether the man who professes to exercise the office of a pastor, is in possession of the qualifications mentioned in the inspired word (see Titus i. 6—9); and if the church thus judges, is not that, to all intents and purposes, their election of the man? If I refuse to listen to the teaching of one man, because I believe his teaching is not in accordance with the word of God; and if I delight to receive the teachings of another man, because I believe his teachings are in accordance with the word of God, do I not reject the one, and elect the other? If "BISHOPS AND DEACONS" still remain in the church of God; and if their qualifications are distinctly defined in 1 Tim. iii., and in Titus i., is not the inference indisputable, that the church is bound to choose those men for "bishops and deacons" who possess these qualifications? Either the church must elect her own pastors,

or the pastors must elect themselves. "Nay," replies the objector, "the Holy Spirit elects them." Granted; but how is the church to know whom the Holy Spirit has elected, save by the Scriptures? How is the church to shew her recognition of the Holy Spirit's election, but by her own election? We leave the objector to reply as best he can. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16—17.) Let us pray for child-like humility, that we may tremble at the word of God.

"The Saviour, when to heaven he rose
In splendid triumph o'er his foes,
Scattered his gifts on men below,
And wide his royal bounties flow.

Hence sprang the apostle's honoured name,
Sacred beyond heroic fame:
In lowlier forms to bless our eyes,
PASTORS from hence and TEACHERS rise."

THINGS WORTH LOOKING AT;

OR,

VISIONS OF MERCY, FROM MY LODGE IN THE WILDERNESS.

VISION III.—THE FAMILY MANSION; OR, THE OLD HOUSE AT HOME.—ITS EXTERIOR.

"Shew them the house."—EZEK. xliii. x.

"I am the way."—JESUS.

"Walk about Zion, go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces."—Ps. xlviii. 12, 13.

COME, brother pilgrim, let us walk about Zion; let us examine that city of which God, in his grace, hath made us citizens; that spiritual house of which, I trust, God hath made us living, if not *always lively*, stones. (1 Pet. ii. 5.) Be not afraid to examine closely its fortifications, its bulwarks, its towers, its walls of salvation, nor lodges of praise; they will bear examination. The more closely we examine them, the more thoroughly shall we be satisfied with them, the more fully shall we be assured of their invulnerable strength. The devil has examined them pretty closely, and brought all the artillery of hell to bear upon them for the last six thousand years, and yet he has not demolished one of the walls, nor loosened one of the stones, nor produced the least break nor fissure, in any part of the building.

"What though the gates of hell withstood,

Yet must this building rise;

'Tis thine own work, Almighty God,
And marvellous in our eyes."

While looking at its exterior, my brother, we may observe, that though there is but *one way* (John xiv. 6), there are *twelve gates*. (Rev. xxi. 12.) *The Lord Christ is*

the only way to the Father's house; the only way from the guilt, the power, the condemnation of sin. "The blood of Jesus Christ cleanseth from all sin." The law cannot cleanse the sinner. If he were sinless, faultless, the law could *pronounce* him so; but the blood of Christ can alone *make* him so. As the scapegoat of old bore away the sins of the people into a land not inhabited, so Christ hath borne away thy sins, O believer, that they are no longer laid to thy charge. "Ah! but I daily, hourly, commit sin." True, and so thou wilt, all the while thou art in the body. Thou hast sinned to-day; but that sin hath been charged upon the Lord Christ as far as punishment is concerned; the Lord hath laid on him the iniquities of us all. O, if only the sins of the past day were to be laid for purposes of judgment upon our souls, we must inevitably perish. He is the way not only from the *condemning* power, but likewise the *reigning* power of sin. We are discharged from the *guilt* of sin at once; that is justification. "He justifieth the ungodly;" but the power of sin is manifested and felt all along the road. Its *being* is not annihilated, but its dominion is broken. But the Lord Christ is not only the way from the guilt and power of sin, but he is the way to grace and glory. Repentance? He is the way to *that*, for he is exalted to

give repentance. (Acts v. 31.) Faith? He is the Author and Finisher of that. (Heb. xii. 2.) Spiritual power? Without me ye can do nothing. (John xv. 5.) Will?—desire? He worketh within us to will and to do. (Philipp. ii. 13.) Hope? He is the giver of that. (2 Thess. ii. 16.) Glory? He gives that. (Ps. lxxxiv. 11.) O, he is the way from all things dark and sinful to all things bright and holy. He is a *safe way*. No lion shall be there, neither shall any ravenous beast go up thereon. A joyous and happy way. Her ways are ways of pleasantness, and all her paths are peace. True, the Zion-bound pilgrims do not always find them so; not because the way itself is unpleasant, but because of the evils and infirmities they bring into the way with them. 'Tis a *free way*:—"Ho! every one that thirsteth." The inscription upon the gate at the head of the way is, "Whosoever will, let him come." The wayfarer will not be warned off as a trespasser. Your sin, my brother, need not keep you out; nay, it is an urgent reason why you should press forward to enter in. 'Tis a *narrow way*, and yet 'tis a *spacious way*. So narrow, that there is only room for two to walk abreast, Jesus Christ and the sinner; and even a man's own righteousness must be left behind him as useless lumber. Yet so *spacious*, that all the wealth of heaven is to be found in it. It is a *high way*. High above human conception or human comprehension is the way of life; *the substitution of the sinless Saviour for the guilty sinner*. "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." And this is as much the portion of the *weakest* believer as it is of the strongest. It is the way of God's casting up. It has heights which no man nor angel can ever scale; depths which no created intelligence can ever fathom. "The way of life is *above* to the wise." (Prov. xv. 24.) So far above life's cares and sorrows does it sometimes lift the believer, that he is enabled to rejoice amidst the pressure of the most trying circumstances, and "seeing him who is invisible," to glory in salvation, assured that there is enough of sympathy in the heart of Jesus to enter into all his case; enough of grace in Jesus to subdue all his corruption; enough of merit in Jesus to cover all his sins; that with his heart full of love, and his hand full of blessings, he waits to be gracious, and to bestow grace to help in every time of need! 'Tis a "*way of life*." Those who are in it are travelling to eternal life. They already possess spiritual life. Yes, brother pilgrim, you and I, if in this way, are travelling to perfect happiness—perfect purity! Many, indeed, are the lets and hindrances to our walk. Often our spirits droop, our hands hang

down, and our knees grow feeble. And yet we "hold on our way." Aye, hold on more tenaciously than ever, clinging in all the desperate energy of felt necessity to Jesus. Our language is, "Lord, we *cannot* let thee go."

"We lift our hands exulting
In thine Almighty favour;
The love divine that made us thine,
Shall keep us thine for ever."

Yes, the Lord Jesus is the only way to the Father's house—to the city of God; but that city, though it has only *one way*, has *twelve gates*, to show the different dispensations and methods of God's dealing with his children. Some of the saints are carried to Abraham's bosom and to heaven in Christ's bosom, feasting upon sweet manifestations all the way, while others are plunged again and again into the hell of soul trouble. Some feed on honey, and are carried to heaven as "lamb in his bosom;" while others wade through such prolonged floods of affliction, that their first smile of joy is when one foot is on the shore, and the morning of eternity's sun dawns in upon the windows of the soul. Some sing and live on sense all the way; others sigh and go into heaven's gate weeping, and Christ's first kiss of glory dries the tears from their cheeks. Christ, in this matter, walks in a path of unsearchable liberty; some are in the suburbs of heaven ere they reach it; while others, children of the same Father, travellers on the same journey, make their way through sorrows, fears, and doubtings, and have few love-tokens till the marriage day. Grace took a short cut and a swift way with the dying thief. Grace hath eagle's wings for some; and some wrestle with hell, and fight with beasts, and war with lusts, and are dipt in and out of the ditch like the oars in a river. Caleb and Joshua, for two generations, were in the journey to Canaan; many thousands, not born when they began the journey, entered the "goodly land" * as soon as they.

"Some get their pardon sealed at first,
And then begin to fight;
They find their latter stages worst,
And travel much by night."

And such, brother pilgrim, is the pathway and the experience of

A PLAIN MAN DWELLING IN TENTS.

* Rutherford.

Bless God for every twig of his rod, every drop in his cup. He holds the rod and the cup in the same hand by which he gives you Jesus Christ; yea, he afflicts you with the same love with which he gives you any good.

Christ knew no sin in the act, but knew all sin in the weight; he knew no sin by commission; but knew all sin by imputation.

THE APOSTLESHIP AND PRIESTHOOD OF CHRIST.

By H. HUTCHINSON, OF BEDMOND, HERTS.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Hebrews iii. 1.

We have before us the twofold character of Christ as an Apostle and High Priest; and will by (Divine assistance) notice them separately as presented to our view; and it is a great consolation when we feel ourselves to be sinners, transgressors, and law-breakers, to consider Jesus as our Apostle and High Priest.

We notice, first, *Christ the Apostle*; secondly, *the High Priest*; thirdly, *his Offering*; fourthly, *Those for whom he Officiated*; and lastly, *the Admonition*.

I. First. CHRIST THE APOSTLE.

1. An apostle is a *messenger*: so Christ was a messenger from heaven to earth, from God to the sinner, and he came with a message of grace, mercy, peace, love, and salvation to fallen sinners.

2. An apostle is a *minister*; so Christ was a Minister. He ministered bread to the hungry; health to the sickly; cleansing to the leper; sight to the blind; and life to the dead; and he ministers to sinners the same now spiritually as he did then literally.

3. An apostle is an *ambassador*: so Christ is an Ambassador, both an ordinary, and also an extraordinary Ambassador, from the high court of heaven to our lower world. As an ambassador of our kingdom resides in the kingdom of another to represent the king or sovereign of his own nation possessing authority and power: so Christ represented his heavenly Father in this world of sin and woe. He represented the Father, being the express image of his Person, made known the mind and will of God, revealed his love, and manifested his authority and power; but Christ is also an extraordinary Ambassador, One sent upon a special message for an express purpose. Such was Christ to Israel in the wilderness, to Daniel in the lions' den, and to the three Jews in the furnace.

4. An apostle is a *person that is invested with power to perform miracles*—so Jesus possessed power to cast out devils, to open the eyes of the blind, and to raise the dead, thus proving himself to be an Apostle; and he was an Apostle, in these senses, to us. Some of us have experienced it in our own souls.

II. Secondly. CHRIST is also THE HIGH PRIEST OF OUR PROFESSION. There were many priests, but only One High Priest: so in the Gospel church, the Lord's people are all called priests, but Christ is called the High Priest.

We notice, first, *his Origin*. As Melchi-

zedec had no predecessor nor successor in his priestly office, so Christ has no predecessor nor successor. Some think that Melchizedec was Sbem; but if he had been, the Scriptures would have told us so. Some think he was Jesus Christ; but Paul says he was *made like unto the Son God*: but his having neither father nor mother, beginning of days, nor end of life, refers to his office, not to his person. It has been ascertained that he was the son or grandson of Peleg; but that he might be a type of Christ. His genealogy is not handed down to us in Scripture at all; thus Christ is an everlasting Priest.

We have also an account of the priestly garments of Aaron in the Bible. When he went into the most holy place, he was to be arrayed in the mitre of holiness to the Lord, the Urim and Thummim of light and perfection, the breastplate of judgment and righteousness, the linen garments of sanctification, and spotlessness. These all have their mystic meaning, as no sinner can approach God without them, for without holiness shall no man see the Lord; and there is none righteous of all Adam's sinful race; but Jesus, our great High Priest, when he presented himself before God for us, he went in with holiness, for he did no sin, with light and perfection, for in him is no darkness, nor imperfection. He went in with judgment and righteousness, for there is no unrighteousness with him. He went in with sanctification and purity, and he went in to appear before God FOR us as our Priest, representative, substitute, and surety so that we can sing—

"That since my Saviour stands between,
In garments dyed in blood;
'Tis he, instead of me, is seen,
When I approach to God."

III. Thirdly, HIS OFFERING. His offering is threefold. He offered his body, his blood, and his life, and we may also add his prayers. When Elijah offered his sacrifice in the presence of Ahab, the fire fell from heaven upon the altar; it fell upon the sacrifice, not upon the guilty sinner, but upon the innocent, harmless beast that knew nothing of sin, had not committed sin, or was guilty of transgression; but the sinner was preserved, though the Lamb was consumed. So Christ was sinless, but the curse, the wrath, and the vengeance of justice fell upon Jesus. No doubt, those that beheld the fire come down were terrified and feared they should be consumed. So a convinced sinner fears the curse and wrath

will fall upon him, but he by faith is led to see that it has fallen upon Jesus while he is preserved, and then he can sing with Watts,

"Blessings for ever on the Lamb,
Who bore the curse for wretched men;
Let angels sound his sacred name,
And every creature say, Amen."

IV. Fourthly, CHRIST OFFICIATED FOR SINNERS. Great sinners, base and vile sinners; his atonement is complete, his offering is perfect, and his sacrifice is sufficient. It was done in love to them: great was his love to the sinner to die that he might live a life of everlasting felicity and happiness.

V. Fifthly. THE ADMONITION. Those that are admonished are called holy brethren. Here are four things comprehended.

1. *Relation*, "brethren." Paul says in Ephesians iv., there is one body of which Christ is the Head; one Spirit by which we are convinced, regenerated, instructed, led and guided; one hope which all possess—viz., a hope of salvation through Christ; one Lord Christ Jesus who holds dominion over us; one faith, the faith of God's elect; one baptism, the baptism of believers by immersion; one God and Father of all who is over all and in all.

2. *Union among brethren*. There is union, and this union emanates from, and centres in, Christ.

3. *Association*. We are all of us associated together, so that we can say,

"We'll talk of all he did and said,
And suffered for us here below;
The path he marked for us to tread,
And what he is doing for us now."

4. *Sanctification*. They were holy brethren, those that were set apart by Jehovah, sanctified by Christ and the Holy Ghost.

But they are partakers of the heavenly calling. 1. They are called in election. 2. They are called from the vanities of the world. 3. They are called to repentance. 4. They are called to the cross. 5. They are called into Gospel liberty. 6. They are called out of time into eternity; and 7. They will be called on the resurrection morning to dwell with Jesus in heaven for ever. Then the admonition to them is, consider the apostle and High Priest, Christ Jesus; but you are often considering yourselves, your sins, your transgressions, and your troubles, trials, and tribulations. But you should consider the Person of Christ, the greatness of his work, and the satisfaction he has made for sin; and then you will have cause for joy, and not for grief; and may God bless you all in Christ Jesus. Amen.

He that cannot see God in a judgment, will never be truly humble; and he that cannot see God in a mercy, can never be truly thankful.

HONEY DROPS.

By E. J. SILVERTON, CARLTON, BEDS.

—
WHAT CHRIST IS TO HIS SAINTS.

A LAMB to redeem them; a Man to be with them; a Brother to love them; a Friend to stick to them; a Shield to defend them; a Tower to secure them; a Fountain to cleanse them. He is Bread to sustain them; Wisdom to guide them; a Rose to revive them; a Star to direct them; and a Sun to shine on them. In Christ there is rest for the weary; food for the hungry; drink for the thirsty; grace for the needy; clothes for the naked; and a home for the lost. If we love and serve him in time, we shall praise and see him in eternity. He is a hard Stone to break us; a Loadstone to draw us; a foundation Stone to bear us; a precious Stone to enrich us; and a Topstone to crown us. We are washed in his blood; saved by his grace; dressed in his clothes; and crowned with his glory. He is lovely to his Father; lovely to the angels; and very lovely to the saints. The Father loves him; angels praise him; saints admire; sinners trust him; and devils abhor him. He is the glory of heaven; the dread in hell; and the joy of earth. If we be at peace with Jesus, we shall be at war with Satan. For to be good friends with Christ, is to be bad friends with the devil. If Christ has loved us at all savingly, he will love us continually. If he died to redeem us, he will live to crown us. If the Spirit makes the sinner weep for his sins' sake, he will also make him sing for Christ's sake. To die to the world is to live to Christ; and to live to Christ is to deny ourselves. If the ungodly are not humbled in time, they will be condemned in eternity. If Jesus had never died, the church had never lived. Jesus is a Husband to the widow; a Father to the fatherless; and a best of friends in trouble. To know him is to know ourselves. The death of the Lord was not the beginning of love, but the effect of love; with Jesus we may obtain any needful blessing at heaven's market. Without Christ, the sinner goes straight to hell; with Christ, the sinner goes straight to glory. If the sinner never falls out with the devil, he will never fall in with Christ; for to hold to the one, is to hold from the other. But what God's grace begins, God's hand will crown. That is all. God bless the reader.

If we be straitened in outward comforts, and enlarged in spiritual graces; if we be weak in body, and strong in the Lord; if poor in the world, and rich in faith; if forsaken of friends, and God stands by us; we have no great cause to complain.

THE FOUNDATION AND THE FRUITFUL EVIDENCES OF OUR SALVATION.

BY MR. CHARLES MERRETT, MINISTER OF ZION CHAPEL, SHEERNESS.

[We know right well that much of the following discourse has been printed and published in books, and sermons, and addresses, thousands and thousands of times; but we live in a rapidly increasing age. Millions of immortal souls are springing into existence who have never read such plain, Scriptural, undeniable facts as Mr. Charles Merrett has here brought out. Let them, then, be read. We heartily adopt one sentence in the following paper. Mr. Merrett says: "I entreat those who really fear the Lord, and trust in Him, to take these matters into their most serious consideration." We live, too, in an age when almost on every hand this subject is both ridiculed and condemned. We have some powerful works on the subject, and shall give them our unbiased attention. Meanwhile, to all our opponents we most affectionately say, Do read Mr. Merrett from end to end, and may the Lord His blessing give. Amen. Ed.]

THE following thoughts were delivered at Zion Chapel, Sheerness, Lord's-day evening, January 26th, 1862, from Acts ix. 18. Four believers were then baptized in the name of the Holy Trinity.

I. Baptism is an ordinance of God, to be maintained and attended to as it was first delivered. Baptism is a standing ordinance of the Gospel: the Lord confirms this idea. "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." The promise implies that it would be the duty and practice of the ministers of Jesus Christ to teach and baptize even unto the end of the world; and the apostle praised his brethren at Corinth for keeping the ordinances as they were delivered to them. (1 Cor. xi. 2.)

II. The proper subjects of this Divine ordinance are such as profess repentance toward God and faith toward our Lord Jesus Christ, and no other persons. For God's people, salvation springs from the free and sovereign love of the Triune God: they are taught to know by grace they are saved; through the sufferings of Jesus, Jehovah pardons the guilty—accepts the ungodly; imparts peace to the distressed, and happiness to the miserable; saving faith centres in the Person, obedience, sacrifice, and intercession of our adorable Immanuel: "There is no other name under heaven given among men whereby we must be saved." He is the Great Teacher sent from God, the Prophet of his church: never man spake like this man: believers are under infinite obligations to the Lord Jesus Christ, and are solicitous to manifest their love to him, and thereby to glorify his blessed name. Obedience is certainly the proper evidence of sincere, unfeigned, love; hence Christ has said, "He that hath my commandments and keepeth them, he it is that loveth me." And, again, "Ye are my friends, if ye do whatsoever I command you." Some who profess the name of Jesus, say baptism is

not essential—a mere non-essential—yea, but a trifle. To such persons I beg leave to propose a serious question. Is anything essential to our salvation that is performed by us? For instance: is it essential to our eternal happiness that we meet at the Lord's table to shew forth his death till he come? I presume none who fear God will say that it is; yet those who love the Lord Jesus Christ esteem it a great privilege to meet together to commemorate the adorable Redeemer's dying love. I consider there are but two things absolutely essential to the everlasting felicity of a guilty apostate sinner; first, an interest in the perfect and glorious work of our Lord Jesus Christ. Sin must be pardoned; or a sinner can never enjoy true happiness. Now there is no forgiveness exhibited but with a view to the atonement of Christ; for "without shedding of blood is no remission." (Heb. ix. 22.) There is therefore no salvation but through the Lamb of God, who taketh away the sin of the world. But all those whose iniquities were made to meet upon the great surety of the new covenant (who put away sin by the sacrifice of himself), are virtually saved in him. Witness the dying thief on Calvary; admire the freeness and power of invincible grace. The thief cried for mercy,—“Lord, remember me when thou comest into thy kingdom.” To him the compassionate Saviour replied, “To-day shalt thou be with me in Paradise.” Encouraging example of sovereign grace for poor lost and ruined sinners! Feeling the constraining power of his love, the believer says, I am not my own, I am bought with a price. Lord, what wilt thou have me to do? My text declares that person a fit subject for baptism who did confess sin; the apostles of Jesus, taught by the Spirit, understood the commission which they had received: how did they act after they had been endued from on high with Divine power?

Peter preached a solemn sermon. Many of his hearers were pricked in their hearts, and said unto him and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent,

and be baptised every one in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. Peter first preached; the power of God attended the word; many who heard were convinced of sin, inquired concerning salvation: he first inculcated repentance and then baptism. It may be asked, did they act agreeably to this word of exhortation? Read the 41st verse of the second of the Acts, "Then they that gladly received the word were baptised; and the same day there were added unto them about three thousand souls." First they gladly received the word; secondly, they were baptised; and, after this, joined in communion with the disciples—the order which we think it our duty to observe. Could they be infants of one month old—natural infants?

I proceed to other instances of persons being baptised. Philip, one of the seven deacons, went down to the city of Samaria, and preached Christ unto them; and when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women. (Acts viii. 12.) The persons are expressly said to be men and women, without the least hint in reference to children; and the characters of those persons who were baptised are recorded as being also believers. In the same chapter we have a pleasing narrative concerning the eunuch of great authority under Candace, queen of the Ethiopians. This man had been up to Jerusalem to worship the God of Israel, and returning through the desert, employed himself in studying the sacred Scriptures. Philip, by direction of the Holy Ghost, met him thus engaged, and from the same scripture preached unto him Jesus. When they came to a certain water, the eunuch enquired, "What doth hinder me to be baptised?" Philip replied, "If thou believest with all thine heart thou mayest." Does not this imply, if you are destitute of faith in the Son of God, you are not a proper subject for baptism? Also, Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptised.

Bishop Taylor says that there is no evidence in the early ages of the church that infants were baptised. St. Ambrose, St. Hierom, and St. Austin were born of Christian parents, and yet not baptised till the full age of man. We are told that Gregory Nazianzen, born in the year 318, whose parents were Christians, and his father a bishop, was not baptised till about thirty years of age; and Chrysostom, also born of Christian parents in the year, 347, was not baptised till near twenty-one years of age. (*Booth's Pædobaptism Exam.*,

vol. 2.) Objections are raised because the apostle baptised whole households, and consequently baptised infants. The fact that households were baptised is readily granted; but that infants composed a part of the families is to me by no means evident. Several households are mentioned in the Scriptures. We read of a certain nobleman who applied to Christ on the behalf of an afflicted son, who appeared to be at the point of death. Our Lord, by an exertion of Almighty power, though at a distance, removed the fever and restored the patient. It is added, "and himself believed and his whole house." (John iv. 53.) Does it not appear that here is an household without one infant?

Again, we read of a devout Gentile, who was liberal to his fellow-creatures, and called upon the God of Israel in solemn prayer, of whom it is said, he feared God with all his house. (Acts x. 2.) It must either be admitted that the term house does not include every individual in the family, or that the household of Cornelius was composed of members who were the subjects of personal religion.

I would just notice the three households of which it is said they were all baptised. The first is the household of Lydia, whose heart the Lord opened, and she attended to the things spoken by the apostle; but whether she was a maiden, a wife, or a widow, the Spirit has not condescended to inform us; whether her family consisted of children or servants we are not told. It is said that after the apostles were released from prison, they entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed. (Acts xvi. 40.) Does it appear that her household was composed of infants, or of such as professed to love the Saviour?

Also, in the same chapter, we are informed of the conversion of the Philippian jailor, and some striking circumstances which attended that merciful event. He was brought seriously and earnestly to enquire, "Sirs, what must I do to be saved?" How encouraging the answer. They said, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house; and they spake unto him the word of the Lord, and to all that were in his house; and he took them the same hour of the night, and washed their stripes, and was baptised, he, and all his straightway, and when he had brought them into his house [Does it not appear that his family consisted of persons who were capable of attending to religious instruction?], the apostle spake the word of God to all who were in his house." Is it not evident that his household were believers, seeing it is said he rejoiced, believing, with all his house? (Acts xvi. 34.)

Once more. The household of Stephanas is said to have been baptized by the apostle of the Gentiles in the first Epistle to the Corinthians (i. 16.), of whom, also, in the 10th chapter of the same book, verse 15, it is said, "Ye know the house of Stephanas that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Are these things applicable to infants?

Perhaps some serious persons who love our Lord Jesus Christ in sincerity, may be disposed to say, I am not much concerned about baptism in water, inasmuch as I have been baptized with the Holy Ghost. I would affectionately refer such persons to those remarkable words of the apostle Peter, addressed to those converted Gentiles upon whom was poured out "the gift of the Holy Ghost as well as we, and he commanded them to be baptized in the name of the Lord." (Acts x. 47, 48.)

Those persons having received the Holy Spirit in his gracious influences into their hearts, instead of rendering baptism unnecessary, is the very reason assigned why they should embrace this ordinance of Jesus Christ. I entreat those who really fear the Lord, and trust in him before the sons of men, to take this matter into their most serious consideration.

I proceed to the third proposition, namely, that baptism is never properly administered but when it is done according to the revealed will of God, and that it is never administered agreeably to Divine appointment unless the subject is immersed in water in the names of the Trinity.

The primary meaning of the word *Baptism* signifies to dip, plunge, wash, immerse. Calvin, the famous reformer, says that to baptize signifies to immerse in water.

Luther says the Greek word for baptism signifies dipping; Mr. Wilson, author of the *Christian Dictionary*, printed in 1772, observed that baptism, in strictness of speech, signifies washing, which consist in dipping.

Mr. Poole, in his *Annotations*, also observes, "It is (John iii. 23.) apparent that John baptized by dipping the body under water."

The learned Calvin, on the same text in his *Commentary*, says, "John plunged the whole body under water."

The baptism of the Great Head of the church deserves our attention: the venerable Baptist, we are expressly told (Mark i. 5--9), baptized in the River Jordan; and Jesus, when he was baptized, went up straightway out of the water. (Matt. iii. 10.) Does not this imply that our Lord first went down into the water—that he was baptized while in the river—and that after his baptism he ascended out of the water? Also, John was baptizing in Enon, near to Salim,

because there was much water there; and they came and were baptized, not carried. There is not any proof that infants were among the numbers of persons baptized.

Mr. Barkitt's *Exposition on Acts* viii. 30, observes, "In those hot countries there was no difficulty attending the enunch being baptized by dipping."

Dr. Doddridge, in his *Paraphrase on the 12th Chapter of Luke's Gospel*, says, "Jesus was baptized, bathed as it were, in blood, and plunged in the most overwhelming distress." Our Lord says, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" denoting the sufferings of the incarnate Son of God, and all those deep and doleful sorrows which he experienced when, as the Surety of his chosen people, he bore their sins and carried their sorrows, when the waves and the billows of Divine wrath overwhelmed his holy soul. In the word of truth, affliction is represented under the idea of deep waters and overwhelming floods. "Many waters cannot quench love, neither can floods drown it." Again, "Save me, O God, for the waters are come into my soul. I sink in deep mire where there is no standing. I am come into deep waters, where the floods overflow me." (Ps. lxxix. 1--4.) These strong and striking figures are used by the inspired Psalmist to represent the sufferings of Jesus. This appears from what follows: "They that hate me without a cause are more than the hairs of mine head: then I restored that which I took not away." Which is the most expressive of this subject—an infant being sprinkled or a person being solemnly immersed in water? Sprinkling cannot represent the sufferings of our adorable Lord; but baptism, by immersion, does; for it is represented by a burial and by a resurrection. Also, an answer to a good conscience (Rom. vi. 3, 4, 5. 1 Pet. iii. 21.), which an infant knows nothing about; but the saved sinner does, through Divine teaching. The Lord give you understanding into these things.

CHARLES MERRETT.

Sheerness.

Once in floods of wrath, the Lamb
Sank, and call'd it baptism;
Overhelm'd was he indeed,
That his chosen might be freed.

Now with pleasure we attend,
To his wise and just command,
And by faith therein we view,
What the Lord for us went through.

Christ is the Prince of Peace, that came into the world with a song of peace; that, going out of the world, left us a legacy of peace, and whose ministers are ambassadors of peace.

How happy is he that hath the Lord for his God! he is one of Paul's rich men, as having nothing, yet possessing all things.

Obituary.

THE LATE JOSEPH COOPER,
MINISTER OF THE GOSPEL AT GARDEN ROW,
LONDON ROAD.

JOSEPH COOPER was born at Rotherhithe, of godly parents, and was brought up under the ministry of Mr. Shenston. He was a gay young man until he reached his twenty-fourth year, when, being laid on a bed of heavy affliction, it pleased the Lord to arrest him. He then became the subject of great distress of soul. Soon after, in a letter to his mother, he thus writes: "Oh! that I knew that I was his child. I am so satisfied men can profess much and converse much about religion, and yet never be born again of the Spirit, that I am jealous of my profession; and it is my prayer to be a spiritual walker or none at all. The Lord, I hope, will answer your prayers on my behalf." In the year 1827, he was requested to go and hear Mr. Joseph Irons at Grove chapel, and there it pleased the Lord to break his bonds. He said he felt himself to be at the very ends of the earth; the text was Isaiah xiv. 22. Afterwards Mr. Cooper was called to preach the Gospel at Orpington; then at Oxford, and many other places, most acceptably. In the year 1855, he was urged by a few friends to whom he was in the habit of speaking on a Friday evening at Rockingham Court, to take the chapel at Garden Row, and form them into a church, which he did, though reluctantly. The word was useful: a goodly number attended: the church increased to sixty-two members. On April 28th, 1861, he preached his last sermon from these words: "When shall I come and appear before God?" On returning home, he was seized with palsy in the brain, which deprived him of the use of his right side. His head was much affected; but his mind was stayed on Jesus, the never-failing Friend of sinners, who, according to his promise, supplied his every need, through the means of the EARTHEN VESSEL, together with a small part of his church and congregation, who frequently visited him. But we found the wise man true,—“Prosperity has many friends, but adversity proves them.” Three weeks previous to his death, he was much better, and able to converse more plainly. On Tuesday night, Feb. 17th, just before retiring to rest, he spoke much to us respecting the goodness and faithfulness of God, manifested towards him, and of the many profitable lessons learned in the valley; but said he liked being on the Mount better. He then spoke of the temptations of the enemy in his soul; but, added, “He can never get me off the rock—Christ. Oh, no! blessed be God, I knew that my Redeemer liveth. Blessed be God for that. Let death come by

night or by day, I have nothing to fear.” He then went to bed, and never woke again in this vale of tears. He lay thirty-five hours, and gently breathed his last, aged sixty-two, at George Street, Camberwell.

Mr. and Mrs. Earwaker desire to return their grateful and warmest thanks to all those ministers and friends who so kindly rendered them assistance towards the interment of their poor respected pastor and brother in Christ, believing the Lord will requite them this kindness agreeably to his own word in 2 Samuel ii. 5; also, to T. B. D., who so kindly lent a helping hand.

DEATH OF

MR. AND MRS. TRIMMING,
OF IRTHLINGBOROUGH.

We had known, loved, and laboured for, our ancient-looking brother Trimming for years. The singular removal of himself and beloved wife are given in the following note:

DEAR FRIEND,—I give you an outline respecting the death of Mr. and Mrs. Trimming. Mr. T. was in his usual health, and preached on Thursday evening, March 6th, from the words, “It is good to be here.” It was remarked by the friends how extraordinarily well he looked. He was taken ill the next day, Friday, but thought he should be able to preach on Lord’s day. I saw him on Saturday evening; I was persuaded in my mind he would not be able to preach. It was the only Lord’s-day he had been laid by from preaching (through illness) during the whole thirty years he had been here. Mrs. Trimming had been unwell for some time. On the night of the 9th, she fell out of bed, and broke a rib; so that they were laid side by side; nor were they willing to be parted until death. It was proposed to remove Mr. T. into another bed, but she would not consent to it. She said, “Let the poor dear be! I am not frightened at death.”

He died by her side, on Lord’s-day morning, at three o’clock, March 16th. Mrs. T. took nothing after his departure; and she expired on the following Tuesday morning, at eight o’clock.

Their bodies were interred in one grave, on Friday afternoon, at two o’clock. Mr. Murrell, of St. Neot’s, conducted the service in the chapel instead of at the grave, in consequence of the inclemency of the weather. The chapel was filled to overflowing.

Lord’s-day, March 23rd, was the day appointed for the funeral sermons. The morning was very unavourable for travellers; but by half-past ten, the chapel was full—so crowded, it was with difficulty that Mr. Murrell could enter the pulpit. The aisles

were jammed full. We were pleased to see our old friend look so well. After singing and praying, he preached from the 11th and 12th verses in the 2nd chapter of Titus. In the afternoon, his text was, "Blessed are the dead which die in the Lord," &c.

Though the rain continued to fall, the chapel and vestry were literally crammed. In the evening, he spoke from "Ye must be born again," &c. The chapel was again filled to overflowing. All eyes appeared rivetted on the preacher—ears and hearts opened to receive his message (if, as is often

affirmed, the countenance is the index of the heart), the Lord's presence was greatly enjoyed. I need not say more, as Mr. Benjamin Trimming has promised to send you all particulars.

G. and S. ARNSBY.

Irthlingborough, March 24th, 1862.

P.S.—Mr. Trimming's predecessor, Mr. Allen, was taken ill on the 7th of March, died on the 14th, and buried on the 21st, 1831. Mr. Trimming was taken ill on the 7th March, died on the 16th, and buried on the 21st, 1862.

PHASES IN THE CHURCH'S HISTORY IN OUR OWN TIMES.

HER MINISTERS; HER LITERATURE; HER INSTITUTIONS; ETC., ETC.

No. IV.

We stopped short, last month, in our remarks on the *weakness* of the ministry. We have had abundant proof, lately, perhaps more than ever, of the painful effects of that weakness; but in whatever way that weakness may be developed, there is one comfort—God has promised to make all grace abound toward his own dear servants; whatever their position, place, or work may be. It may be that this feature which we call *weakness in the ministry* is really in strict accordance with the purposes of heaven, in order to render a large class of men suitable to a very numerous body of people who are now professedly seeking after **THE TRUTH**. Three things are very clear. First—in all parts of London; in most of the provinces; and especially in the suburbs, hamlets, and villages of our land, and in all our colonies, there are congregating together, small companies of believers who will hear nothing but the good old truth of the everlasting covenant. Many of them come out from the Church of England, from the Congregationalists—from the Wesleyans—from the Countess of Huntingdon's churches—and from the General and Free-will Baptists; and they are decided and determined for the great doctrines of distinguishing grace, and for a ministry which can enter somewhat deeply into the mysteries of the Gospel; and into the marvellous work of God the Holy Ghost, as wrought in the hearts of those who are called to know in themselves the exceeding sinfulness of sin, and the super-abounding mercies of the Lord toward them. We have now letters—not a few—from all parts—of a two-fold character:—first, from ministers complaining of the want of heavenly power:—and, secondly, from churches who are destitute of any *living* witness for God in a strictly truthful and experimental way and manner. A second thing that is very clear is, the vast number of men who

are panting for posts of usefulness; but who are not enriched with any large measure, either of natural fitness, or of that unction and spiritual enlargement which always carries a man onwards in the great work of God. Nevertheless, these good men are useful in their way; and multitudes of sincere humble souls thank the Lord for the use he is pleased to make of them. But there is a third thing equally as clear. The other branches of professing Christians are making great efforts to furnish a host of intelligent, well read-up young men; and thereby they are taking a fast hold of the rising masses: young people, first, in schools; secondly, in Bible classes; thirdly, in lecture halls; and lastly, in ministerial training colleges, are gratuitously receiving an immense amount of useful information, which renders them acceptable, and, in some sense, profitable, to the people. We do not say spiritually, but mentally so, for certain; and their influence and success is very considerable.

Is there, then, any *special mission for us*? Mr. Thomas Binney, not very long since, speaking as the representative of the Congregational churches, said—"Our special mission is neither to the very rich, nor to the very poor; we have a work to do upon the thinking, active, influential classes—classes which fill neither courts nor cottages, but which, gathered into cities, and consisting of several gradations there, are the modern movers and moulders of the world." He said, also, "The amount even of spiritual good is often small, that we obtain by multiplying in the land *little interests and little men*." In those two sentences of Mr. Binney's, we have, first, the work which the Congregationalists are striving to carry out—that is—"to be the modern movers and moulders of the world;" but what kind of *moulders* will they be? That is a grave question. We do not attempt an answer; but we may quote the following;

as having some painful bearing on the question. Very recently, there was, at Wakefield, a discussion on the propriety of the Independents commemorating the ejection of 2,000 ministers, two hundred years ago. Mr. Bardsley, who spoke for the Church of England, said that this great Bicentenary movement was merely an effort to get money. "It was to raise money to fill the empty chapels, where, said an eminent Dissenter, they might go week after week, and not know that there was any Holy Ghost at all." The question was asked, who said that? Mr. Bardsley replied, "Mr. GRANT, the editor of the *Morning Advertiser*—a gentleman who had rendered more service to the cause of true religion among Dissenters than any other"—and from a work of his, Mr. Bardsley read a passage to the effect, "*that CHRIST was NOT preached in many Dissenting pulpits; and that it could not be known from anything that took place whether there was any Holy Ghost.*" Is this the mould? Are these the moulders of the world? We fear there is too much truth in this; and on this point we could write largely; but this is not the place.

Mr. Binney's second note would seem to indicate *our* mission—that is, the establishment of little interest, the encouragement of "little men," and the gathering together of those who do fill both "the courts and the cottages" of the nation. Well, in this, we have Jesus Christ on our side. He despised neither the courts nor the cottages. He said, "the poor have the Gospel preached unto them." He said, by his ancient prophet, "I will feed the flock of slaughter; even you, O poor of the flock." And then he tells you how he will do this—"And I took unto me two staves; the one I called *Beauty*, and the other I called *Bands*, and I fed the flock." *Beauty*, say the schoolmen, is the *life* or Person of Christ. *Bands*—the *death*, the sacrificial death of Christ: signifying that the church is to be fed with the righteousness and atoning sacrifice of the Lord Jesus CHRIST. And when a man's ministry has in it all the grace and glory, *experimentally*, of that beautiful verse—

"Jesus! thy blood and righteousness
My beauty are, my glorious dress,
Mid flaming worlds in these arrayed,
With joy shall I lift up my head."

Then shall that man be a minister of the saints—one that shall feed the flock of slaughter—and so the poor of the flock, who wait on the Lord, shall know that it is his living word. "My Word"—that is JESUS CHRIST, first, in his own Person, incarnation, and first coming; and secondly, it is JESUS CHRIST, in his Gospel ministry:—"My word shall not return unto me void; it shall prosper—and it shall accomplish—for I SEND IT." A ministry must be weak when

the word of God is not *applied* to—opened up in—and interpreted by the preacher. The church must have a man with the four winds blowing upon his inner man: the *north* driving sin, Satan, self, and all carnal rubbish out:—the *east*, as bringing the original word from the throne of God directly into his soul; the *south*, as softly moving upon his heart, and throwing open the beautiful buds, and giving a fruitful blossoming to deep and divine truths in his own spirit; and the *west*, as shewing the tendency of the ministry to be the glory of Christ, and the ultimate happiness of poor sinners in the heavens above. Let a man prophetically and powerfully cry out, "Come from the four winds, O breath, and breathe upon these slain;"—let these four winds come right through his own soul; and passing through him, ministerially, into the souls of the people; and there shall be found thence a most mighty power before which many shall fall down, saying, "We will go with you, for we have found that God is with you." But we return again to the point—there is a *weakness* in the ministry.

Does that weakness lie altogether at the doors of the men who preach? Verily no. It lies quite as much with the people. We know very well, that in many things, in many cases, in not a few churches—*liberality* is the order of the day. But, alas! we also know that a starvation principle cripples many a good and godly man; and so cruelly cramps his energies, he knows not what to do. "Many churches," says Dr. Vaughan, "complain of the want of more able and effective men. My answer to them, says the Doctor, is—*Deserve the men, and you will have them.*" Only let our churches be famous with these three fundamental powers—a *zealous and an unflinching attendance upon all the means of grace*;—an *earnest and united pouring out of the heart unto God in prayer*; and a *liberal, a benevolent, a SELF-DENYING CHARITY to the poor of the flock*, and to their *pious and devoted pastors and preachers*: let these three elements once fairly fill our churches, and there shall be no complaint of ministerial weakness. But while men are expected to be "passing rich upon very much less than fifty pounds a year"—while their pews are empty—the people's prayers gone with the unthinking horse into the battle—and their pockets and purses empty—no wonder if weakness doth appear. With Dr. Vaughan, we will say, "Deserve the men, and you will have them."

In Zechariah, the Lord says, "I will *strengthen* the house of Judah, and I will *save* the house of Joseph." The one promise seems to hang upon the other. "The house of Joseph" represents the Church of Jesus Christ in Gentile times: while "the house of Judah" represents the whole of the

true and faithful Gospel ministry. Joseph had two sons—the one he called FORGOTTEN, the other he called FRUITFUL. Poor Gentile sinners, under the law, seem to be forgotten, deserted, cast out, condemned, left for dead; but when the Gospel comes, when the Spirit reveals Christ in and unto them, then they become fruitful; they then are sacred. But, instrumentally, this is by God strengthening the house of Judah. The conversion and the call into the ministry of Saul of Tarsus, was a great fulfilling of that promise and of that prophecy,—“I will strengthen the house of Judah.” And there was one instance in Paul’s life wherein this promise was most wonderfully carried out. Certain Jews came from Antioch and Iconium, who persuaded the people, and having stoned Paul, they drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he opened his eyes, and said, “I thought they would have killed me; but,” feeling his pulse, he said, “No, I am not dead;” feeling his arms, he said, “No, they are not injured;” feeling his head, he said, “No, it is not cracked; feeling his legs, he said, “No, they are not broken.” What, then, did he do? He rose up—came into the city. Barnabas and he went off to Derbe: they preached the Gospel to that city: returned to Lystra, Iconium, and Antioch, “Confirming the souls of the disciples, and exhorting them to continue in the faith, declaring that it is through much tribulation we must enter into the kingdom of God.” Was not this giving strength unto the house of Judah? Blessed be the Lord, in some humble measure, we have found it true. In deep distress, the Lord has been our refuge and our strength.

There was, recently, a striking illustration of this great promise in one of our provinces.

A minister had stood many years preaching to one people. At last the people said, “Our parson is wearing out;” yet he would not give over; he would still go on. They said then, “We must starve him out;” but this they did not quite accomplish; so he would still go on. “Well, well, but this will never do,” said the big-wigs; “we will turn him out!” But in this they were mistaken. Still determined, they said, “Somehow or other, we must kill him out.” Still he lived; still he preached; still he stood his ground. It was a trying day; but God did “strengthen the house of Judah,” and when everybody was saying, “Ah! he must soon be done up!” a fresh anointing came upon him; the heavenly wind did blow; the Gospel was with power; the people still gathered together, and all said, “He preaches better than ever.” The Lord will “strengthen the house of Judah.” Oh! brethren, if to Judah’s glorious tribe you do belong—if to the royal volunteers enlisted under the banner of King Jesus you are found—then listen first to Jacob on his dying bed: “Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee.” Then listen to Moses, and the blessing wherewith that man of God did bless the tribe: “Hear, Lord, the voice of Judah! and bring him unto his people; let his hand be sufficient for him, and be thou an help to him from his enemies.” In answer to these prophetic prayers, God will strengthen the house of Judah. We had purposed to give extracts from several letters, illustrating the weakness; but, again leaving Gideon, and a thousand thoughts, we must break off for the present.

WITNESSES FOR CHRIST AND FOR CONSCIENCE;

OR,

Tales of Truth from (before and after) the Black Bartholomew:

INCLUDING THE PURITANS, THE PERSECUTED, AND PIOUS PASTORS OF THE PROTESTANT CHURCH.

THIS world has been a sort of wine-press to the church in all ages. It has been more or less a Gethsemane (that is, an olive press) to poor Zion, and to multitudes of her children. The power of persecution has pressed heavily upon the true church—and hence, from her broken, bruised, bleeding heart, has flowed millions of precious groans, prayers, sighs, songs, and hallelujahs; such as never would have been known here; but for these heavy trials, and nights of dreadful sorrow.

When an index—how full and expressive

—how positive and certain that one verse with which John closes up his sixteenth chapter: “These things I have spoken unto you, that in me ye might have peace.” The words which Jesus speaks unto his disciples are *revelatory* and *productive*. Christ’s living ministry is to be known by these two distinct, but blessed features. *Revealing* the deep things of God: and *producing* faith in them; love to them; and vehement desires after them: and these things Christ knew to be needful for them; because, said he—“In the world

ye shall have tribulation:"—this "SHALL" is as determined as is that promise: "I will be their God; and they SHALL be my people." Tribulation of every sort and kind was couched in that part of the sentence pronounced immediately after the fall, which is contained in Genesis iii. 17: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; CURSED IS THE GROUND FOR THY SAKE"—(here rolls in the cause and certainty of all our tribulations)—"IN SORROW SHALT THOU EAT OF IT ALL THE DAYS OF THY LIFE: thorns also, and thistles shalt it bring forth to thee; and in the sweat of thy face shalt thou eat bread till thou return unto the ground." This world, then, is a *Gethsemane*—a valley—a low place where the curse causeless never comes. But *Gethsemane* is a centre-spot—it is a middle place; there was much before CHRIST came there; there is much after Christ came from there. Before he came there, he gave himself to his people in the passover, and in the supper: when he came from *Gethsemane*, he gave himself for his people in death, and in the grave; and rising from thence, he makes himself over to them, in spiritual communications, in ascension glory, and in an all-prevalent session at the right-hand of the Majesty in the heavens. No amount of persecution—no kind of suffering, or martyrdom, then, of themselves, are evidences of union to CHRIST, or of salvation by him; these evidences appear to be quietly put forth by Christ, in connection with the assurance of having to endure tribulation—they are three-fold:—first, PEACE: "In Me ye have peace;" that is, through faith in his Priestly office and work; bearing away sin; and bringing down the blessing of pardon:—secondly, CHEERFULNESS; that is, through faith in his prophetic office and character; opening up the future, as he did—"In my Father's house are many mansions," &c.:—thirdly, OVERCOMING THE WORLD; that is, through faith in his kingly government: "I have overcome the world."

In looking after the disciples of Christ, then, whether it be before or after, what they call the Black Bartholomew; or whether it be in the conforming, or the non-conforming communities; we must look for men whose faith fetched peace from Christ's atonement; and cheerfulness from his fulness; and victory from his triumphs. Where these are found we find the men, of whom, in heaven, it is said: "These are they which came out of great tribulation, have washed their robes, and made them white in the blood of the Lamb, therefore are they without fault before the throne of God." Some of the first, and of the greatest WITNESSES God raised up, after the

apostles' times were powerful instances of the sovereignty of grace; and of the ways whereby that grace is developed in the conversion, salvation, and consecration of redeemed men. Here are four models in the kingdom. Take a glance at them, gather a few lessons from them. They may be useful as precursors to the fuller expressions of TRUTH, as seen in the men who were thrown out of the Establishment some two hundred years since.

CONSTANTINE, AUGUSTINE, WYCLIFFE, and CROMWELL, are the four WITNESSES we summon to the bar of your spiritual judgment at the outset. If you carefully survey them, you will see the beautiful variety, as well as the determined invincibility of the pure grace of our Lord and Saviour Jesus Christ.

In the brief review which we occasionally take of some of the chiefs of that noble army of martyrs, ministers, fellowships, saints, and ransomed sinners, who have long since gone home to glory, we are transported with unspeakable pleasure in beholding the grand and rustic variety—the rich and enchanting beauty—which the scene presents unto the eye of one whose inmost pleasure is found in tracing out "the wonderful works of God."

But we must not be sentimental. FACTS, as full of vital truth as God is full of goodness, and as heaven is full of glory, are the material we like to build our testimonies with. See, then—

CONSTANTINE! He will tell you how a sinner (redeemed by a Saviour's sacrificial offering) really comes into the visible kingdom of grace:—CROMWELL will shew you, not only what rough, strange, most extraordinary, and truly contradictory elements GRACE has to live with in this time-state; but he will, also, let you see how child-like, how humble, how anxious to be safe on the ROCK, and to be saved in the LORD, a man of God is, when Jordan's streams before him roll. AUGUSTINE will shew you that GRACE, in some cases, has most dreadful work to do, before it can fairly and fully bring its subjects down to the feet of an Almighty Saviour.

Augustine's life was one continued illustration of that deep scripture—"The kingdom of heaven suffereth violence; and the violent take it by force:" but Wycliffe will furnish you with extraordinary views of the industry, the perseverance, the self-denial, the sympathy, the charity, the zeal, and the devotion, which GRACE works out through the instrumentality of men, when its kingdom is strongly set up in their hearts, and when over all the powers and passions of their souls, the sceptre of super-abounding grace doth exercise its legitimate and righteous control.

We shall not give the lives of the men whose names we have mentioned; but only that ONE GREAT FEATURE in each of their lives, which most powerfully revealed the existence and exercise of GRACE: and that peculiar manner in which the grace thus bestowed on them did shine, and work out its heaven-born designs.

CONSTANTINE, we said, shews you *how* a sinner comes into the kingdom of grace. CROMWELL shews you how a hard-fighting saint goes out of it. These two must suffice for the present, because our space in this little monthly twopenny is so limited, that as soon we begin to gather a few clusters, the printer puts up—as the beadle of St. Paul's cathedral does every Sunday evening when that sanctuary is crowded—his board, with these words on it—"Full! NO MORE ROOM!" We only wish we *could* give double the quantity for the same price; we soon would do it.

But what does Constantine say? He is at home, happy enough. His historian says: It was in the dark times of the Diocletian persecution (A.D. 303), when the cries of the suffering church arose to God for deliverance, it pleased God to raise up a deliverer in Constantine—the first Christian emperor. His father, Constantius, ruled over that portion of the western empire which comprehended in it Britain and Gaul. Constantius embraced the knowledge and worship of the true God; and on his death-bed, named Constantine as his successor, who was proclaimed emperor at York, in the year 306. Thus was given to Britain (says the Rev. Robert Meek, in *Times of Refreshing*) the distinguished honour of presenting to the Roman empire the first Christian emperor. For five years after his proclamation, there was no open demonstration of Constantine's Christianity; but in the years 311—312, Constantine was called to head his army against Maxentius, who had usurped the government of Italy and Africa. The great and decisive conflict for empire between Constantine and Maxentius (so eventful in its consequences to Christianity) took place within a few miles of Rome. Paganism and Christianity were here brought into direct collision. It is said Maxentius, who was a persecutor, scrupulously observed all the Pagan ceremonies usual on such occasions, offering sacrifices to the gods to whom he trusted to give him the victory. On the other side, Constantine, with the imperfect knowledge he had of the true God and of real Christianity, felt he must not rely on an arm of flesh. Full of anxiety, he as yet did not clearly know the God of Israel as a source of safety and success; but Eusebius, the Christian bishop of Cesarea declares that Constantine related to him on oath, that while in prayer that God would reveal himself to him, Con-

stantine, at noon-day, beheld in the heavens the sign of a glittering cross, with the inscription above it: "*By this conquer.*" Not satisfied as to the meaning, Constantine affirmed that, during the night in a dream, CHRIST APPEARED TO HIM with the same symbol of the cross he had seen in the heavens, directing him to make a banner after the same pattern, and to use it as the standard to be carried before his army, as a protection against the power of his enemies, and as the pledge of his victory. Constantine obeyed. The Roman eagle was abandoned; the cross was uplifted; Constantine conquered Maxentius; and all his mighty hosts. Paganism received its decisive and deadly blow; Christian triumphed; was acknowledged and established as the religion of the empire. All that followed upon this, we give not now; but here is the essential object of a living faith; the power of deliverance the cause of all salvation. "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."

"Christ and his cross is all our theme;
The mysteries that we speak;
Are scandal in the Jews' esteem,
And folly to the Greek.
But souls enlightened from above
With joy receive the Word;
They see what wisdom, power, and love,
Shines in their dying Lord."

And, where Christ and his cross are roundly, soundly, and solemnly preached; the Holy Ghost the same applying, poor guilty souls, beneath their burden, groan, and cry,

"Thy wondrous blood, dear dying Christ,
Can make this load of guilt remove,
And thou canst bear me where thou liest,
On thy kind wings celestial Dove."

How weighty, for many years to our souls, have been those memorable words of Jesus (John vi. 40): "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Doth not Paul's testimony sweetly harmonize: "And last of all, he was seen of me also, as one born out of due time." The fruits which followed this revelation of Christ to Saul of Tarsus, let his words and works declare. Christ is the open door into the kingdom. We must see him; believe in him; enter by him; or we are in darkness and death for ever.

CONSTANTINE, we said, shows how a man enters the kingdom; it is by SEEING CHRIST; whether that be, like Timothy, *very early*; or like the thief, *very late*; it matters nothing detrimental. If before the soul depart, it SEE CHRIST, and by faith, lay hold on him, that soul enters glory.

Cromwell, we said, shews us how some of the ransomed go *from* their kingdom of grace to glory. We can only give the

exit: more about him another day. Cromwell's end was near. He had been delirious; but a lucid interval came. He was himself. His chaplains were standing around his bed. He said to one of them: "TELL ME, IS IT POSSIBLE TO FALL FROM GRACE?" The minister replied, "*It is not possible!*" "Then," exclaimed the dying man, "I AM SAFE!" for I know that I was once in grace." He then turned round, and prayed aloud. "Lord," he said, "though I am a miserable and wretched creature, I am in covenant with thee through grace; and I may, I will come to thee, for thy people. Thou hast made me, though very unworthy, a mean instrument to do them some good, and thee service; many of them have set too high a value upon me; others wish my death; but, Lord, however thou do dispose of me, continue, and go on, to do good for them. Give them consistency of

judgment; one heart, and mutual love; deliver them, and make the name of Christ glorious in the world. Pardon such as desire to trample upon the dust of a poor worm; for they are thy people too; and pardon the folly of this short prayer, even for Jesus Christ's sake, Amen." This was on the 28th of September. Many and hard conflicts of soul he had after this; on the next day between three and four in the afternoon, he heaved a deep sigh; the attendants drew night. He had just expired. Thus died Cromwell.

Dear reader—this paper is but one of many, to open up the mysteries of grace. Please have them read in your families; spread them abroad in your neighbourhood; and pray for the writer, that in continuing them, he may render good service to Christ and his church.

Intelligence from our Churches, their Pastors and People.

PLYMOUTH.—God has, for many years, in mercy and love, distinguished the people residing in Plymouth and its sister towns, Stonehouse and Devonport, with the incomparable blessing of the everlasting Gospel; happily the beautiful clear notes of the Jubilee trumpet are still being sounded to the joy of God's ransomed returning sinners. Since the days of that valiant and good servant of the Lord on earth, Dr. Hawker, many who enjoyed his ministry have left the church militant and joined the church triumphant. Some who are yet remaining on earth are waiting their Lord's coming; besides these, there are others who make great ado about religion; who pride themselves in having heard the great and good doctor, but who give small evidence of their being subjected to the power, the sweet savour and grace, of the Gospel. These are heady, high-minded, unstable—carried about with every wind of doctrine—wandering stars—erratic meteors in the Gospel heavens. In the Establishment, Mr. G. Dowdney is blessedly sustained by God, and enabled courageously to maintain the truth as it is in Jesus. This is a great mercy to the Episcopal Church, where every species of doctrinal abomination is allowed, that here and there is a grain of salt in this mountain of corruption.

HOWE STREET.—Here, also, the Gospel trumpet in the hands of Mr. Collins is made to give a clear, full, harmonious, and certain sound. The precious notes of everlasting love and sovereign grace, through the mediation of our Lord Jesus, are made a blessing in the comforting of the poor, the lame, the halt, and the blind, and the people of God glorify his name.

TRINITY CHAPEL.—Very strenuous and unusual efforts are being made by the friends of this old and once favoured cause for its resuscitation. Mr. Wilcockson is now preaching here, who, it is reported, has purchased the chapel, in the hope it has been a proper and profitable outlay, which his friends say is problematical. There is no doubt but its once fair name is tarnished—its ancient glory is gone. But may it not be restored, and the dying embers rekindled, who can tell? Time will manifest.

UNION STREET.—A few people meeting in a room in this street are favoured with the ministry of the once renowned Mr. Bulteel. He and his friends have left the large room in Ebrington-street, which, for a financial consideration, has been handed over

to a section of the great Methodist family. One thing which my inquiries have elicited I must notice, viz., these worthy brethren avoid outer communications, belonging to the same spiritual family, serving the same Master, yet avoid all intercourse. How is this?

CORPUS CHRISTI, STONEHOUSE.—The old friends of the late Mr. G. Ezabell continue to worship in this place, while Mr. Herrington is laudably sustained in prosecuting the ministry committed unto him in their midst; while, at Ebenezer chapel, Mr. Welch ministers, having recently been called to the pastorate. It is the hope of the friends of Christ that Mr. W. will be enabled by grace to sustain here the position of an uncompromising advocate of the glory of God in the proclamation of the Gospel of free and sovereign grace. Nevertheless, I learn, as at Plymouth, so at Stonehouse: these two brethren, who profess to teach the same truth with the same spirit, for the same end, have no communion together—reciprocate no kindness. Oh! what can be the cause? Is it so, that the same malignant spirit which has lighted the fires of a fearful civil war in America does work this disunion, viz., selfishness?

DEVONPORT, MOUNT ZION.—It is pleasing to note that at this place of worship the fire of prosperity appears to be burning with brilliance. Mr. Vaughan is nobly sustained and encouraged, having the wind and tide in his favour. Both numerically and financially things are looking well.

SALEM CHAPEL.—This place of worship was opened on Wednesday, March 26th, by the friends of Bethlehem chapel, New Passage. Mr. King, late of Ebenezer chapel, Stonehouse, is their minister. It affords pleasure to remark that the two brethren at Devonport, Vaughan and King, work together in love. They reciprocate occasional interchanges of service in the Lord's cause. If truth be not triumphant in Plymouth and its neighbourhood, it is struggling for the mastery. Truth is mighty—God is in it—it must prevail. The idol "selfishness" shall be demolished. Christ must reign until he hath put all enemies under his feet. May the leaders of God's Israel so join, and lead their flocks that they may obtain. TRAVELLER.

SAXMUNDHAM.—DEAR EDITOR,—It is some time since any statement appeared respecting the little cause at Saxmundham; not that we have had nothing to state of the goodness and mercy of

God, but a want of faith in an overruling and wonder-working Jehovah has kept us silent from the public, while, I trust, we have not been silent at our Father's throne. Last October, our late pastor, Mr. Frith, finding our pecuniary ability was insufficient to meet the claims of an increasing family and afflicted wife, gave in his resignation. This appeared to us then a dark and gloomy dispensation in Providence. But an all-wise disposing God can but do right, although his ways are often hid from mortal view. After being supplied by different brethren, under whose ministry the church was in some good measure fed, and the congregation interested, so as not to decrease, the Lord sent in our midst our brother Baldwin, from Cransford. Those Sabbaths were, indeed, times of refreshing from the presence of the Lord. We then gave him an invitation to supply us during the month of February, and on the third Sabbath in that month, our brother, at our request, baptized two believers, a man and his wife, whom the Lord had snatched as brands from the burning, and brought to witness a good confession, and enabled to stand forth boldly, daring to be counted singular in honouring CHRIST in the much-despised ordinance of believer's baptism. This was a good day; and as we found our brother Baldwin's ministry increasingly acceptable, after prayer, we gave him a further invitation for three months, to commence in April, which he accepted. Our prayer meetings have been well attended, and have been indeed blessed seasons. Thus we desire to speak to the praise of our gracious God, who has, we trust, turned his hand upon his little one. Still our cry is, Send now, O Lord, prosperity! But we have our trials; having a debt upon our chapel of more than £140, which hangs upon us a heavy burden. As we are, with few exceptions, *very poor*, we cannot help ourselves; still we are making our best efforts, and earnestly entreat we may share in some small measure the benevolence of those whom Providence has more highly favoured. If this should meet the eye of any to whom we have appealed, and who have not as yet responded, we earnestly hope their kind sympathy may induce them to return the card presented with at least a few stamps, and their kind sympathy will receive our most grateful thanks. A MEMBER.

CLAPHAM.—EBENEZER CHAPEL.—Dear Mr. Editor.—Allow us to inform friends the services on Lord's-day, March 23rd, and Tuesday, 25th, were profitable. Our good brethren, Mr. Wyard and Mr. Bloomfield, preached, and were both heard gladly. Mr. Griffiths, of Hayes, offered prayer. On Tuesday evening, a public meeting was held, Mr. Pocock in the chair, who, after Mr. Cannt had engaged in prayer, rose and said that he felt much pleasure in being present; he had heard a good report of the minister: the truths he preached were those which had been his own support many years; he had also felt much for the minister and people during their trial, and he was glad of an opportunity to express his sympathy. He hoped the friends were come determined to help them, as it was a pleasure to help them who helped themselves, as these friends had done, and which would be found by the statement the minister was about to read; it was as follows: "This church is desirous to thank most heartily those friends who have so kindly helped her. The chapel has been built through sheer necessity for the worship of God, and for the proclamation of those truths which form the basis of our most holy religion. The whole outlay for the chapel, gas fittings, lease, &c., &c., has been £759 9s. 5d., £259 9s. 5d. of which has been paid off, leaving a balance of £500, towards which the minister has collected £19 10s. 0d. during the present quarter, which will leave, after deducting expenses, £15 15s. 0d. to be added to the collections from these services. Upon the whole the church is induced to hope, from the help she has received and from the additions she has had to her members, that the Divine blessing is attending the step she has taken, and she earnestly hopes to receive the continued support

and prayers of her friends." Addresses were afterwards delivered by brethren Anderson, Chivers, and Alderson, of a most interesting nature, which were thoroughly enjoyed. A hearty vote of thanks was given to the much respected chairman, and the happy meeting was brought to a close. The collections, including the sum above mentioned, amounted to the handsome sum of £35 1s. 4d. To all our friends, ministers, and others, we tender our heartfelt thanks, and still crave an interest in their prayers. On the following Lord's-day, three persons were baptized, and, with two others, since added to the church. Brethren, pray for us.

STEPNEY.—CAVE ADULLAM CHAPEL.—CHAPEL AND SCHOOL BUILDING FUND.—According to notice on the cover of the VESSEL for April, the tea and public meeting was held in this place on Tuesday, April 16th, to inaugurate this fund. Brother Webster, the pastor, presided. After having partaken of a good tea, which was bountifully provided, the first resolution was moved by brother Sindell and seconded by brother Beckett:—"That the object of this meeting is to establish a fund to build a chapel and school-room, or rooms, as may be practicable, for the use of the strict Baptist Church, meeting for the worship of God in this chapel, at the expiration of the lease of it," which was carried unanimously. The second resolution was moved by brother Rayment and seconded by brother Gregg. "That this meeting, deeply sympathizing with the object of this fund, pledges itself to support the same by all means in its power," which was carried unanimously. The following ministers then spoke as follows: Brother Anderson, on the Voluntary Principle, Exodus xxv. 1-9; brother Palmer, on Gracious Intention and Liberal Provision, 1 Chron. xxii. 6-14; brother Dickerson, on a Willing Mind, 1 Chron. xxix. 6-9; brother Bloomfield delivered some general remarks. Collecting cards were issued to several friends, and the sum of £6 15s., in different amounts, was handed to the secretary as donations to the fund. The lease of this chapel will expire in about nineteen years. We calculate that, by the Lord's blessing, with the money we had in hand previously to making any movement in this matter, about £20, and this £6 15s. given this evening, together with the subscriptions from collecting cards invested, and the interest accruing therefrom, by the end of sixteen years to have sufficient money to build a chapel and school-rooms, and thus avoid burdening ourselves with debt, and so realise the object we have in view. Subscriptions and donations will be thankfully received, however small, by Mr. Webster, the pastor, 9, Wilson Street, near Stepney parish church, E.; Mr. C. C. Abbot, Treasurer, 82, Grafton Street, Globe Fields, Mile End, N.E.; or of the Hon. Secretary, Thomas Culyer, 1, Road Side, opposite the Jews Hospital, Mile End Road, E., who will duly acknowledge the same.

A LITTLE PENTECOSTAL SHOWER AT EAST BERGHOLT, March 11th 1862.—The Lord Almighty is in our midst, and is blessing us. The clouds are dispersing, and the sun is shining. Our beloved brother Churchyard comes to us once a fortnight, and delivers to us his Master's message with a savouring unction and a rich faith, believing the Lord has a work to do here; and now and then a poor wrestling, halting, starving Jacob hears that there is corn in Egypt and comes. The alternate Sabbath is supplied by a brother named Sewell, from Hadleigh, a devoted disciple of our Lord Jesus Christ, and decided for truth, both in principle and practice, desiring to serve his Master in whatever way he is pleased to use him. Last Lord's-day, it had been announced that a friend was coming with our good brother Churchyard. The house was crammed full; and in the afternoon this friend related the Lord's dealings with him from his childhood up to the present: how, at times, he had been the subject of deep and terrible convictions, which haunted him day and night: and how he had

plunged deeper and deeper into vice—how he had been driven about from Bristol (his native place) to London, and from London back to Bristol, and then to Ipswich, frequenting ale houses, hoping to drown the distress of his soul. The Lord took some of his children from him by death. This greatly afflicted him; then he tried to be religious; attended the new Wesleyan chapel at Ipswich, and attended strictly to many forms of duty, hoping thereby to gain the favour of God; but he was plunged again into the ditch, when, to all appearances, on the borders of despair, a kind friend lent him one of our dear brother James Wells's sermons. He read: the Lord blessed it: light, life, and liberty was given. Oh! I shall never forget the heavenly expression of his countenance as he told how the Lord brought him up out of the horrible pit, and away from all his supposed good works, and set him upon the rock, Christ Jesus, and put a new song into his mouth; and there he stood, on the spot you stood when you were here, and told to a house full of anxious listeners what a dear Saviour he had found. I think all wept; not only the women, but the big tears rolled down the cheeks of strong, stalwart men. O, it was a time the Lord looked upon: and I believe we shall hear of great good being done. Our brother Wells ought to know how his labours are blessed: and I think there was one of our Hæleigh friends who took down some notes, so that you may hear more of it perhaps at a future time.

E. B.

THE BAPTIST CHURCHES IN AMERICA.—We are pained to the very heart at the unfavourable state of things connected with our churches in America. We have papers and letters all expressive of the same sorrows as the following note contains.—Ed.]

"New Albany, Ind, U. S., March 16, 1862.

"DEAR BROTHER BANKS—Have you received a communication written by my husband? We are subscribers for the *VESSEL*; when we read of the pleasant meetings of our brethren and sisters who are separated from us by the broad Atlantic, we cannot help wishing we were among them. The church of Christ in this country is in a very cold, wintry state; when I speak of the church of Christ, I mean an organized body of Christians that earnestly contend for the faith and practice once delivered to the saints. Arminianism flourishes as the green bay-tree; but Truth seems fallen in the streets, and we have to exclaim with one of old, "Jacob is small; by whom shall we arise?" The dear brethren and sisters in highly-favoured England cannot prize their privileges too highly. The Baptists here are scattered; the churches are small; we only meet once a month; one preacher is generally pastor of three or four churches. I often think if I could live where I could meet the dear saints, and hear the Gospel preached in its purity every Sunday, I should enjoy myself much. There are plenty of societies called churches in the city where I live, but I never heard a man that I call a man of truth preach in any of the pulpits outside of our own denomination. It is not here as it is in England; there you have many men of truth among Episcopalians and Independents, but here it is not so; both from information and observation, I believe the regular or Particular Baptists are the only people that preach salvation by grace; and no other doctrine can do a helpless sinner good. My husband and myself are both natives of England. I am from London; my father and mother were both hearers of Mr. Wells'. My dear father has lately been called home to take possession of that inheritance that is in reserve for them who are kept by the power of God through faith unto salvation. If you see Mr. Wells, you might tell him that his old friend Smith, of High Holborn, is gone home, as he was very intimate with him. From your unworthy sister in the best of bonds,

MARY CLARK.

CARLTON, NEAR HARROLD, BEDFORDSHIRE.—Notwithstanding the morning of the first Lord's-day

in April was very wet, still there were hundreds of people to witness baptism, which took place in the river Harrod at 8 o'clock in the morning. The persons that were baptised, were six men and one woman: one of the men was brought to Christ through a prayer of one of our members; and one of them through the death of his brother, who was a deacon of the church; the other four men had been like birds shot in the wing, the which after much fluttering, were forced to drop at Carlton, and here they say they have found a home; the woman was blessed by and taught to know Jesus savingly through her Sunday school teacher. May our precious God ever keep them, hold them from the world and to himself.

E. J. SILVERTON, Pastor.

BETHNAL GREEN ROAD.—**SQUIBBIES STREET CHAPEL.** On the 13th, services were held: in the afternoon, Mr. James Wells preached from Isaiah xxxiii. 24; and appeared to enjoy much freedom in speaking of the safety, peace, and happiness of Zion. "No sickness, no sin,—a quiet habitation," in and by that Redeemer's mediation and merit, and of the free flowings of grace: "The Lord is our King, he will save us." The congregation excellent. A goodly number partook of tea, Mr. Flory making a few encouraging remarks showing the Lord's blessing on such meetings. The public meeting, after prayer by Mr. G. Webb, was addressed by the pastor, who said he was glad to meet them, and the friends of neighbouring causes, and did desire for them, and all who loved the Saviour, the enjoyment of what his dear brother Pells noted at the bottom of a note to him the other day, viz—Num. vi. 24—26, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace;" and then called upon Mr. Webster to speak upon the subject assigned to him, "Is Joseph a type of a faithful minister of the Church of Christ?" Mr. Crowhurst, "Daniel in the lions' den." Mr. Cozens "The Parable of the Talents." Mr. Wyard, "Mammon of Unrighteousness." Mr. Anderson, "The Tree of Life." The brethren spoke well. J. FLORY.

OLD FORD.—On Easter Sunday and Monday, special services were holden in Bethel Baptist chapel, Old Ford Road, North Bow, around which is now springing up a large and rapidly-increasing population. Sermons were preached on Sunday morning and evening by C. W. Banks, and a meeting for special prayer was holden in the afternoon, when Mr. John Harris and Mr. Shenston, with others, united. On Monday morning, Mr. J. E. Cracknell, of Dacre Park, preached on the Resurrection of Jesus. In the afternoon, Mr. Inwards, of Poplar, read the Scriptures and prayed; Mr. Webster, of Cave Adullam, preached from "Who hath believed our report?" Nearly 200 persons took tea, after which the public meeting commenced by Mr. Elijah Packor (so many years the much-beloved elder deacon and clerk of Unicorn Yard and Cross Row chapels) reading that blessed hymn,—

"Rock of ages! cleit for me,"

which was sung by the multitude now assembled with great feeling and harmony. Mr. Myerson, of Shalom chapel, Hackney Road, prayed for the Lord's blessing on the meeting. C. W. Banks introduced the subject and the speakers. He said for some two or three years, Mr. John Branch and a few others had earnestly begged the Lord to raise up a cause of truth in Old Ford. Last summer their newly-erected building was offered them to meet in. Last August, a small church on New Testament principles was formed. Mr. Poyer preached to them with much acceptance for a few months, and was then removed by death. In a most mysterious way he (C. W. B.) was brought to speak to them last October, (having previously resigned his pastoral office at Unicorn Yard.) From that time until the present he had continued preaching to them. Ad-

ditions to the church had been made, the congregation had increased, and hopes were cherished that a useful cause would be established. Mr. Webster then spoke of the design of the gospel; Mr. James Clark, of the doctrines; Mr. Inwards, of the experience of the gospel; Mr. Geo. Webb, of the practice which the gospel enjoined; and Mr. Strickett, of the blessings flowing from the truth. Mr. H. G. Maycock also delivered a most affectionate and encouraging address, detailing his conflicts and sorrows in being brought from Arminian bonds into the liberty of truth, which he affirmed had been accomplished principally through the instrumentality of the writing and preaching of the Editor of the EARTHEN VESSEL. Altogether the meeting presented such a demonstration of deep sympathy and good feeling to the truth, to the ministers and friends, as constrained many to burst out with joyful acclamations. The minister, deacons, and church, at Bethel chapel, Old Ford, desire to thank the very large concourse of friends who came from nearly all the churches round, and in the name of the Lord to go forward. A large chapel is much wanted.

WALWORTH.—EAST STREET BAPTIST CHAPEL.—The oldest dissenting place of worship in the neighbourhood, where Joseph Swain was the first minister (styled by the admirers of his hymns and poems "The Seraphic Swain"), and succeeded by the noble champion of truth, Dr. Joseph Jenkins. The truth in its ancient purity is preached there to this day. Lord's-day services at a quarter before 11, morning; and at half-past 6, evening. Monday evening prayer meeting at 7 o'clock. Thursday evening preaching at 7 o'clock. The minister's address, Mr. William Alderson, 8, Canterbury Terrace, Beresford-street, Walworth, S. On Thursday, April 8th, seven believers were baptized on the profession of their faith in Jesus, and on the following Lord's-day, eight were admitted into fellowship with the church meeting in the above place. May God command his blessing still upon a preached Gospel.

DEPTFORD.—DEAR MR. EDITOR.—Will you oblige me by inserting in the EARTHEN VESSEL for May next the following brief account of a most interesting, and I trust to many a profitable, meeting, held on Good Friday last, at the Lecture Hall, Deptford, by the church and congregation meeting there under the ministry of Mr. J. Gwinnell. At five o'clock a happy and numerous party sat down to tea, of which they all appeared to partake heartily. At about a quarter past 7 o'clock their dear pastor, surrounded by several friends, (who, as he often declares, are *really* his friends,) ascended the platform, and by God's help, preached a solemn and weighty discourse from the words contained in Matt. xxvii. 50—53. For reasons which I cannot give, Mr. —, of Blackheath, was not present, according to arrangement; however, the heavenly Master's presence was felt and enjoyed, therefore man's help was not necessary. After the sermon a very suitable address was delivered, and Mr. Gwinnell was presented with Dr. Gill's Commentary, in six volumes, accompanied by a most affectionate letter from the subscribers. May the spirit manifested on this occasion long continue, and peace and prosperity, as at present, reign in their midst, is the earnest desire of ONE WHO WAS PRESENT. April 21st, 1862.

LITTLE STONHAM.—Mrs. Wade says,—“We had a very happy day on Sunday, April 13th. Mr. Broom baptized five believers in Christ, and received one. We had a large congregation. Our prayer meetings are well attended. Dear Mr. Banks, there was a poor woman came to hear you preach at Stonham: it so affected her, her sins rolled over her like a mountain: then one sermon Mr. Broom preached comforted her mind; many stout-hearted and rebellious are coming in and out. We believe the Lord is working with us. One of our sisters has gone home. The 22nd of March, she told me she was leaning on the arm of Jesus.

We are very happy with Mr. Broom: he is a sound man for the truth.”

OXFORD STREET.—SOHO CHAPEL.—On Lord's Day evening, February 23rd, 1862, our pastor (Mr. Pells) preached from Acts xvii. 7, 8, after which he baptized two believers. March 30th, after preaching from Isaiah xliii. 10, “Ye are my witnesses, saith the Lord,” six others were baptized, (three of them for a strict Baptist church in Kentish town); and on Lord's Day evening, April 20th, after a sermon from Acts x. 33, Mr. Pells baptized seven persons, amongst whom were two husbands and their wives. These seven, with two others, will (D.V.) be received into the full fellowship of the church on Sabbath afternoon, May 4th. Now the God of peace be with us all. Amen.

Notes and Queries.

The Sonship of Christ.—Your correspondent, “Jam s W,” having brought forward extracts from ancient manuscripts, expresses a hope that all who have denied the *eternal* Sonship of Jesus Christ, will now that he has let these ancients speak to us on the subject, return to a firm standing on the Catholic doctrine. It is very likely many timid ones will be much frightened at the face of these ancients, and ask themselves, Can it be that the Godhead of my Redeemer has been brought into existence? that He is not the self-existent, the un-derived Almighty? Will you let me tell those who may for the moment imagine that perhaps the Lord Jesus is but little more than a Socinian declares him to be—that, supposing these quoted manuscripts speak so—there is not the least difficulty in the matter. If the Sonship of Christ is looked at as the Holy Ghost taught David to look forward to it—and as the same Spirit taught the apostle to interpret the second Psalm—the subject is as clear as the unclouded day. The prophecy of the second Psalm is interpreted by Paul, Acts xiii., to mean the resurrection, when Christ was begotten of the Father. We know God has counted things that were not as though they were, and previous to this resurrection moment Christ had been called the Son of God. He was as the Lamb slain before the foundation of the world. Jesus Christ never was man without being God. When a babe he was God; when a youth, and when a man; when the sufferer, and when in the tomb. And when he was *begotten* by the Father (as it is written in the second Psalm) then was he God. And surely we have no objection to acknowledge that Jesus the Son is the only begotten God, for neither the Father nor the Spirit ever died, and therefore were never raised. Let us rejoice that we were begotten to be sons of God in the resurrection of the Lord Jesus Christ.

Deaths.

DIED, January 21st, at Hanslope, Bucks, Sarah, wife of James Gabel, senior deacon of the Baptist church. “Through much tribulation ye must enter the kingdom:” the departed had experienced the former, and we, the church, rejoice in a sure and certain hope that she is gone to realize the latter, and to our view, better part of the promise. Her end was sudden: at chapel on the Sabbath; in health on Monday; taken ill in the evening, scarcely spoke; became insensible, even to pain, apparently; and soon after noon, on Tuesday, death had done its office: her spirit had taken its flight, returning to God who gave it. Also, recently, after a lengthened illness, Mr. John Simons, late of Castle Thorpe. “Happy the people whose God is the Lord.”

DIED, April 13, 1862, Mr. Phillips, the Master of the West London Union. The loss of this very excellent Christian man will be severely felt, not only by his sorrowing widow and family, but by all who really knew him.

April 12th, William Cummings, a member of the church under the pastorate of Mr. T. Chivers.

The Sinner's Prayer and the Saviour's Answer.

By MR. JOHN BLOOMFIELD, MINISTER OF SALEM CHAPEL, MEARD'S-COURT, SOHO.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day thou shalt be with me in Paradise." (Luke xxiii. 42, 43)

THE most remarkable circumstances which have taken place, and which are recorded in history, are those of the life, the death, and the resurrection of the Lord Jesus. The works of Jesus were so many illustrations of the thoughts that have occupied the mind of the Infinite from everlasting. The works of Jesus are worthy of being studied, whether in connection with his sufferings, or his works of mercy, and acts of love, performed for the needy. A wonderful change came over the scene of the cross while the malefactors and Christ were suffering. It appears, while one thief was taunting the Saviour, taking his name in vain, in the other a sudden change was wrought. How this change was wrought we cannot tell—that is, by what means,—the agency by which it was accomplished we can clearly understand. The work of conversion is the work of the Holy Spirit, but the method employed is not always clear. If this man on whom this change was wrought could have been spoken to, he would perhaps not have been able to have told us how it was wrought. This he knew, he was once blind, now he could see. He was blind to his own character, blind to the danger to which he was exposed, blind to the excellencies and glories of the sacred person hanging by his side. Suffice it to say, a change was wrought; he admitted the justice of the sentence under which he suffered; he vindicated the character of Christ, while his comrade in crime was taunting Jesus. We have proof one had undergone a change. "If thou be Christ, save thyself and us." The penitent rebuked him, saying, "Dost thou not fear God, seeing thou art in the same condemnation?" Then he prays to Jesus, and this prayer we shall look at in the following order:—First.—*The Sinner's Prayer*; "Lord, remember me when thou comest into thy kingdom." Secondly.—*The Saviour's Answer*: "Jesus said unto him, To-day thou shalt be with me in Paradise."

I. THE SINNER'S PRAYER.—Prayer is a spiritual exercise: it is the exercise of those who are convinced of sin, and feel the need of Divine mercy. Prayer sometimes is expressed in language, sometimes in deep feeling by the emotious of the heart, sometimes in a sigh, in a groan, or by the gentle tear that trickles down the face. The praying soul will be sure to be graciously regarded by the God of heaven, and will be answered

and some day enriched with all new covenant blessings. This man would not have prayed had he not undergone a change of heart. He had lived a prayerless life—he was up to this time graceless and Christless. This is the state of all men by nature. If you speak to a man who is a stranger to God about prayer, or about forgiveness, he will say he is as good as other men, he has no need of forgiveness, having done no man any harm. I went by request to visit a dying man, and began to ask about Jesus, and what he knew of Christ as his Saviour. The poor man replied, "I am dying, sir, but I do not want a Saviour, because I owe no man anything, and have not injured any man." He was ignorant of the first principles of Christianity; he was in a state of delusion, and in this awful delusion he lived, and in this delusion, awful as it is, he died. There is no prayer, dear friends, that is acceptable to God but the prayer resulting from the Spirit's operation. When a man knows his danger, and feels his need of mercy, then, like the publican, he will pray, "God be merciful to me a sinner," or like the penitent thief, "Lord, remember me when thou comest into thy kingdom."

The knowledge this man had shows his mind had undergone a change. He believed not only that Jesus was the King of the Jews, but that he had a better kingdom, that he was the Lord of heaven and earth. Somehow or other this change was wrought: he saw Christ's lordship, he saw his majesty; notwithstanding his humiliation, he saw this. Being suffering by his side was able to save him, a poor sinner. He had more knowledge of Jesus than many of his disciples; though they had seen Jesus work miracles, yet the disciples clung to the idea that he was to be a resident of this world, and that he would sway a sceptre; they had no idea of a spiritual kingdom. This poor penitent evidently had some extraordinary views of the power of Jesus. How the change was wrought we know not; it might be from that wonderful prayer, "Father, forgive them, for they know not what they do;" however true it is, he was changed from a hardened sinner to shed tears of contrition. I have thought this is very much like some of the Lord's people to this day, they are turned from the ways of sin; but many could not tell you how the change was first brought about: they could not tell you what first induced

them to think of eternal things, and they have, therefore, often written bitter things against themselves, because they cannot tell how low they were first brought to love Jesus. Many of the Lord's people know little more of their spiritual birth than they do of their natural birth; they know they are born, but cannot tell anything further. Thus with the poor penitent. We know a great and mighty change had been wrought, and it was wrought by Divine power, by the grace of God. Of this we have evidences to prove that the change was great and deep.

Then we say the thief's prayer was characterised by *faith*. I think there is not an instance of greater faith in the Scriptures. It is true it was not characterised so by the Saviour. But just look at the circumstances. If you had taken your stand by the Saviour when he raised the dead; or when he hushed the raging wind into perfect silence; or seen the roaring sea obey his voice, and become calm as a marble path; you could have believed in the majesty of Christ: but see him now humiliated, hanging on the cross; listen to the noisy mob crying out, "Crucify him, crucify him!" Would not your reason have wavered, and concluded God would never endure such ignominy from the hands of man as this? If he had been the great Immanuel, reason would have said he never would have suffered like this. But the poor thief had faith enough to see through that lacerated humanity the mighty God! He had faith enough to see through that body which was robbed in mocked robes of majesty, the true majesty of the Saviour, of the Holy One. He believed in the Crucified One; though the powers of earth and hell were against him, the thief believed he was able to save his soul, and take him to that glorious kingdom into which the Saviour was about to enter. Just conceive the contrast, if you can: hear all the people applauding him; see him, though on the cross, working miracles, and bringing himself down. But see him placidly suffering the cruellest indignities, lacerated by the Roman spear, railed on by the wicked, then to believe Godhead was resident there, then to believe he was the Great and Mighty One, then to believe he had the keys of hell, the keys of death, then to believe he was sin's destroyer, and the Lord of heaven; this I say was marvellous faith indeed. I could not believe this of the poor thief did I not believe that the strongest faith might be manifest under the most trying circumstances. But on this subject I have thoughts I cannot tell, neither do I know that I can think correctly; here the poverty of the language at my command forbids me speaking clearly on the subject on which I love to meditate.

Let us notice next the *modesty* of this man's

prayer. He does not say, "Lord save my guilty spirit and take me at last into thy kingdom; save me from hell, and to that heaven which I have never merited, and can never merit." But "Lord, in the ten thousand thoughts that occupy thy mind, when thou art ascended up into heaven into thy kingdom, remember me," as if he had said, "If it be only a thought among the ten thousand thoughts that occupy thy mind, if it be only a thought that I am interested in, I know I shall be interested in thy love, share in thy salvation, a partaker of thy mercy when thou comest into thy kingdom." This was a glorious prayer, dear friends.

Here we see the sovereignty of the Lord's operations; the other thief did not ask for salvation, but rushed down to hell, railing on the Lord of life and glory. How can we account for this? he might probably have appeared the best-hearted man in some things. Here one man is saved, the other is lost; one praying, the other cursing. One leaves this world for a higher state; the other sinks into a state of utter darkness. One man leaves the cross for heaven, the other leaves the cross for hell. One man leaves the body, and his spirit is taken to heaven, there to await the resurrection morn; the other dies and sinks into outer darkness, where there "is weeping and gnashing of teeth." We cannot account for this, but in the sovereignty of God, who takes one and leaves the other—takes one in mercy, while on the other is inflicted no injury, but is passed by and left under the law. In one case we see the great doctrine of election, the other the doctrine of reprobation; showing the solemn truth, "He will have mercy on whom he will have mercy, and whom he will he hardeneth."

II. Now let us notice THE SAVIOUR'S ANSWER: "Verily," said Christ, "I say unto thee, To-day thou shalt be with me in Paradise."

1. We learn from this that the soul lives in separation from the body. Here we see the great superiority of mind over matter—the worth of the jewel above the casket. The body can only live with the indwelling soul. Where or how the soul exists I do not know; but the soul does exist without the body. When the soul takes its flight the body is motionless—there is no life, no beauty. Not so with the soul: it leaves the body for a higher state—a state of invisibility—separate from this material state. Solemn thought!—though a cheering thought to the righteous; solemn thought!—but dispiriting to the ungodly. The wicked man dies; the soul leaves the body—and leaves the body in despair often, under a consciousness of a life of folly and rebellion against God. The Christian, too, dieth; his soul leaves the body; but it is to dwell in communion with

Him, the great and mighty Saviour. Oh, tremble at the thought, ye despisers of Jesus! tremble to think of leaving time! but rejoice, Christians! rejoice to think, though that body of thine moulders away, the soul is free, is deathless as God himself, and will live in the presence of God and the Saviour for ever and ever!

The *second* thought suggested is, that immediately on the separation of the soul from the body, the soul of the godly enters the presence of God. "This day shalt thou be with me in Paradise."

Mark another thought: the heavenly state is a state of companionship with Christ. "This day" thou shalt be with me. The redeemed with the Redeemer—the ransomed with the Ransomer—the saved with the Saviour: Not at some future time, but immediately on the separation from the body, the soul enters into a close companionship with Christ. Then, Christian, thou shalt "behold his glory," then thou shalt "see him as he is."

Our *last* thought, is the future state of the godly, is one of exquisite beauty and glory. Thou shalt be with me, said Christ, "to-day in Paradise." Paradise is where the tree of life flourished, where the river of life floweth; it is the heavenly state where is all we can possibly wish for to make us truly great, and truly happy for ever. Not a thorn grows there, not a tear is shed there, no grave there to hide from view the form once dear, and in which we delighted; no mourning garments worn there, for it is Paradise, and every soul there is filled with the

greatness, the glory, and the praises of God and of Christ.

Just contrast the Garden of Eden on earth with Paradise above. In the garden man fell from his state of holiness; from his intimacy with God, Adam lost the companionship of God, and with it lost his holiness. Not so in Paradise. "To-day thou shalt be with me." What a change, blessed and mighty! A sinner in the morning—a saint at night; the scorn of the wicked mob in the morning—welcomed by angels at night; clothed in the prison garment in the morning—arrayed with light and beauty in the evening; in the morning numbered with the mockers—in the evening singing the song, "Unto him who hath loved us and washed us, &c.;" in the morning crowned with thorns—in the evening with glory; in the morning he hears the voice of the curser—in the evening the song of angels; in the morning clad in rags—in the evening in a princely garment.

Oh, that this may be your lot and mine, my dear hearers. This world may be to you now as a wilderness; you may often wet your couch with tears; but there is a tearless world before. You may hang your harps now on the willows; but by-and-bye they shall be tuned to Immanuel's praise. Remember what Christ hath said, "He that believeth and is baptised shall be saved." But you, poor careless sinner, if you have never thought of God, may his Spirit help you to seek, and give you no rest until found trusting in his grace for mercy and salvation.

The Lord bless you for the Saviour's sake. Amen.

PLENTEOUS REDEMPTION.

By MR. J. CRACKNELL, PASTOR OF DACRE PARK CHAPEL, LEE.

"With Him is plenteous redemption."—Psalm cxxx. 7.

WHAT a sweet word is redemption. The redeemed are said to be bought unto God. "Thou wast slain, and hast redeemed (or bought) us to God by thy blood;" and they sang a new song which no man could learn, but the hundred and forty and four thousand which were redeemed from the earth. The Apostle Paul writing to the church at Corinth, declares, "Ye are bought with a price." The elders at Ephesus are enjoined to "feed the church of God which he hath purchased with his own blood." "He gave his life a ransom for many."

There are in the Scriptures typical redemptions which help to illustrate this spiritual redemption by Christ. In the deliverance of Israel out of Egypt, is a striking type of the deliverance from the bondage of sin. It is frequently called a redemption.

They are said to be a purchased people: "The people which thou hast purchased." "Is not he thy Father which has bought thee?" and God declares by Isaiah the Prophet, "I gave Egypt for thy ransom." He destroyed the firstborn of Egypt, and saved Israel his firstborn; he drowned the Egyptians in the Red Sea, when the Israelites passed safely through it, and the destruction of the former was to make way for the salvation of the latter.

The Hebrew, in consequence of his crimes or his misfortunes, was occasionally obliged not only to part with his paternal estate, but his liberty also, and became the bond-servant of some more fortunate brother; but when the fiftieth year arrived, and the Jubilee trumpet sounded, his fetters were removed, and the slave became a free man.

What a singular institution! but it is more, it is highly symbolical, and has a deep, holy, and spiritual meaning. Man in his natural state is a slave, "sold under sin," being "without strength," and unable to fulfil the law, he cannot redeem himself, or make an atonement for sin; nor can his friends, however rich, redeem or give to God a ransom for him. Only Christ, the near kinsman, can do this. He has done it; the atonement is made; the Gospel trumpet sounds; and

" Blessings abound where'er he reigns;
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest."

With him is plenteous redemption.

I. THE CAUSE OF REDEMPTION,

It springs from the everlasting and unmerited love of God; which is indeed the source of every blessing of grace. Here we have the grace of the Father, the merit of the Son, and the efficacy of the Spirit. The Father makes the promise of redemption, the Son seals it with his blood, and the Spirit applies it. The Father adopts us to be his children, the Son redeems us to be his members, and the Spirit renews us to be his temples. Love, then, is the moving; and Christ the procuring cause of redemption. He has redeemed us by suffering in our room and stead. Our ransom was his life. The price of our redemption his blood, "without the shedding of blood there is no remission."

It was as a *substitute* for sinners that Jesus was set forth in the sacrifices of the Jewish altar. How graphically is the connection between the blood shed and sin forgiven set forth in the slain and the living goat: the lot is cast, one for the Lord, the other for the scapegoat: one representing the Saviour in the *act of his death*, and the other in the *fruit of his death*—namely, the bearing away of the sins of his people. The first falls as a sin offering. The High Priest having caught its blood in a golden bowl, enters within the veil alone, and sprinkles it on and before the mercy seat; coming forth, he lays his hands upon the head of the living goat, and confesses over him the sins of the children of Israel. The goat now bears on its head the sins, thus ceremonially transferred to it, and is led forth through the parted crowd by the hand of a fit man; and in the far-off wilderness, beyond the reach of human eye, he lets loose the sin-laden creature. Significant type! "By one offering he hath perfected for ever them that are sanctified." "As far as the east is from the west, so far hath he removed our transgressions from us."

II. THE OBJECTS OF REDEMPTION.

Mark, we speak not merely of the possibility of redemption, or of that which is contingent upon a third thing, but we

speak of *certain redemption*: and we cannot speak of redemption without speaking of the redeemed. Who, then, are the redeemed? One word might answer this,—the elect. Election and redemption are of equal extent. Christ shall never lose any part of the purchase of his blood. Redemption signifies a *ransom*, a *rescue*, a *release*. It is such a ransom, and such a rescue, as end in a full release; and nothing short of this can be called redemption.

The objects of redemption are, 1. *All for whom Christ became surety*. The suretyship of Christ is the ground and foundation of redemption. He was glorified in the acceptance of his bond, so that many entered heaven ere he died upon earth. 2. God declares by Isaiah, "For the iniquity of *my people* was he stricken;" and Zacharias exclaimed, at his birth, "Blessed be the Lord God of Israel, for he hath visited and redeemed *his people*." Again, "His name shall be called Jesus, for he shall save *his people* from their sins." Here is relative interest; clearly he cannot be called the Saviour of those whom he does not save. 3. The redeemed are called the *sons of God*. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Here we see that, while, to create, it required but heaven to speak, to redeem, heaven must stoop to earth, God became incarnate. 4. The redeemed are called the *spouse of Christ*. "He loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the Word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. 5. They are called *his sheep*. "He laid down his life for the sheep."

We add, every *earnest, anxious, seeking, praying* soul is redeemed; since it is only by the Holy Spirit that a knowledge of sin is realized, and salvation sought; and, "He that hath begun the good work in you, will perform it until the day of Christ."

Finally. THIS IS PLENTEOUS REDEMPTION.

Considering the *number* redeemed, "a multitude whom no man can number;" all who die in infancy; and all who are called by grace.

Remembering *the sins* of all who are redeemed, it is plenteous redemption. Their *souls* are redeemed from the guilt and power of sin. Their *bodies* are also redeemed from the power of the grave. For a time your departed friends slumber in the tomb, they sleep in Jesus, death holds their bodies but for a season, and as with literal so with spiritual Israel, "There shall not a hoof be left behind." Christ shall have all

he purchased; and those to whom you have bid adieu on earth, you shall meet in yon bright world of bliss, where friendship will never ungrasp its hand, and friend never say to friend, Farewell!

It is plenteous redemption; the whole of the inheritance of the church is redeemed.

"In Christ the sons of Adam boast,
More blessings than their Father lost."

Let us remember, there is but one Redeemer, "No other name under heaven given among men whereby ye can be saved, but the name of Jesus." There was *one ark*; all who were not in it perished. There was *one passage* across the Red Sea; all who passed not by it were drowned. There is one Saviour; "he is mighty to save." There is one Redeemer; "with him is plenteous redemption."

HE HATH SAID IT.

HE hath said it! Can I doubt
That my sins are blotted out?
I am clean from every stain,
For in him I all things gain.
Now from vassalage I'm freed,
Made in Him a prince indeed;
Though a minor yet on earth
Mine's a crown by right of birth.

He hath said it,—and its true,—
I shall fight my passage through;
I shall more than conquest gain
In this fierce and long campaign.
Weary, wounded, worn, and sad,
And in tattered garments clad,
Yet I hear the thrilling note,
"VICTORY!" The battle's fought.

He hath said it—'tis enough:
That can smooth whate'er is rough;
That can heal whate'er is sore;
That can cheer for ever more:
Chase away the fears of life;
Shield from all the force of strife;
Strengthen under every load
As I tread life's dusty road.

He hath said it, and his word
Is salvation from the Lord—
Food to feed the hungry saint—
Nectar to revive the faint.
Sweet, sweet cordial, sent from heaven
For the heart with anguish riven:
Portion of the saints in light!
God's best gift! and now my right!

He hath said it—can it fail?
Is there ought that can prevail
O'er the promise of His love?
Sunbeam of his light above!
Sooner shall the morning light,
Swallow'd up by gloomy night,
Fail to shed its blessing forth
Than one word shall lose its worth.

He hath said it! I believe:
To his truth I'll ever cleave.
As His Spirit now is mine
Other lights may cease to shine:
Visions from the land of shades,
Miracles of varied grades,
Could not be so sure a sign
As HIS word,—that all is mine.

J. DIXON.

MUSINGS ON GOOD FRIDAY.

"It has been a beautiful day."

"Yes. A beautiful day indeed; and a good day. A day which commemorates the most notable epoch in the history of this world. A day of grief and unutterable agony. A day of darkness and gloom. A day that the earth shook, and the rocks rent. A day that the sun veiled his face, and refused to look upon the scene for three hours. A day when the wrath of a holy God in all its vindictive vengeance was shown against sin. And yet, a day, O mystery of mysteries, in which God showed the boundlessness of his love to poor perishing, yet rebellious sinners."

"How was this brought about?"

"God gave up his Son, his beloved Son, to die in the room and stead of poor, yet rebellious sinners." Divine justice demanded full payment of our surety, and would not let him go till he had paid the last mite—not till he had poured out his soul unto death. Blood-thirsty hypocrites mocked him, and religious demons crucified him."

"But why did God give up his Son to such a dreadful death?"

"That he might save a people for himself who should shew forth his praise."

"Do you feel yourself interested in these things?"

"By the grace of God, I am interested in them. Why should't I feel interested in them? 'If these should hold their peace, the very stones would speak.' I am one of the vilest sinners that trod this earth; and have been plucked as a brand from the burning, by the irresistible power of the Holy Ghost; delivered from the condemning power of God's holy law against my sin. Ought not I to feel interested in these things?"

"How do you know that you have been delivered from condemnation?"

"Became the same Holy Spirit gave me a receipt certifying the full and honourable discharge of all my debt."

"What was that receipt?"

"I, even I, am he that blotteth out thy transgressions as a cloud, and as a thick cloud, thy sins; and will remember thy sins and iniquities no more for ever."

"Have you had any subsequent manifestations of the unchangeable love of God to your soul?"

"Yes, my twenty-third birthday will never be forgotten by me."

"Why, what was there occurred particular on that day?"

"As was my usual custom, I went up to my room at dinner time to read that precious word of inspiration which sometimes is a

sealed book; but that day, be it ever remembered by me, the Lion of the tribe of Judah prevailed, and loosed one of the seals thereof; and sealed my adoption as a son in the same family with himself, a Son of God, and an heir of glory."

"What words were they that were given you as a seal of your adoption?"

"I opened the book, and I read, 'Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.' This was my seal."

"What feelings did these words produce?"

"O! friend, the task is almost too great, as the feelings are inexpressible. But that heart that was as a nether millstone, and as an adamant to the curses of the law, now became soft as oil, and boiled over; the flame of love caught the oil, and it ascended up to heaven in a sacrifice of praise and thanksgiving to the Lord God and the Lamb who is worthy to receive all praise, honour, and glory, because he hath redeemed me by his precious blood, and made me a Son of God for ever."

"Have you continued in the enjoyment of that manifestation?"

"No. I would that I had. Other enjoyments I have had, it is true, even to enjoy that love which is better than wine, causing even the lips of them that are asleep to speak; which hath been the case with me

literally. But in the subsequent five years and a half since that time, I have been shown some dreadful things to look upon, and in a place where I little suspected them at one time. Things which the natural eye cannot see. Things in my own heart. Lusts like demons! with an overflowing fountain of sin, and all manner of corruption. "Out of the heart proceed evil thoughts, adulteries, fornications," &c. Ah! such an abundance of every kind of evil have I found in my chambers of imagery that I think I have come to the place of "stopping of mouths." I feel 'I dare not condemn others for any particular outward failing, because I know the Word saith, "Take heed whom ye think ye stand, lest ye fall."

"Then, if this be the case, what is your hope now?"

"Christ,—only Christ,—the true God and eternal life."

"Other refuge have I none;

None but Jesus can do helpless sinners good."

O thou Spirit of the living and the true God, who hath brought to my remembrance these things; kindle a flame of sacred love, that I may be able once more to offer up a sacrifice of a sweet-smelling savour acceptable to God through Jesus Christ my Lord, in whom is my only hope. Amen.

A SAVED SINNER.

Leicester, April 18th, 1862.

WILLIAM ROUSE: HIS CONVERSION AND SALVATION.

No. II.

We commenced this narrative last month, and shall now introduce a portion of the account written by brother John Brett, Baptist minister, of Leiston, and pastor of the Sudbonrn Church.

Astonished at the clear and surprising development of divine grace as seen in the case of William Rouse, John Brett exclaims, "*Is not this a brand plucked out of the fire?*" and then he proceeds by saying:—

"I am called upon to give some account of the life, conversion, experience, and death of William Rouse, late of Leiston, who, by the goodness and mercy of our covenant God, has been taken from a world of sin and sorrow to a world of bliss and joy, leaving a wife and three poor children to mourn their loss. I knew W. Rouse about ten years; he was a fellow workman of mine, in the firm of Messrs. Garrett and Son, Leiston. I never thought he was a vessel of mercy until his last few remaining days, for looking at his past life—how he lived and walked

in the ways of sin, to all human appearance he was like one given up to the hardness of his heart, to a reprobate life, and a dreadful course of wickedness, giving no heed to wholesome advice, nor to lessons for a moral life. So he lived for many years, as I am informed by his poor wife. He was born and brought up in a place called Westleton, about five miles from Leiston. Westleton was his native place. He came and lived in Leiston about the same time that providence brought me to live here, about ten years ago. He had worked in the firm before he lived in Leiston for about three or four years, and walked home to his family every week. Then he came to live and die in Leiston. He was brought up with a respectable family, and such they are to this day. From what I can learn he was brought up with a praying mother; she told me she had put many prayers up for her poor son. She had been the mother of twelve children, and had brought them all up to come of age. She has two sons who are preachers in the Methodist churches to this day. In the

former part of his time his poor wife tells me he would attend a place of worship, mostly the church; he was a singer there, but as he got to manhood he began to walk in all manner of wickedness and drunkenness; and after he married he ceased going to any place of worship; little by little he gave it all up, to all appearance his mother's prayers were in vain. He had been married about seventeen or eighteen years. All the time he had been in Leiston he never entered church or chapel; so he lived up to the day he was taken with his death illness. He was ill about three months; being confined at home he began to look over his past life, *wondering what would become of his poor soul?* knowing without the mercy of God he should be lost forever. During the time he was confined at home many had an interview with him, trying to convert him, but all in vain; the Lord's work none can let or hinder. Those who first went to see him were as blind as the poor man himself about the way of salvation, telling him it was only to believe, then all would be right; saying, "Why do you not believe? then you will be saved." The Lord had to do a work in W. Rouse that they knew nothing about; there must be a breaking down and a breaking up; the old heart of stone had to be taken away and a heart of flesh must be given unto him before he could believe unto the saving of his soul. There had to be a law-work before pardon was spoken to him. The time was short for him to repent of his sinnership and of that holy law he had broken, and to turn unto that righteous God he had offended, but a short work, though severe, is often manifestly certain and sure. From what I saw of him, and from all I have learned of his family, I say he was a brand plucked out of the fire.

Now I tell you how it came about for me to see him, for he would be the last I should have thought of going to see; but having known him so many years as an enemy to the Lord's servants, and as a fellow workman, and hearing almost every day he was getting very bad, that they did not think he would live, that he was labouring under a cancer in the throat which must terminate in death,—on the 20th day of January, 1862, I began to feel I should like to see him, which was only the Monday fortnight before his death; but I do not like to go to see persons in sickness without being sent for, besides I heard he was surrounded with duty-faith men, so I thought if he was a child of God he could not live on what they brought before him; still, all that day I felt I should like to go, so I asked the Lord if it was His will for me to go that He would go before me, make the way plain, and open his heart to receive what the Lord might give me to say. But I did not then know the

Lord was opening the way for me, nor what He had in hand, although I began to be in real soul trouble about the poor man's soul. I am happy to say I was sent by the Lord unto a vessel of mercy, for on that same day, just as I was leaving work, Mr. T. Kerridge (a man who, I trust, has the fear of God before his eyes and in his heart) came to me and said, "Have you seen William Rouse?" I said "No, but I should like to see him." "Well," he said, "I am come to tell you that he wishes to see you; he told my wife to get you to go. We trust sister Kerridge is a God-fearing woman, her husband and she both believing in the same faith and truth." After tea I prepared to go, but before I left my house I went unto the Lord on my knees and asked him to open my mouth and enable me to speak a word of comfort to the poor troubled man, and enable me to sound him aright to see whether he had got the root of the matter in him. I went to brother Kerridge's house, and sister Kerridge went with me; she had been to him many times, and he had opened his mind to her, confessing what a life he had lived in wickedness and drunkenness, and in neglect of the house of God, and how many times that had troubled him, how he had sorrowed on the account of it, and cried because he could not get from it. When he had been by himself he has thought, "Oh! could I break myself from such conduct I would gladly do it;" but all was in vain. Well, when sister Kerridge and I entered the house there was the sorrowing woman, looking much cast down in body and mind, and she asked me whether I was come to speak to her husband? I said "Yes, if you please." She said, "He is in great distress of mind and body; he is always crying and groaning about his sins;" although, poor woman, she did not know anything of that matter for herself. Sister Kerridge took me up into the room where the poor man lay. Everything looked gloomy and dull, all things said there was one in great trouble, dreadful distress, and agony not to be told. I went to the bed-side of the poor dying man in great suffering with the cancer in his throat; he could hardly speak; he put out his dying hand and gave it into mine, and asked me how I was, and I asked him how he was, and he said "Bad!" For a few moments silence seemed around us. Oh! my heart was up to the Lord in secret prayer, "Lord be with me." I said "Well, friend, you sent for me to come and speak to you in the Name of the Lord." "Yes," he said, with a faint voice. I began to address him in my work that was before me. I said "Have you a hope, my friend, beyond the grave?" He burst out with cries and groans, "No! no! lost! lost for ever!" I said "Do you feel your lost state, no hope in self?"

He cried "No! no! no mercy for me!"

EDITOR'S NOTE.

We leave this solemn scene to review and to consider the character and the case as represented by our homely and honest brother Brett. First, look at poor William Rouse himself. He is on his death-bed. *Behind him* is a life of wickedness, forsaking the house of God, entering the service of Satan, turning a deaf ear to a mother's prayers and to the counsel of friends: going from bad to worse until death, in a most dreadful form, fastens upon him, and brings him down in suffering, weakness, and heavy sorrow. *Before him* nothing but a fearful looking forward to wrath, blackness, misery, and hell for ever. Who can tell the fears and horrors of such a man's soul? What, now, can the world, with all its deceitful baits and soul-destroying pleasures, do for such an one? Nothing. They will haunt him like so many ghosts, whose only aim is to drive the condemned and guilty soul into desperation, despair, and raving blasphemy, in which most awful plight we fear thousands are always going out of time into eternity, to hear that doleful knell, "*Depart, ye cursed.*" Reader, we pause to make an appeal to you. Pardon us for not advancing further with the narrative. We wish to take advantage of this painful story to call up thy attention to a most wholesome and necessary inquiry, "Am I prepared to meet death and all the after consequences into which that direful dissolution will introduce me?" To die is only once to be done, and if that one thing be done in error, in darkness; if it be done with spiritual death to the soul, with guilt on the conscience, with enmity, rebellion and blasphemy in the mind, WE ARE UNDONE EVERLASTINGLY. Oh! how full of the most intense meaning the Saviour's words, "What shall it profit a man if he gain the whole world and lose his own soul?" Reader, consider that on thy death-bed it is almost certain Satan will molest thee, and if, while he brings before thee *all* thy sins, thou hast no knowledge of, no faith in, no grace from JESUS CHRIST, the blessed Son of God, with which to meet the King of terrors, where, then, wilt thou look or fly? Ah! whither indeed? Death is bad enough, but "after that there is THE JUDGMENT." How cutting and how cold to an unbelieving departed soul will be the first sight of the coming of the Son of Man in the clouds of heaven with power and great glory. Do I believe that although my sins have sent me to the very ends of the earth, and that Jesus Christ's glorious holiness and righteousness have carried Him into the highest heavens, so that there is an immeasurable distance between us, still do I believe that every day brings us nearer

together? and that after death I must stand before Him, either as before my awful Judge or as my Redeeming Saviour? Do I believe this to be a stern and awful fact? Certainly I do. Then, O my soul, art thou fleeing for refuge to the hope set before thee? or is it a careless, prayerless, Christless, life thou art living? *What*, then, in the judgment will be the ejaculation of the trembling, guilty soul? Will it see JESUS CHRIST whom it never loved? Will it then say, "He that I now see sitting upon yonder flaming, white, and glorious throne, is that JESUS CHRIST? Is that the Mighty God? Is that the Prince of Peace? Is that the LAMB whose precious blood was poured out to save His people from their sins? Is that He whom I have slighted, despised, or merely followed with an hypocritical covering? Oh! that I now might be turned into a beast, or a bird, or a stone, or a tree. Oh! that I had never been born; or that I could cease to be! Oh! that I could die in death, and not have an existence in those fiery torments whose smoke ascendeth for ever and ever." The most horrid cry that ever was heard, or ever shall be in heaven or earth, in this world or in the world to come, will be when all the forlorn, condemned reprobates (sentence being given) shall be violently hailed down to hell, and pulled from the presence not only of the most glorious God, the LORD JESUS, angels, and all the blessed ones, but where no eye of God or man shall pity, or help, or deliver! Oh! fearful end! Long, long ere death and perdition do come may we, from the deepest centre of our souls in faith exclaim—

"Black! I to the fountain fly;
Wash me, Saviour, or I die."

Blessed be the Lord for this fact, there are some who (like John Brett) care for souls, and gladly embrace an opportunity of speaking to poor, guilty, dying men, of that salvation which is sure to all the seed, to all whose broken hearts and weeping souls, with pure earnestness, cry out, "Jesus! thou Son of David, have mercy on me!" We must return to the dying chamber of William Rouse next month if spared; but ere we leave this momentous theme one word must be said touching the true and divine *beginning* of God's grace and mercy in the souls of those WHO ARE SAVED IN THE LORD with an everlasting salvation. The manifestations of God's beginnings are not *seen* alike in all. There is a difference between grace gradually awakening, illuminating, and conquering the souls of those who are early called, and grace coming in almost at the last moment to pull the soul as it were out of the fire into which it had almost sunk for ever.

We have come into the chamber of a dying man. John Brett, the messenger of

God's grace and mercy, has come for two things: first, to ascertain, if possible, whether the Spirit of the living God is at work in and on this dying man's soul? secondly, if it be so, then to counsel, to comfort, and to direct him to the Lamb of God who taketh away sin, and who hath left upon record two golden sentences, wherein volumes of loving kindnesses and rivers of boundless mercy appear to be contained; they are these: first, "All that the Father giveth me shall come to me;" and, secondly, "Him that cometh unto me I will in no wise cast out." But then the mighty question is this: "Is it possible to discover the reality of a soul *coming to Christ* when the tempest and tumultuous storms of guilt and wrath, slavish fear and despondency, are breaking with violence upon that soul?" Thousands of ministers are called into cases like this one of John Brett being called into poor William Rouse. But, wherein can the saving work of God be distinguished from all that is counterfeit, and not productive of the faith of God's elect? We answer (not presumptuously, but with confidence) the saving work of God may be distinguished first, by the pangs of the new birth within; secondly, by the clear, the sorrowful, the contrite, the vehement cries of that soul for the mercy of God in the person of Jesus Christ, the Friend of poor sin-condemned sinners. Take a word on this vital part. A poor soul having wallowed long in villanies and vanities, in lusts and licentiousness, is now, by divine blessing, struck through by the sword of the Spirit, producing peni-

tent remorse: his heart is broken into pieces by the hammer of the law. In this depth of heavy and bleeding distress he is helped to cast his eyes upon JESUS CHRIST as lifted up in the ministry, as an anti-type to the brazen serpent, as the only means and source of a comfortable binding up and everlasting cure. The discerning and faithful minister of Christ, seeing that such an one is truly cast down under God's mighty hand, and that he is thirsting for the blood of atonement, declares unto him that his legal terrors shall be turned into evangelical weeping joy, that he shall put on beauty for ashes, and the garment of praise for the spirit of heaviness. But what saith this poor soul? Doth he at once catch hold of the Tree of Life? The thief on the cross did, the Philippian gaoler did, and many on the day of Pentecost did. But for the most part there is an awful fight between faith and unbelief, between gracious desires and dark despairings; so, when the minister holds up Christ the sinking soul exclaims, "Oh! no! the news is too good to be true; to think that the blessed Son of God and all the precious rich purchases of His passion should belong unto me, is too much!" Amazement and astonishment, mixed with fear and unbelief, always work dreadfully in the new birth, *when it commences* AFTER Satan has long had possession. Sin, the law, slavish fear and death CRUSH the soul, so that it cannot at once take in the glorious Christ of God and His full salvation; but "My people shall be willing in the day of My power," of which more next month.

COMING TO CHRIST, AND THE CONFLICT.

By MR. SAMUEL COZENS, AUTHOR OF "THE TEACHER'S THOUGHT BOOK."

"And as he was yet a coming, the devil threw him down and tare him."—LUKE IX. 42.

If we have not religion enough to excite the hatred of hell, and the displeasure of the devil, our religion is vain. As we cannot serve two masters, so neither can we please two masters; as long as we are the friends of Satan, so long are we the foes of God; but no sooner do we become (by grace) the followers of God, the friends of God, but we are pursued by Satan, who like Pharaoh, determines to overtake and destroy; but, blessed be God, the *length* of his chain is measured by Omnipotence; and the *links* of his chain are numbered by Omniscience; he comes with *just so many* temptations, and we continue *just so long* in those temptations, as Jehovah sees necessary for the trial of our faith. Our Lord was forty days tempted of the devil, and he had not only a limit as to the time of his temptation, but also as to the number of his

temptations. When the enemy cometh in like a flood the Spirit of the Lord shall lift up a standard against him, saying, "Thus far shalt thou come but no further."—JOB xxxviii. 11. In the text we have a comer and a comer; a comer to the Saviour, and a comer to the sinner. The sinner comes to the Saviour to be saved, and the devil comes to the sinner to destroy. If we take a little of the context into the text, we have a conflict and a conflict. Satan conflicting with the sinner and throwing him down, and the Saviour conflicting with Satan and casting him out. There is one thing, beloved, that I would have you ever bear in mind, and that is that you never can be successful in your conflicts with Satan in your own strength; you may wrestle with him, but he will throw you down every time you attempt to rise: if the

strong man of hell is to be defeated and driven out, it must be by the stronger man of heaven, who hath all power in heaven, and earth, and hell, and hence he holds the keys of death and hell.

I shall call your attention to these two things: first, *The comer*: "As he was yet a coming;" secondly: *The sad circumstances into which he was brought by the way*: "The devil threw him down, and tare him."

I. First.—THE COMER.—"As he was yet a coming." I shall not stop to say much under this head, as my mind has been particularly arrested with the circumstances of this poor fellow, but I must make a remark or two. God's quickened people for the most part, are *goers* before they are *comers*. When the arrow of conviction enters the heart, the wounded sinner runs away from the divine archer, crying as he goes, "Whither shall I flee from thy presence?" He would get away from God. The whale when harpooned would get away from the harpooner, but as the line follows the whale into the deep, so the line of everlasting love which is fastened to the arrow of conviction, follows the sinner in his flight and brings him back with weeping and with supplication. The devil never hinders his progress as a *goer*, but as a *comer*; he will *help* him as a *goer*, but *hinder* him as a *comer*; he will *applaud* him in his *going* away from God, and abuse him for *coming* to God. The devil has no particular objection to conviction, but conversion he hates. If the sinner in his flight from God, is thrown down by the law he will help him up again, and tell him he is no worse than so and so, and he is as good as so and so; but, if the sinner should under the operations of the Spirit turn to God, he will throw him down, and tell him he is the worst villain under the heavens, and it is no use his seeking mercy; for there is no mercy for such a wretch, for such a monster as he; but the Spirit helps him up, and encourages him to come; to come to God as a beggar for mercy, as a fool for instruction, as a rebel for pardon: to come to Christ as sick for health, as filthy and guilty for washing in his blood, as naked for righteousness, as hungry for bread, as thirsty for living waters, as empty for supplies of grace, as weak and helpless for strength. In fine, the language of his heart is

"Nothing in my hand I bring.
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Black, I to the fountain fly;
Wash me, Saviour, or I die."

Coming to Christ proves two things. First, that we are the *objects* of grace: and

secondly, that we are the *subjects* of grace, "All that the Father giveth me, shall come to me." "No man can come to me, except the Father, which hath sent me, draw him." The objects of grace are *given* to Christ, and the subjects of grace are *drawn* to Christ. There is a definite number given to Christ, (John vi. 37), and they *shall* come to him. Jehovah's *promise* says *they shall come*. He does not say they *can* come if they will; or, they may come if they like; but, they *shall* come. Jehovah's *purpose* says they shall come.—Rom. viii. 30. Jehovah's *perfections* say they shall come. Jehovah's *love* says they shall come: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.—Jeremiah xxxi. 3. Jehovah's *mercy* says they shall come. "I will have mercy on whom I will have mercy." *Grace* says they shall come: "Who hath saved us, and called us not according to our own works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began."—2 Timothy, i. 9. *Goodness* says they shall come: "The goodness of God leadeth to repentance." Omniscience says they shall come: "I will both search my sheep, and seek them out." Omnipotence says they shall come: "I will bring them out from the people."—Ezekiel xxxiv. Omnipresence says, they shall come: "I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." So much for the shall come. I might just add that there is a necessity for this "*shall*," seeing, that, "No man can come except the Father draw him;" except the Father draw him with the power of invincible and efficacious grace, except the Father draw him with the majesty of his truth, with his loving kindness and tender mercy, with the operations of his Spirit, with the invitations of the Gospel, and with a revelation of Christ. The lifting up of Christ to the soul, is the lifting up of the soul to Christ.

II. Secondly. THE CIRCUMSTANCES INTO WHICH THE COMER WAS BROUGHT: "the devil threw him down, and tare him." It is a fact, that the physician is sometimes obliged to make the sick man worse, in order to cure him. Yes, and that which is really killing in its nature, is administered for the prolongation of life. The physician knows how much poison would kill the patient, and therefore he very carefully prescribes the *curing*, and not the *killing* potion. Yes, we have had sometimes as much sorrow, and distress, and trouble, and temptation as we could really bear: and though we have been maddened with trouble, and ready to curse God and die in despair, it has been a profitable po-

tion in the issue. There is another fact and that is this. The judge will frequently aggravate the crimes of the criminal he pardons and acquits. And what is this for, but to enhance his own clemency, and to make the guilty ashamed of his conduct? The accuser brings to light the faults of the accused, and thus the accuser is made the instrument of magnifying the clemency of the judge. So the accuser of the brethren, by divine permission brings out the faults of God's children, that Jehovah's grace may be magnified in the salvation of sinners. And there is another fact beloved, illustrative of the sentiment in the text (*viz.*, that a man may become worse under the healing hand of the Great Physician, before he is made well; and he may become more guilty in the presence of the judge before he be pro-

nounced guiltless,) and that fact is, the darkest time of the night is just before break of day. The person in my text was coming to the Sun of Righteousness, but ere that Sun arose with healing in his beams, the prince of darkness threw him down into deeper darkness, and tare him. And was it not darkest in your experience just before the day dawned? It was so dark with me, that my heart and flesh failed me, and I believe if he had not appeared for me when he did, I must have sunk under the weighty burdens of my soul.

Now let me tell you into what temptations the devil throws these comers, and here I will only mention those into which I have been thrown; as this is a solemn matter we should be very careful to speak that which we do know.

(To be concluded in our next number.)

BOTH BAPTISMS ARE RIGHT.*

From seven years of age until nearly twenty-one we were brought up to, and attended closely upon the Church of England mode and manner of worship. At twelve years of age we saw a funeral without any burial service; and on asking *why* it was so, received for answer, "Because the man never was christened." Frightened with legal terrors, we earnestly begged to be christened then; and ere many months rolled over our poor little head, the clergyman did sprinkle water upon our face, and confirmation followed. We imbibed a strong prejudice in favour of Church of Englandism, and in our nature it still has an influence. After, by his own voice speaking in our soul, Christ had awakened and called us to himself, he was pleased to make use of two ministers of the Countess of Huntingdon's Connexion—one to open up to us the glory of Christ's Person and salvation, and the other to confirm our souls in the faith as regards personal and experimental interest in Jesus' love and redeeming power. The one did indeed baptise us into the holy light, the pure love, the glorious knowledge, and the unspeakably happy reception of our Lord and Saviour Jesus Christ, by preaching from those blessed words: "Being confident of this very one thing, that he which hath begun a good work in you, will perform it until the day of

Jesus Christ;" for under that sermons there was a gracious fulfilment of the Scripture wherewith Jesus Christ called us, when he said, with Almighty power: "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Under that sermon the whole chapel (Watling-street, Canterbury) appeared filled with a light above the brightness of the sun; and the love of God was so shed abroad in our heart that we were melted into tears of joy, amazement, satisfaction, and the deepest thankfulness. Every fear fled; every sin was drowned; every promise was sure; and heaven in full glory opened to our rejoicing heart; and when Satan had tried to beat us out of this, for months afterwards we went to the same chapel; and a venerable, patriarchal, white-headed servant of God ascended the pulpit, and when he had prayed, read for his text, "Being confident of this very one thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The repetition of the text from two different ministers, and under two very different states of soul, did work most wonderfully and powerfully in us. The first was a spiritual baptism—the second an experimental confirmation; and from that day until now, we have more passionately loved Christ and his Gospel than any words or actions could ever tell. Satan has never ceased his malicious war against us; we have been off our watch-tower at times, and the enemy did, in one hellish assault, cast us down into the black pit of despair and terror; but even then, after four years' severe discipline and chastening, and after both trying to harden our hearts against Christ, and to destroy body

* *Baptism Faithfully Declared according to the Word of God.* By John Norcott, the Second Pastor of the first Particular (or Calvinistic) Baptist church in London, as established in the year 1633. The seventh edition, carefully revised by J. A. Jones, Pastor of the Baptist church at Jireh chapel, East-road, City-road. Sold by the Editor, 30, Murray-street, City-road. Post free for four stamps.

and soul for ever; after walking for four years as on the precipice of perdition itself, our holy, and ever to be adored LORD JESUS CHRIST came again, through the ministry of Mr. George Abrahams, and by a sermon from that text: "Thou art more excellent and glorious than the mountains of prey," did marvellously prove to us the living soul's superior affection for Jesus, as being infinitely greater toward him than to any or all of the high and great things of this world, rolling into our soul with such an indescribable power, that it was just the same (God knoweth we write only the truth) as when he said of Joshua: "Take away the filthy garments from him." (George Abrahams, instrumentally, did do this.) "And unto Joshua the Angel of the Covenant said, Behold, I have caused thine iniquity to pass from thee, and I WILL (I notice this latter part of the sentence is in the prospective) "I will clothe thee with change of raiment." We appeal to that man of God, Samuel Foster, of Sturry, near Canterbury, who has been about ten years in the furnace of heavy bodily affliction, and whose case we again earnestly commend to the sympathies of all Christians, we appeal to him, who was instrumental that night in getting us to hear Mr. Abrahams, and who witnessed the great deliverance God Almighty did then work for and in us. Now is it not remarkable that, being brought up in the Church of England, being cut to the heart and sent to Mount Sinai by a Wesleyan minister, being called out of darkness into marvellous light by Jesus Christ himself calling us one Sunday morning out of a sound sleep, with a loud voice, which flung us on our knees at once in faith and earnest prayer; then being led to receive Christ Jesus the Lord, under the preaching of a Countess of Huntingdon's minister, comforted and confirmed by another, and raised up from the greatest misery by a converted Israelite, who is as great an opponent to the Baptists as, perhaps, ever had existence in the Gospel ministry: is it not singular that we should be found at all in that section of the Church called the Particular Baptists? We are not there because we have forsaken other denominations. We belonged to no part of the visible Church until some time after the circumstances connected with hearing Christ himself, and then his two ministers in the connexion referred to. Some time after this, we were standing early one morning reading the New Testament, when the Saviour's words were both applied and opened in our soul by the blessed Spirit: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." *There and then*, the baptism of believers by immersion was opened up to us most clearly. We saw Christ baptized by John, to signify two things; first, his own sufferings, death,

and resurrection; secondly, to show us how we were practically and obediently to come into his Gospel by an open confession of our faith in his death and resurrection; and of our being dead indeed unto sin, but alive unto God, by Jesus Christ our Lord. That is nearly thirty years since, and we have never since seriously doubted the Scriptural mode and manner of baptism, nor have we required any such books as those written by good John Norcott to assure our consciences that immersion is the *mode*, and that repenting, seeking believers are the *men* to be baptized.

The late Henry Christian, Esq., of the city of Canterbury was a father in Israel to us. We were always backward to be prominent in any public service; but he followed up the work the Lord had begun. He was Christian by name, he was Christian by character and practice. He was instrumental in leading us before the Church. His pastor, William Matthews, baptized us, then good Henry Christian saw God had a work for us to do, and moved the Church to hear and send us out in the ministry; and though through seas of sorrow we have gone, still we look back upon the days when first we saw the Lord, when he revealed his glory in us, when good Henry Christian took us by the hand, and became to us what Barnabas was unto Saul of Tarsus. We look back upon those days, and we bleed in our soul over the days of darkness, over any and all our imperfections, and would ever be falling at the feet of our most tender-bearded and compassionate High Priest, and, with Medley, cry out:—

With guilt beset and deep in debt
For pardon, Lord, I pray;
O! let thy love sufficient prove,
To take all sin away.
Before thy face I've told my case,
Lord, help and mercy send:
Pity my soul, and make me whole,
And love me to the end.

We have sometimes seriously questioned if our position was the right one. Through weakness on the one hand, and an over-zealous course of action on the other, we have had but little countenance from the champions of our churches.

Many an Eliab's anger has been kindled against us; and when they have heard of our forwardness to go against Goliath, they have said: "Why camest thou down hither?" But notwithstanding all, we have been holden fast in our work, we have for a quarter of a century done our utmost to serve the poor and afflicted among the Baptist churches of this country, and we are willing either to continue in that blessed work, or to retire, as the Lord may see best. In whatever way we may have offended the brethren, or acted unwisely, we pray the good Lord to pardon; and as he still receives

us at his feet, and sends us with messages among his saints, we hope and pray that he will give us power to restore fourfold to all who have received damage, and confirm us soundly in his service to the end.

When we commenced to write a notice of this little book Mr. Jones has sent out, we had not the least idea of running where we have been led. We have ventured thus freely to express ourselves, because we believe this constant issuing of books on baptism is not so useful, as some may think. In our strict Baptist churches we want more of the baptism of the Spirit, we want more of the power and presence of God, and less of the extolling of the creature, we want more unity, charity, sympathy, more self-sacrificing, and more evangelical devotion. We have thought for years that an experimental testimony as to how baptism is seen—the constraining power by which we are led to embrace it, and a loving, tender-hearted behaviour towards those who do not see it, would do more than all these pamphlets constantly sent out, which those who are Baptists do not want, and which those who are not Baptists will not read.

But Mr. J. A. Jones is now a very aged man of God. He sends us the pamphlet with the following note:—

50, Murray-street, City-road,
May 5th, 1862.

MY DEAR BROTHER,—I am much pleased with Mr. Merrett's remarks on baptism, which you have inserted in the EARTHEN VESSEL for this month; and concluding that you will be no less pleased with a copy of Norcott, which till now has not seen the light for 140 years, I have therefore sent you a couple. Your kind notice of my new edition in the VESSEL will much oblige me.—I am yours in the Lord,
JNO. A. JONES.

We have always willingly obeyed Mr. Jones's wishes so far as in us lay, and we have gone over Mr. Norcott's pamphlet, and think it a plain, well-arranged, and most conclusive book on the subject; and it would be a comfort and relief to us to know that many were convinced by it. It certainly is time something was done by the Particular Baptists in defence of their principles and practice; for it is a fearful fact that Satan is dividing this very particular branch of the house. We know, and we see it daily, that Church of Englandism is rapidly advancing, and but for her sprinkling and Arminian ministers, we should rejoice in it. The Congregationalists and Independents are sprinkling, spreading, and succeeding. The Methodists of every branch—and they are many—are extending their territories like wild-fire. The General Baptists, and Open Communion churches, ministers, and members are multiplying, Mr. Spurgeon having open communion to the Lord's table, and sending out multitudes of young ministers, is greatly helping on this state of things. Our Particular Baptist churches are not ad-

vancing proportionably with the rapid increase of the population, and the multiplying of other denominations.

Let us confess our faults; let us mourn over our divisions and weaknesses, let us fall down before the Throne of the Great I AM; and let us wrestle with the God of Jacob; let us give him no rest until he arise, and turn our captivity, and make our churches a praise in the earth. John Norcott's book on baptism, contains solemn facts and arguments based upon the Scriptures as indisputable as the Throne of God itself. In sending out this edition, Mr. Jones has obtained recommendatory testimonials from Messrs. John Foreman, James Wells, Samuel Milner, S. Ponsford, W. Palmer, P. Dickerson, John Bloomfield, John Pells, Samuel Collins, and William Stokes.

Mr. J. A. Jones has rendered much service by raising, as from the dead, many good old books. He says, "This is my last legacy to the Church of Christ." Has he then laid down his pen? We hope not. Before he closes his eyes upon this imperfect state of things, we would beseech of him to give us, from his own head, heart, and hand, some advice as to what course us naughty boys are to pursue when our ancient father is gone to rest.

DR. DILL'S OPINION OF "OPEN COMMUNION."

"And here I must turn aside for a moment again to expose the gross inconsistency and practical contradiction in which you have involved yourself respecting baptism. You have declared that you count no command of Jesus a matter of indifference, and you have supported your declaration by our Lord's own words, 'Ye are my disciples, if ye do whatsoever I command you.' But our Lord has given this express command, 'Go; and disciple all nations baptizing them,' &c. (Matt. xxviii. 19.) And yet, with your eyes open, you deliberately disobey that express command of Jesus. According to your own acknowledged, you 'receive freely to your table'—that is you disciple—those who have not been baptized in the only way which you consider valid. Here, then, is a double disobedience. The unbaptized member who takes his seat at the Lord's table is living in disobedience of Christ's command, and therefore cannot be his disciple. You in receiving him to your table without being baptized become a partaker with him in this sin of disobedience. You have not done what Christ has commanded you, and therefore you are not his disciple. This is the inevitable conclusion from your own promises. The reasoning is all your own. I but do the part of Nathan, and say, 'Thou art the man.' And remember that the force of this conclusion cannot be weakened or evaded by alleging that this question of baptism, or no baptism, is one of comparative indifference, for you have already affirmed that you count 'no command of Jesus a matter of indifference.' Let the readers of the 'Observer' consider this matter, and say whether I described this inconsistency in too strong language, when I represented the principle party in it as going to bullets with himself, and as holding two different opinions on the same subject at the same time."—*Dr. Dill to Rev. John G. M'Vicker in the Ballymena Observer*

THOUGHT AND DECISION :

OR, THE PERPLEXED ONE FREE.

CHAPTER I.

On a cold March morning, in the year 1834, a little man was seen hurrying down a long street in one of the southern suburbs of London, and as he met the biting north-east wind, his teeth chattered, and his whole frame shook. With his body bent forward, and his coat collar turned up, his great coat thus reaching from his heels to his ears, he was making the best headway he could; this seemed instinctively rather than with reason, for great as was the storm without, there was a greater storm within. His soul had been chilled. He had been in a storm—a biting, keen, terrible storm. With all his powers he had battled against it: he had nerved himself; he had wrapped his soul up in his mental powers, in his knowledge, in his experience, in his age, in his long and honourable standing, in his suavity, and in his pastoral office; but the stormy wind had blown through all, and left him in a state of almost wreck.

He at length reached his home, and before his wife, who had been waiting for him all the night, had scarcely time to ask him how he had left their dear sister in Christ, he burst into a flood of tears, crying:—

“Oh, dear! I never thought to have seen this.”

“My dear, my dear, do calm yourself,” said the frightened wife, becoming almost as agitated as her beloved husband, and immediately inquired with a trembling voice, “Has she gone? Surely she has not gone?” At this the poor old lady burst into a fit of crying, and trying to calm herself, with desperate energy wiped her eyes with her snow-white kerchief, as though for very safety the eyeballs must have retired deep into their sockets.

There sat the husband, evidently absorbed in grief; there stood the wife, well nigh melted down with fear, although the latter little thought of the tumult raging within the bosom of her almost idolized husband, her beloved pastor and friend.

The old lady having become somewhat calmer, and watching for a lull in the outbursts of grief, laying her hand gently, as a tender heart knows how to use the hand, on the old man’s shoulder, and stooping to imprint a kiss on the almost revered brow, whispered:—

“Dear, am I right? Is she gone? Tell me, is she gone? I am ready to hear the worst. I am ready to say, ‘Blessed are the dead who die in the Lord.’”

The minister, with a long-drawn sigh, replied:—

“Oh, it is so! She has gone. She has gone to be with Jesus.”

The wife, with a loving smile on her wrinkled, yet wholesome-looking face, said:

“Shall we sorrow as those without hope?”

“Turn to God for consolation,
Turn to Him your only hope.”

The good wife had been watching the whole night for the return of her husband, well knowing he would return as soon as duty and kindness would permit him to leave the house of sickness, whither he had gone. After the clock (which had been telling its owners the time, both night and day, by its heavy tick and its sonorous bell, for upwards of forty years) had that morning struck the hour of six, the old lady busied herself by putting away the supper things, which had been placed the night before, and quickly spread the table with those used for the breakfast meal; she cut the bread for toasting, laid the eggs ready for boiling, stirred the fire on which the bright little copper-kettle stood, the water boiling within, and sending forth steam from the spout, while the lid played a dance, almost like a thing of life.

The good man having acknowledged that he had seen the last of a sister in the Lord, dearly beloved for the Father’s sake, consented to take breakfast, although feeling but little appetite for anything that perished. The whole night had been passed fasting. The pastor had gone from the sanctuary, where he had been often grieved on week evenings at finding so few of the brethren there ready to cheer him in his work, and to help him in the service, to the abode of disease and grief.

The bread was soon toasted, and when ready, the eggs were also, for a good wife will know how to manage, and this good wife did.

It was not her custom to have matters in confusion. She knew, as all wives ought to know, the order of domestic things, and she arranged, as all wives ought to arrange, everything in due order.

Oh, what a different state domestic matters might be in, were men—were women to

act as they could, as they ought. Some homes where godliness is professed have scenes within, a sad disgrace to those who profess to know God who is not the author of confusion.

He who had lately left the chamber of death, with his hoary head bowed almost to the table, with faltering accents thanked his Creator and Redeemer for the constant supplies sent for body and soul, and lengthened out his address to God by supplicating mercy and grace for one whom he had lately left in such deep affliction.

The good wife seemed alarmed, yet uttered no words. She thought her husband had forgotten this dear sister, with whom he had been, was folded in the arms of death.

She did not imagine that the young husband, the now bereaved one, might possibly be ill after his long and wearying watching—he, the strong, the active, the warm-hearted brother.

She considered it was a mistake. She did not believe he meant to pray for the dead, but had in the confusion of his distress forgotten the dear one had reached the home on high—
 “The house above not made with hands.”

As they lifted up their heads and opened their eyes, they saw standing in the doorway the tall portly figure of a friend, who, stepping forward, most heartily wished them good morning.

Although the voice was cheerful as usual, yet the appearance of this visitor's face revealed the severity of the raging storm. Having unloosed his wrapper from his neck, and hung up his overcoat, taking a chair and drawing near to the table, he jocosely remarked:—

“I can say the first lesson you taught me here, which I so willingly and quickly learned—I can make myself at home.”

And there he was seated at the breakfast-table. He was this time welcomed coldly, he at first thought; but looking at the minister and then at the wife, he became sensible that sadness was where he usually found contentment and peace.

Breakfast was taken almost in silence, and the happy mind of this good friend began to consider in what way he could either solace the afflicted or drive away the cause of their distress. When the good housewife had disappeared with the breakfast things the cheerful voice of the visitor said:—

“Come, brother! Why should the children of a king go mourning? Remember, Zion is to sing, and not to sit in sackcloth. Let us have a pipe. We have chatted many an hour before with one. Perhaps it will smoke the devil out, and then you will be happy as ever. Something the matter in the church, I suppose? Well, well; look above. *All things, you know, work together for good.*”

“Brother Bliss,” said Mr. Sterne, “I beg you not to talk in such a trifling manner. Why should you talk to the *grief* of the wounded? I am wounded—wounded as I never was before. I hardly know where I am, whether in the Gospel, or out of it—whether in my senses, or hopelessly mad. I could almost say, ‘He thrusteth sore at me.’”

Mr. Bliss had never seen his friend exhibit this kind of feeling before. It made him dumb, at all events, so that he could not answer in his usual happy style, for his was a familiar, happy manner, turning the bright side of everything that had a bright side to the gaze of those who, with the eyes of the mind open, were looking on.

The happy manner of this other good minister was an exact counterpart of his kindly, loving heart, and wherever he went he seemed to carry a ray of sunshine; if it was dark, his gentle yet hearty words appeared as the morning light dawning; or, if all was cheerful, his greetings seemed to confirm the cheerfulness, and to witness all was well. He now had to do as he had been compelled to do before with others—

“He wept with him that wept.”

He wept because his brother wept, yet he knew not why his brother was now borne down with sorrow.

Mr. Sterne was the pastor of a church which had been in existence many years, a church which gloried in the designation of Baptist—meaning thereby that they observed that command of the Redeemer contained in the ministerial commission, and so were “buried with Him in baptism.” His ministry though most steady and sedate, had nevertheless attracted many, and he had those surrounding him who esteemed him very highly in love for his work's sake. Some of his hearers had known the great mystery of godliness (Christ formed in their heart) long before they knew this servant of the Most High. These of his flock had found their pastor to be a scribe well instructed in the things of heaven's kingdom.

He had led them on in the ways of the Lord. He had told them of the union between Christ and the Church. Dwelling upon this, his darling theme, with his heart full, and that warmth of soul lending almost oratorical powers to his words, only the manner was

lacking—his natural abilities were not such as to make him a popular speaker, and it was only when the preacher had hearts like his own to speak to that his were burning words. He laid before his people the eternity and unchangeableness of the love of God, the greatness and perfection of the atonement made for sin by the Lord Jesus Christ, the sanctification of all the people of God by the indwelling of the Spirit of holiness, and thus proved to the satisfaction of them their security in the covenant of grace,

He had others connected with him in the service of God who had heard much spoken against the preaching of their pastor. These had been warned not to go and hear him. These advisers charged him with holding extreme views which were dangerous to receive and dishonouring to God, boldly stating that the preacher declared men must be saved against their will, and that others who were most anxious to be saved could not be, because they were not elected to eternal life. Some of these had gone at first at the pressing invitation of persons connected with the chapel, who were very desirous that their minister might be heard; for his friends knew well that his preaching would be the best denial of the false statements made concerning the tone and tendency of his ministry. Others had gone out of mere curiosity, and all these had been instructed by his preaching, and had been constrained to acknowledge him as one who had been to them a leader in the ways of salvation. Others were there, old and young, who, under the solemn statements of truth, had been first awakened to a sense of their condition as creatures fallen, as sinners condemned, as guilty needing mercy, who under the same ministry had heard the great commands, the gentle directions, the loving, reasoning expostulations of the Gospel, and by the Holy Ghost, with the Word, had been led to the feet of the Redeemer, where they had received the exceedingly great and precious promises, and by which they rejoiced in hope of the glory of God. These formed the body round him, and for these he laboured, and for these he prayed, desiring most earnestly that they might walk in love, that they might dwell in love—yea, that they might love one another, as Christ loved them.

CHAPTER II.

So opened a Lord's-day in January, 1814—bright, beautiful, and glorious. Winter, with its powerful hand, held even the mighty rivers stiff in its icy grasp. The earth was hard, the hearts of some men were harder still. A gentle figure, holding the arm of a stately looking man, was proceeding towards the Thames, wrapped up most luxuriously, and was thus able to meet the deep degree of cold then experienced in our beloved island. These were going to the silent river to view the solid mass the waters had become. *He* wended his way thither, for the Sabbath was an irksome day to him. *She* suffered herself to be led there, for while her conscience was at liberty, her mind was in bondage, for she to a great degree willingly went with her husband to scenes whither she ought not. Her conscience would speak, and spoke loudly, too; but ever yielding to him, she was a miserable woman, in spite of the temporal plenty laid at her feet. As she journeyed forward her eyes caught sight of a sickly woman, dressed in the hideous fashion of the time, which denoted she was a widow. She had a child on either side, and was nursing a little delicate infant.

The appearance of poverty, with the shivering sickly look of the group, but especially the deathly countenance of the widow, made this wealthy-looking lady heave an involuntary sigh, and the shudder passing through her frame attracted the attention of her hard-hearted husband. He inquired in a most polite manner whether she felt the cold; but perceiving at the same instant the group, then close to them, at once saw the reason of this outbreak of sensitiveness. He curled his lip in scorn, and hastily drawing her closer to himself, hurried from the spot. Oh, what would she have given to have left his side, and stood face to face with the distressed! She inwardly wept, and yet felt gratitude in heart, thinking—

"Not more than others I deserve
Yet God hath given me more."

She did not fail to observe that this bereaved family group had come along the same path which led to a chapel, and from which people were coming. Oh, the weariness of that day for that tender heart! The likeness of that widow, the expression of that child's face seemed burnt into the very eye of the mind. What were the faces of the crowd to her then! As they were met by one and another whom they knew, she took no pleasure in their recognition, and at last was saluted by the upbraids of him who was so much to her. She tried to answer softly; she endeavoured to be cheerful; and when they returned and sat down to dine she was in manner and deportment as a wife should be. When she had her husband home on the Sabbath she thought it her duty to attend him in every way. She had been married about three years. She had experienced the deeper pangs of a mother's heart. She had buried her child, her little, loving, cherished daughter. Her husband being so seldom at home, her very infant seemed a companion. How she

wished her husband's engagements were such as would not take him so much from home. They had met, he sought her hand, they were soon engaged, and shortly married. To his relations she was never introduced, his excuse being that he should be discarded were they aware he married so much beneath himself. This cut her to the heart, but nevertheless she bore up, hoping still to show herself a woman worthy of the name. That day wore away, and the night also, and the husband rose to go on one of his long journeys, saying it would be a fortnight or three weeks before he should return. The lady wished very much to see him to the coach by which he was to travel, but this he positively refused, assigning as a reason the severity of the weather; she therefore watched him from the window until he turned the corner of the street. She admired his tall commanding figure, and felt proud of him; yet her conscience smote her when she could not help but feeling that this was the power to which she had yielded. The fine, handsome man had flattered, had proposed, had been accepted. None but herself then knew the conflict of feelings agitating her breast. Her nature and her pride together joined to be glad. Something deeper than either refused to take part in that pleasure, and while the handsome man was welcomed and admired, the voice within had to be hushed by keeping up a constant excuse for the act, and by pride and nature anticipating years of happiness, and pretending to believe that he in years to come would seek the pleasures connected with a better world. She was helped by her mother in accepting this offer. Her mother was a strong-minded masculine woman, who was constantly taunting her poor, delicate husband with moping himself and putting sickly sentimentality into the mind of their child about death and the grave, heaven, and future bliss. She said, for her part she thought it best to look after the present. She wished she had not been so foolish in marrying, but had married a man who, like Mr. Secrett, would have supported her as a woman should be. She would be sorry indeed for her girl to marry as she had done, to slave all her best days away, and be a wretched old woman before half her days were gone. Yes, she would sooner follow her to the grave. The father in quiet now and then reasoned with his beloved girl, asking her if two could walk together unless they were agreed, and quoting Scripture bearing upon the point. She told her father Mr. Secrett had conversed upon the subject of religion, and said that while he did not see quite as she did, he would never hinder her going where she liked, and most likely when in town on the Sunday he should go where she went.

The poor delicate man was often much excited respecting his daughter, and during one of these times of sorrow he was taken in a fit of agonizing pain; he then exclaimed: "Oh, fetch me home! He comes! He is here!"

The wife, or rather widow, was alarmed at the sudden death of her husband; but after a few minutes of frantic screaming, she busied herself with setting things as she would wish visitors to see her house, and after a few hours she really wished the time had come for the funeral. The medical man who had occasionally visited during his long and tedious affliction found, on opening the deceased, that an ossification of the heart had been the cause of death.

A short time after this, Mr. Secrett urged his suit with so much warmth, and hinted to the mother that it really must be settled one way or the other, that the mother felt afraid she would lose a son-in-law, she used her influence and overcame the remaining scruples of her daughter, and so the marriage took place. The mother being a keen-eyed, worldly-minded woman, managed to stipulate for an annuity of one hundred per annum to be settled upon her daughter, which was accordingly done, and was entirely under her own control.

After Mrs. Secrett had recovered from the vexation and grief she felt at not being allowed to see her husband off on his journey, her thoughts dwelt upon the sight of the past day, and she vividly remembered the every expression of the widow and the delicate babe, and at once determined that, if possible, she would find out something concerning them.

(To be continued.)

SWEET TO DIE.

An! When the glowing pulsed of health is beating,
 'Tis hard to die; [greeting,
 When friends surround me with their earnest
 How hard to die!
 Though sickness comes in waking and in sleeping,
 'Tis hard to die; [weeping,
 When true hearts look on thee with sighs and
 How hard to die!
 But when the sting of death my Lord is stealing,
 'Tis sweet to die;
 And when my Saviour smiles, His love revealing.
 How sweet to die!

When all my sins my precious Lord is hiding,
 'Tis sweet to die;
 And when my soul is to His presence gliding,
 How sweet to die!
 O, Death is now but as a blessed river,
 So sweet to die;
 It leads from gifts, up to the glorious Giver,
 So sweet to die!
 There I shall see His beauteous face for ever;
 O, sweet to die!
 And leave His presence nevermore, no, never;
 O, sweet to die!

Intelligence from our Churches, their Pastors and People.

THE TWO CHURCHES ON BUCKLAND COMMON.

*A Note to Mr. John Corbitt, Baptist Minister of
Orford Hill, Norwich.*

DEAR BROTHER IN THE HOPE OF THE GOSPEL,—I write this line to thank you for No 1, of your new edition, entitled, "*The Lion Slain, and the Lamb Escaped*;" and to beg of you to send me another copy as soon as you can, as the one you sent has gone from me under singular circumstances. Starting yesterday from home for Buckland Common anniversary, I put your "Lion Slain," and the new edition of John Norcott's baptism, just issued by Mr. J. A. Jones, into my pocket, intending to read and review them on the journey; but from my cot to Camden Town—from Camden Town to Euston Square—from Euston Square to Tring Station—from Tring Station, climbing the hills to Wigginton Common—then dropping into the little valleys, and traversing the tiny deserts, renders this journey so circuitous and changing that reading is out of the question. In travelling from the far end of South Wales to London, I have sat in a rail car from six in the morning until nine at night, during which time one can read and write a bushel; but the case was different yesterday. My heart is filled with thankfulness this morning, on returning from Buckland Common, for the protection granted in the midst of dangers more terrific than any I have lately witnessed. We had a good gathering yesterday. I preached twice; and found the truth as solemn and as searching to my own soul, as ever it was at an period of my life. I have desires touching the glory of Christ in the Gospel which I cannot put into words. In the pulpit, last evening, the thought that one design of the Gospel was to take forth the precious from the vile, weighed with much power on my soul. How expressive those two words! How descriptive of character, condition, and final destiny—"the precious!"—"the vile." Look at the election of grace where you will, the word precious is applicable to them—look at the unrecovered, the unbelieving race where you may, you will find them vile indeed; and how super-natural—how sovereign, and how free that grace in the Gospel which steals into Mary Magdalene's heart; turns out seven devils; and brings her weeping to the Master's feet, while thousands sneer at the chapel, its preacher, and people; and count it altogether a vain conceit.

Your book—"The Lion Slain"—and others like it, are books which ungodly people will read; and who can tell how the still small voice may, through such silent messengers, speak in some with such effect as to bring them down into the dust with, "God be merciful unto me a poor sinner." My soul, this morning, sings—

"Tell of his name—
Talk of his fame—
His wonders spread abroad—
He saves from hell,
Works all things well;
He is the MIGHTY GOD!"

Oh! John Corbit, I can declare to you, that while the outward man has decayed; while the heavy billows of mysterious disappointments—while the successive waves of adversity, calumny, and reproach, have dashed upon me with violence, I have, at times proved that word true—"The name of the Lord is a strong tower, the righteous runneth into it; and is safe." Ah! if I live, I will yet praise him more and more.

Yesterday, at the Common, there were a few of the Lord's servants. Young James Clark, the Rusden pastor, came from his new diocese—his two fathers—Dean Cartwright, and Curate Clark,

with their co-worker—brother Woodman, were present; also the patriarchal sire of the Clark family was there. The son of that holy and much-honoured man of God, James Clark, of Irvinghoe, by whom God gathered in many souls, planted churches, and extended his kingdom.

Buckland Common, with its two little churches, would form a rural tale of no small interest, but that must come to you in a second letter. I will here record a fact which, if others would imitate, our books would not lie spoiling on the shelves as tens of thousands now do.

I finished my work in the pulpit on Buckland Common last evening at half-past seven. It was arranged that a young gentleman farmer should drive me immediately to Tring Station, as I ought this morning to have been on my way to Stowmarket; but, when the service was over, I could neither find the young man nor his conveyance. I walked on the road some distance, the night came on apace,—dark clouds gathered—lightnings lightened both the heavens and the earth—the rain came down in torrents. What to do I could not tell. At length, two little boys offered to drive me to the station. They had a bouny nag, a high big cart, and a good will towards the journey. I was really afraid to mount this high rostrum; but to return to the Common was dreadful; to stand still in the storm of thunder, rain, and lightning was dangerous; to mount and move on was the only hope. I took my seat, one boy took the reins, the other told him how to keep Old Dobbin from falling. Off we went. We had not gone far, before I found the horse tripping; and the lads were expressing their fears that they should never get the horse home again. I had no mind to be fearful; but the rain came down in floods; the blazing lightnings—the terrible thunderings—and the horse's expressions of fright and fear, brought us to a stand. We all dismounted; and one of the boys, with myself, ran to see if we could find a shelter, while the other poor fellow tried to take care of the horse and cart. Oh! the flames of fire which shot across our path that night completely blinded us for a time—the peals of rolling thunder, and the streaming torrents of rain, produced sensation not easily described. My companion said, "Come on, sir; let us run; Wigginton is very near." I tried to run. I did run; but my powers for racing failed me. However, we ran up the hill; and the first cottage we came to, in we shot. A tall, big man was busy in a ruddle of bags, boxes, and bundles. I said, "Will you give us shelter?" He said, yes. But we soon learned that a way side inn was close by, called the Greyhound. So into it we went; and immediately I entered, a very ancient-looking old lady exclaimed, "What! Mr. Banks—is it—you?" This good old landlady of the Greyhound, whom the people call "Old Mary," I found had been a member of Akeman Street Chapel, Tring, for more than fifty years; has been a constant reader of the "Earthen Vessel;" and a lover of the truth for the greater portion of her life. So, after we had exchanged a few words about the night, the anniversary at Buckland Common, and the deep interest she had always taken in the Vessel, she began to ask after the welfare of John Foreman, James Wells, J. A. Jones, George Wyard, and a host of others. Oh! she had heard "old John"—(that is the way the country people speak of the London clergy) once most blessedly at Irvinghoe, his texts, his sermons she had never forgotten. "Good old John Andrews used to come to Tring—was he still alive?" "James Wells! ah! last summer he came to Buckland Common, and preached from—"The election hath obtained it"—(it was beautiful)—and when George Wyard was at Tring, they got on well; but he would not stop; so now they had John Austin." All the history of

Alkman Street, Tring—their coming from New Mill to the Barn meeting—Seymour's ministry and his departure—Wicherley's ministry and his building, West End—Mr. Glover and his forty years' ministry at Tring—his life and his death—and many things were told me with a feeling which showed the dear old soul could say of Zion—

"There my best friends—my kindred dwell,
There God my Saviour reigns."

I could never have thought to have found so precious a jewel in such a place; but the Lord has his hidden ones in corners where you and I should not expect to find them. I believe the storm drove me in that I might leave behind a little handful of good seed; for mark you this—I had thought nothing about John Corbitt's Lion and Lamb; nor anything roaching John Norcut's baptism, just issued by J. A. Jones, until the old lady said, "Is old Master Jones alive?" "I said, "Yes; and here is a book he sent me the other day." "Will you give it me?" said the old soul. "Yes, I will." At the far end of the room sat Mrs. Baker and several others. A voice said, "Have you no book you can give me?" I thought of "The Lion Slain." I said, "Here is one of John Corbitt's Life!" It was gladly received—and "Our Neighbour Tom" soon began to read it. It did my heart good. I felt I had not come there in vain; and I hope the Book on Baptism, and the Life of John Corbitt, may be read among the villagers of Wigginton;—there is an immense amount of wickedness practised there; but Wigginton has now an excellent school, a resident clergyman, and a nice little parish church; and if the Dissenters can do it no good, I hope the clergy and his church and school will. From gratitude for the protection Wigginton gave me, and my boys and horse and cart, I should be glad some day to preach to all the villagers; and as there is no chapel, if the clergyman was pleased to lend me either his church or his school, I should thank him. If not, weather permitting, I would stand out on the Common; for Wigginton is nearly the highest spot of ground in all England. I left it this morning; am now beside Ipswich, on my way to Stowmarket, where I hope the sure mercies of David will be found.

On my journey this morning, I learned the old cause at Coggeshall is closed. Brother Powell is well received at the new chapel. I hope the cause there will now grow and flourish. Mr. Hanger is still at Colchester; and the aristocratic P—— gentleman is yet on his throne. You will be pained to hear that the distress in Lancashire is most awfully on the increase. Is not a cloud on the crown of England's glory? Look at England's glory in a monarchical sense—the cloud is there. Look at her glory in an evangelical sense—the cloud is there. Look at her glory in a commercial sense—the cloud is there; yet this is the International Exhibition year—of which, some more when you hear again from C. W. B.

EYNSFORD.—DEAR BROTHER,—I am thankful to bear witness that this part of the county of Kent, is one of those highly favoured spots, of which it may be said, the time to favour Zion, the set time is come. A real revival is going on amongst us, not of man's getting up, but of God's pouring down. It is going on without that spasmodic effort often resorted to, and gradually extending itself. Of course there are some counterfeits, but then the existence of the counterfeit proves the existence of the genuine; for as in coins, so in religion, if there were no current coins it would not pay to make counterfeits; and if there were no real Christians, the devil would soon give up making hypocrites. We look then for a few spurious ones, but dare not say the work is not from heaven, because all those who profess to bear the King's image, are not made of that material which will defy the fire, and only be the finer through the purifying process of the flames. The first we heard of this revival was at Crockenhill, Eynsford. A few Sunday school teachers met for preparation one Saturday eve about eighteen months

since. A friend came among them, and while they were reading the Scriptures, he very lovingly enquired if they knew the Saviour themselves, they were preparing to teach, and if they were walking the road they were directing their children along. After two or three of them had prayed, he said, "Perhaps one of our young friends here would like to tell the Lord the burden he has upon his soul." One of them commenced, and others followed praying until all were sufficed in tears, with deep heartfelt penitence. No excitement beyond that, "It will not last," cried some; others said "Wait a little and we shall see." Well, we have seen; 15 of them have been, or are about to be baptized, making a public profession of their faith. About the same time the work was quietly going on at Farningham among the Wesleyans. The next we heard of it was at Kingsdown, seven miles from Crockenhill, and a branch of the church at Eynsford, that too commenced at a prayer meeting. Many there are now clothed, and in their right mind, asking for the good old way. A commodious little chapel has been built there since at a cost of £160, £110 of which was paid by the friends at the day of opening, 11th December last. Four have been baptized from there, and many others are inquiring. We never go there on the Sabbath but the place is well filled, plenty of teachers, and the people all alive. Next the good news came from Farnborough. Man's extremity there was God's opportunity. When almost in despair, the Holy Spirit breathed upon them, and revived the work in the hearts of God's people made manifest, and brought in others. Two have lately been baptized from there, and many more will doubtless follow next month. There the people are all alive. Next the glorious work is going on at Eynsford: five will follow Christ in baptism next Lord's-day; and here are many inquirers. There has been no extraneous means resorted to. The simple preaching of the word has been going on, followed up by earnest and united prayer. One of the most delightful meetings for prayer I ever attended was held at Eynsford on last Tuesday eve. Eleven brethren, without being called upon, besegged the throne of grace, one after the other; and we felt the blessings coming down in immediate answer to those prayers. At Borough Green and Ash, the news is equally cheering. The blessing, notwithstanding our having prayed for it, has come so unexpectedly, that we stand amazed, saying, what hath God wrought? and it seems something like a dream. Foot's Cray, Meopham, and Sutton, are exhibiting signs of fresh life. This is news, my dear brother, you may rely upon; I have no motive for exaggeration, but my soul takes delight in witnessing the onward march of the glorious Gospel; and will pray that the dark places of the earth may soon be lighted up with the Gospel of the Son of God; and all idols may be cast to the moles and bats, and he reign whose right it is to reign, from the rivers to the end of the earth. Your's in Christ, G. WEBB.

WALWORTH.—EAST STREET SUNDAY SCHOOL. On Tuesday, April 8th, a social tea meeting was held, after which, Mr. J. E. Cracknell, delivered a lecture on "Rome and the Bible." Mr. Wm. Alderson presided, and made some appropriate introductory remarks, stating that he considered the title of the lecture very peculiar and striking, Rome being the very antipodes or antithesis of the Bible. Mr. Cracknell having offered a few explanatory observations on the subject of the lecture, stated that we might say of the Bible what we could say of no other book: it has God for its author, truth for its contents, salvation for its end. It is a blessing the extent of which no due estimate can be formed. There is no surer test of the truth of any religious system, than its agreement with the word of God. Our motto must be, "the Bible, the whole Bible, and nothing but the Bible." A Roman priest in Ireland once said, "We must get rid of the Bible, or the Bible will get rid of us." It was then shown that the apocryphal writings which Rome sought to place on an equal footing with the inspired Scriptures

had no claim whatever to inspiration. The writings of the fathers were also to be utterly rejected. Rome claimed to be the only infallible expounder of the word; the folly of this idea was shown at some length. Rome sought to hinder the circulation of the Bible, and in this and many other ways she proved herself an enemy to it. The doctrines of purgatory, confession to a priest, saint worship, transubstantiation, were all examined by Scripture, and proved to be opposed to its teaching. Many of the practices of the church of Rome were shewn to be taken from heathen customs. In conclusion it was urged that we meet Rome and every supposed error with the Bible in hand, and make it the standard of appeal. The lecture was listened to with the greatest attention; the various points were illustrated with very interesting anecdotes, and there was considerable and hearty applause during the delivery. A vote of thanks passed to Mr. Cracknell for his able lecture, and to Mr. Alderson for his kindness in presiding. The proceeds were for the benefit of the school.

MANCHESTER, SALFORD, OLD-HAM, &c.—Special services have been held in St. George's Hall, Manchester, lately, when C. W. Banks preached several times, and was favoured with liberty, and enabled to proclaim Christ's Gospel to the edification of some who dwell in these parts. Upon the whole, there is a large amount of evangelical effort put forth by the different sections of the professing church in Manchester, notes of which may be furnished shortly. It must not be said that Christ has no faithful witnesses in Manchester. As the successor of Mr. Gadsby, Mr. A. Taylor stands in a position of usefulness, and contends for vital truth. The church, the congregation, and the Sunday school in connection with his ministry; and aided by the devotion and intelligence of several substantial and earnest men around him, prospers and grows. Mr. Smith, and Mr. Gattenby are also decided men in the same denomination. Mr. Parks, of Openshaw, is as unflinching for the doctrines of grace as ever; but he has recently sent out a shilling pamphlet opposed to baptism, which is a grief to those who sincerely love Mr. Parks as a man of God, and who are as sincerely attached to the ordinances of the New Testament as instituted, sanctioned, and commanded by that Holy Master whom Mr. Parks, in other parts of the Gospel kingdom, so faithfully follows: but of this, there is much more to be said another day. Mr. Davies, in St. Peter's church, Manchester, is also a minister much beloved by many who heartily receive the truth as it is so plainly and powerfully unfolded and revealed in every part of the word of God, and realized in the hearts of thousands of those who are travelling home "in the way the fathers trod." There are other good men in these parts, of whose testimony we hope to speak well in future numbers. Hugh Stowell's tract, "*I am a Church-man*," is in our hands for review; and some of Mr. Davis's sermons will have special notice. Upon the whole, Manchester looks coolly upon the Particular Baptists, while the enmity of some of her ministers against the great principles of the Gospel is painfully manifested. Mr. Samuel has left Salford for Sleaford. His chapel in Ford Street is closed; it is thought the Unitarians will have it. It may be said that the division from Mr. Gadsby's church, some years since, has almost, if not altogether become extinct. We can devoutly pray that Mr. Samuel's removal to Sleaford may be for the good of the cause there. His departure from Salford has caused sorrow of heart to those who heard him to much advantage. Last Good Friday, the New Baptist Chapel, at Oldham, was opened by Mr. Neal, the minister, assisted by Mr. John Gardner, of Hollinwood. It is most gratifying to us to know that the friends of truth at Oldham have a chapel so convenient and commodious. They have an immense field. May they reap an abundant harvest.

WANDSWORTH.—On Lord's day, April

27th, I went to the Baptist chapel, Wandsworth, and I found several friends were that evening to put on Christ by baptism. The chapel was filled. The minister (Mr. Ball) preached a suitable sermon for the occasion from the commission of our Lord, recorded in Mark xv. 16, after which he, with his deacons and candidates, approached the edge of the pool, where prayer was offered up, and two verses of a hymn sung; and then amidst the silence of the audience, the candidates were each baptized into Christ's death. May they all walk in newness of life as becometh their exalted position. The cause at Wandsworth appears to be gradually increasing in numbers and prosperity. The newly-baptized persons were received into the church with two others from sister churches the first Sabbath in this month. There appears to be several brethren belonging to the church capable of speaking in the name of the Lord; and I am informed that the little cause at Wimbledon receives occasional assistance from their services, when Mr. Snow, the minister, is from home. How pleasing to see brethren dwelling in unity. V. KRUIS.

Battersen, May 12th, 1862.

RUSHDEN.—The Recognition of Mr. James Clark, as pastor of the church at Elim, took place on Thursday, April 24th. The venerable deacon Corby gave the report of the circumstances leading to Mr. Clark's settlement with them; but the history of this church's rise, troubles, and preservation, is reserved for a separate paper in another number. Rushden during the last fifty years can furnish material for church history both in and out of the establishment as singular in some things and painful, as can be found in any other section of this Gospel land. The Questions were asked by C. W. Banks, and the answers given by Mr. Clark, were unanimously received. A large party took tea in the Church School house, kindly lent for the occasion. The evening service commenced by Mr. Evans, of Raunds, reading a suitable hymn: Mr. Wilson, of Riseley, prayed; C. W. Banks gave the Charge from Joshua i. 9, "Have not I commanded thee; be strong, &c., for the Lord thy God is with thee. Mr. Thomas Chivers, of Ebenezer Chapel, Bermondsey, London, then preached a sermon from the words, "But Christ is all and in all," which for the matter it contained, and for the happy and earnest manner in which it was delivered, rendered it unusually precious and profitable. Ministers and hearers were all thankful for the evident growth and good success attending brother Chivers' ministry. Of brother James Clark, and the causes around here, we have more to give another day.

BATH.—EBENEZER CHAPEL.—The ordinance of believers' baptism was administered by our beloved pastor, Mr. John Huntley, in the afternoon in the river Avon, when twelve individuals made a public profession of their faith in the Lord Jesus, witnessed by at least ten thousand persons, from the banks of that ancient river; and many tears of gratitude were shed whilst witnessing that solemn and God-glorifying ordinance. Our beloved pastor addressed the multitude; and his venerable father offered up a solemn and soul-stirring prayer, which we believe will leave a lasting impression in the hearts of many that heard it. In the evening, the twelve individuals, with eleven more, dismissed from other churches, were received into the Church, and attended the ordinance of the Lord's supper. Although the chapel will seat upwards of a thousand persons, it was crowded to excess, and many could not gain admission. If ever there was a people that have reason to bless a covenant-keeping God, it must be those at Ebenezer Chapel. Although I have been removed by Providence from them nearly four years, and it is but seldom I can pay them a visit, yet I can truly say I have found it a Bethel to my soul every time I have had the privilege of meeting with them. **WILLIAM SELFE, Wilton.**

May 4th, 1862.

STOWMARKET & THE SUFFOLK CHURCHES.

To Mr. Dillistone, *Sturmer Nurseries, Keddington.*

DEAR BROTHER IN THE OLD RUGGED PATHWAY, — I was started on a journey when your very kind note came. To hear of real prosperity in any part of the vineyard in these times, is cheering to my spirit; but especially to hear of good success in any of the churches where I have, for years, laboured is more refreshing than I can express. The cause at Keddington, which lies so near your heart, is also dear to me. I always look upon Keddington as a modern model of the manner in which the Lord raises up churches, extends his kingdom, gathers in his chosen, and feeds and builds up his own redeemed and adopted family. Keddington had no Gospel, no chapel, no witness for God; Robert Powell is sent to preach in the open air, crowds are gathered, the arrow of conviction flies hither and thither, sinners are by the grace and Gospel of God turned into saints, the preacher is encouraged, the people are helped, land is given, the house is built, the church is formed, and now, for many years, the work has gone on. Our brother Powell has been removed to another bishopric, to a larger deanery, and there to evidence the hand of the Lord has been, and is with him for good; he is receiving a reward in his own soul for his labour; he is peculiarly a "Jesus Christ Preacher;" he sets the loaves on the table of shewbread as hot as he is earnest; he lives himself upon the bread of life; he looks well; his Master helps him to walk well; and thus unity and peace is maintained. In all these things you rejoice I know. While one minister has been removed from you—another has been given to you, and you can testify to the fact that the Lord still comes down in the cloud to talk to his people through a preached Gospel; but then it must be a living, gushing, uprising, overcoming ministry. It must be fetched from heaven by constant, earnest prayer: it must be drawn from the Bible by a close and loving meditation; it must flow through a soul where the life of God is, through a heart where the love of Christ is, through a mind where the anointing of the Spirit is, through a mouth made on purpose to sound out the glorious Gospel, and although the minister may be well peited, and not a little persecuted, his preaching will be none the worse, but rather the better for that. Here is an instance of it. I was announced to preach in the Corn Exchange at Stowmarket, on Wednesday evening, May 7th, 1862. On the Sunday previously, John Harris, of London, preached there to a large audience, with much acceptance. On the next day John returns to London, comes to our prayer meeting at Bow, and at the end of it informs me that a most unfounded, malicious, and cruel falsehood was set in circulation at Stowmarket. I went on Buckland Common; and preached with happiness; and yesterday I travelled on to Stowmarket. I worked hard all the way down; my mind was quite free, and my spirits none the worse for either storms or slanders. Reached Stowmarket safe, but never having preached there before, we were strangers. I went to my work, and for nearly an hour and a half I spoke with liberty, confidence, and comfort. I do believe the Lord sanctioned our meeting, the hall was nearly filled, and some good old Suffolk believers welcomed me most gladly, and I have left Stowmarket with a hope and prayer that God himself will defend the right.

Some people will not believe we are ever to have persecuting times again. If the professing church is not now most bitterly persecuting the espoused bride, then I affirm persecution never had a being. The deacons and arch-deacons, the bishops and arch-bishops, the curates, and the commoners of the Suffolk, Norfolk, and adjoining churehes, are all sound creeds-men; there is scarcely a county in England where more truth is preached than in Suffolk; and yet perfection is not even there. Mr. Spurgeon in his lecture on Counterfeits, speaks of "that trying storm which is shortly coming upon the earth." I believe the forerunning clouds are gathering

thick and fast, and heavy drops in many places have fallen."

The Suffolk churches will hold their Associated meetings early this month. We hope either to be present ourselves, or to receive a report, so as to notice their barometer ere long. I have referred to Mr. C. H. SPURGEON'S LECTURE ON

COUNTERFEITS.

There is one little paragraph in it, exactly suitable to my own mind as regards our state of things, and the remedy required. He is describing the demon of counterfeit. The lecturer turns round, looks him full in the face, as I would do, whether I discovered him in my own heart, in my own pulpit, or in any other pulpit—and, on the behalf of the oppressed and afflicted, I would say, "Demon of counterfeit, I would fain cast thee out; therefore do I cry aloud, and spare not; but thy voice is more powerful than mine. Thou hast prevailed to convert more thousands than any minister among us. Oh! for an Elijah to pour full torrents of scorn upon thee! Rise, ye noble confessors, and launch your thunders at this vile abomination. Let every manly, noble, holy, Divine thing, protest against fraud, hypocrisy, dissimulation, deceit, and counterfeit! And you, young soldiers of the cross, dash right and left at the ever present evil—the Lord of Hosts himself shall fight with you."

WELLINGBOROUGH.—E. J. Silvertown preached at Wellingborough on Good Friday night. Special service was held in the New Corn Exchange for the purpose of giving to Jehovah, thanks that England did not go to war with America. The hymns for the service were written by E. J. S. The attendance was good, and the word of God powerful. May our precious Three-One God make it life to the dead, and joy to the living. The following verses were sung at the close of the meeting:—

As through the storms of life we sail,
How sweet by faith our Lord to hail;
In all the tempests him to view,
Our Steersman who will guide us through.
'Midst quicksands, rocks, and foaming waves,
By grace Divine, from wreck he saves;
He brings us through the blackest cloud,
He makes our souls to sing aloud.

Christ is our Pilot all through time,
He'll steer us on to joys sublime;
He grants us all a prosperous gale,
By special winds he fills our sail.

The storms of life will soon be o'er,
And we shall stand on yonder shore,
Deliver'd from all grief and pain,
As Kings and priests with God to reign.

E. J. SILVERTOWN.

GREENWICH.—Bridge Street Chapel has been re-opened for the congregation of Mr. B. Davies, who through some misunderstanding with the proprietors, left some three years since, and opened the Lecture Hall. He there formed a Strict Baptist church (open communion), and has received 256 members into fellowship. In the meantime, Mr. Gwinell has been preaching at Bridge-street but removed some months since with his congregation to the Lecture Hall, Deptford. Mr. Davies then having removed back to the old spot, preached there for the first time on Lord's day, April 20th, giving an epitome of what he there intended to preach. In the morning, he took from his text, Romans viii, 29, 30, observing that the glorious doctrines of God's free and sovereign grace were as dear to him as ever, and should be proclaimed as fully. In the evening, he preached from Ezek. xxxiii. 11, affirming that, though this seemed irreconcilable with the text of the morning, yet being a part of God's truth, he dare not keep it back. The chapel was crowded at both services.

KEDDINGTON.—BROTHER BANKS, — We had a good day on Good Friday at our chapel. Brother Wilson (although poorly in health) was

helped most blessedly to exalt Christ in his love to his people. There was a good company to tea; the services pleasant and profitable. Lord's-day morning, May 4th, after a clear, Scriptural, argumentative discourse from the pulpit, and some striking ideas at the water side, our pastor occupied our new baptistry, for the first time, by baptizing four believers in the name of the Holy Three, making five added to us since he has been with us. Two of the above have been seekers of the Lord for many years. The chapel was densely crowded; and a great many outside. It would have done you good to have witnessed the scene. I believe you feel a deep interest in our welfare. In the afternoon, after preaching to us a suitable discourse, our pastor received the newly baptized into full communion by the right hand of fellowship; and then gave some excellent advice and caution in a loving and truthful spirit. It was a precious day to the pastor (as it was his first time of administering the ordinance), to the candidates, and many more, such a scene was never witnessed here before. We are expecting more to come forward soon. I hope the Lord will bless his own instituted order to the glory of his great name. I firmly believe, and hope, and pray the Lord will bring you out of your difficulty, and establish your goings that you may live to be a blessing to many for years yet to come. Yours in tribulation's path, but I trust blest by the God of Israel,

JNO. DILLSTONE.

RINGWOOD—Baptist chapel. We are again favoured to record a moving of the waters, and a manifestation of the glory of our God in our midst. On Lord's-day, May 4th, after the delivery of a discourse from the 4th verse of the 6th chap. of Romans, by our respected pastor, Mr. Lindsey (in the presence of an immensely crowded assembly), baptized three believers—two brothers, and a sister of one family, a thing not of very general occurrence. We cannot but be grateful for these marks of Divine favour; and whilst rejoicing in them, and still visibly seeing that God is continuing to work and bringing souls to himself, and including them to walk in the ordinances of his house, we are constrained to adopt the expressive language of the Psalmist, "Not unto us, O Lord, not unto us, but unto thy name give the glory;" and still earnestly to pray for his Divine blessing to rest and dwell upon pastor and people, knowing that no good can, without that, be effectually accomplished.

"Let our mutual love be fervent,
Make us prevalent in prayer;
Let each one esteem thy servant—
Shun the world's bewitching snare.
Lord be with us,
All our help must come from thee."

HAYES, MIDDLESEX—Services to commemorate the pastoral settlement of Mr. J. Griffith at Salem Chapel, Hayes, Middlesex, were held on Monday, May 12th. In the afternoon, a sermon was preached by Mr. W. Alderson, which was listened to with enjoyment and profit. In the evening, a meeting was held which was opened by prayer by Mr. Austin. Brethren Bloomfield, Pells, and Brunt delivered lively and useful addresses, a large gathering took tea together, and all appeared to enjoy the sweet air and the good things they heard. A good collection was realized. Mr. Griffith a short time back, intended to resign his charge; but his people will not resign him, and they having exerted themselves to make him comfortable, he feels it to be the Lord's will that he should stay with them.

SHARNBROOK, BEDS.—On Monday, the 19th May, a thanksgiving service was held here to commemorate the restoration of the minister's house by the Court of Chancery to the church. Mr. Bloomfield, of London, preached to a crowded audience from Psalm cxviii. 5: "The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly." His

discourse, which was of a very impressive character, and suited to the occasion, was listened to with marked attention by about 300 auditors, who afterwards sat down to a liberal tea, provided gratuitously by several ladies of the Church and congregation. A public meeting was afterwards held in the evening, when about 500 people attended, many of them being from the churches of the neighbouring villages and towns, and some of whom came upwards of twelve miles to rejoice with their brethren on this auspicious occasion. The following ministerial brethren were present—viz., Mr. Bradford, of Rushden; Mr. Evans, of Raunds; Mr. Corby, of Sharnbrook; Mr. Rose, of Bedford; Mr. Dexter, of Thurlough; and Mr. Smith, of Oxford. Mr. Bloomfield acted as chairman on the occasion. Mr. Dexter supplicated the Divine blessing on the day's proceedings, after which several of the ministerial brethren addressed the meeting, in the course of which, Mr. Mote, of London, moved a vote of thanks to Mr. Ward, of Southrop, for his kind donation of £100 to the church; and also for the expense he had gone to in obtaining back the minister's house, which was unanimously carried by the whole of the audience. A vote of thanks to the ladies who so kindly furnished the tea was also given, and a liberal collection of £12 17s. closed one of the happiest days the people of Sharnbrook have had for many years. The weather was everything that could be wished, and an universal feeling of pleasure, delight, and gratitude to God for his goodness in appearing on behalf of the church in asserting its right seemed to pervade the whole meeting. May the Shepherd of Israel send this long-tried and desolate church a pastor after his own heart, for which they are now constantly beseeching the throne of grace. The village is a most interesting one, and offers a wide field of usefulness to a zealous, devoted, and active servant of the Lord Jesus Christ who is willing to spend and be spent in this service.

ONE WHO WAS THERE.

MARKYATE STREET, HERTS.—PARTICULAR BAPTIST CHAPEL.—The anniversary services were held on Wednesday, May 16th, Mr. S. Milner preached in the afternoon and evening. A public tea was provided between the services in the chapel. Upwards of sixty friends partook of the same. The tea was given by the ladies of the congregation, who came forward and nobly provided an abundant supply of provisions for our friends, so that the whole of the proceeds arising therefrom may be devoted to the good cause; and as the tea has been called the Ladies' Tea, why should not the next be called the Gentlemen's Tea? For surely the gentlemen of this chapel will not be backward in following the example set by the ladies.

JOHN—Jun.

BEDMOND—We held our anniversary on the 6th of May; Mr. Cozens preached two very instructive sermons on the occasion. In the afternoon, his text was 2 Cor. i. 18: "But as God is true, our word to you was not yea and nay." Mr. C. dwelt much upon the word, opening up to the mind the Gospel as the word of God. It was a word of discrimination, direction, demonstration, &c. After the service, about sixty sat down to tea in the chapel. In the evening, Mr. Cozens preached from the last words of the Saviour, "It is finished," and an excellent sermon it was. The people heard well, and seemed well satisfied. Our congregations were not quite so large as we have had, but we are surrounded with anniversaries just now.

SAXMUNDHAM—A correspondent writes us:—"I am happy to say the Lord is blessing our brother Baldwin's (late of Cransford) labours here. Several are coming forward to bear testimony that the word preached by him has been the power of God unto salvation to their souls. The church have invited him to take the pastorate, which he has accepted."

AGED PILGRIMS' FRIEND SOCIETY.

THE Annual Meeting of this Society, was held, May 5th, at the London Tavern. J. Thwaites, Esq. (one of Mr. Wells's deacons) was to have taken the chair, but through indisposition was unable to attend, and his post was filled by Judge Payne, who, in his opening address said he was always pleased to do anything in his power for the Aged Pilgrims' Friend Society. He had spent the day in the seat of judgment, and it was quite a relief to him to occupy the evening in the seat of mercy. The report read by Mr. Jackson shew the receipts for the year were £2,805 16s. 2d.; and the expenditure: paid to pensioners £2,554 7s. 3d., and after paying incidental expenses, the small balance of £188 8s. 5d. was left in hand. Among the list of subscriptions we noticed the following: from East lane Chapel £35 5s. 6d.; from Mr. James Wells' church £161 10s. 0d; Mr. Luckin's church £14 14s. 6d.; Soho chapel (Mr. Pells's) £11 6s. 6d.; Grove chapel by Mr. Jay, £57 7s.; Mr. Foreman's church £21 14s. 6d; Mr. Bloomfield's £21 6s.; and by Mr. Tiddy 16 guineas. The society has now about 500 of the "poor of this world, rich in faith," who receive of its bounty as follows: 50 pensioners who receive ten guineas per annum; 328 who receive five guineas per annum; and 121 who receive £2 8s. per annum. The sums are distributed monthly to the recipients at their own houses by the hands of praying friends, who can enhance the bounty by kindly enquires, and giving a word in season. During the year 50 pensioners have died; and 66 new ones have been placed upon the list. Lord Roden has consented to become president of the society, and has given a donation of £10. Thus, all things considered, we think the society bids fair to extend its usefulness, and we do hope the churches who ought to support it are now alive to that duty. During the past year, by the exertions of Mr. John Gadsby, assisted by Mr. Collingridge, the handsome sum of £1,100 has been added to the society's funds. Mr. Gadsby attended the meeting, and in an interesting speech, spoke of the method he adopted to raise the sum, the balance of which he then handed to the treasurer. The meeting was also addressed by Hugh Allen, D.D., Mr. Wells, Mr. Hollis, Mr. Jay, J. W. Gowring, B.A., and Mr. Pells. On the platform we observed Messrs. Pocock, Pillow, Anderson, Bloomfield, Odling and others. There was a good attendance; the addresses were to the point; and a very excellent spirit pervaded the meeting. We think better days are dawning for the Aged Pilgrims' Friend Society.

THE
"GOSPEL COTTAGE LECTURER."
THE REV. G. D. DOUDNEY.

MR. EDITOR,—Seeing a notice on your wrapper that we were to have Mr. Doudney, of Plymouth, in the great city, I last evening took the opportunity of hearing him preach in Mr. Gowring's church, Bolton street, Camberwell. You are a Particular Baptist, I believe; but it has often struck me that you have a strong sympathy towards the great bulwark of England's Protestantism—the Church of England; and I have also observed that where you find a man of truth in that Church, you do not fail to let your readers know it. Have we not often heard of the bold J. J. WEST, Rector of Winchelsea? Where is there a man who has been more warmly spoken of by you as a firm champion of truth than Mr. PARKS, Incumbent of St. Barnabas, Openshaw, near Manchester—MR. DOUDNEY, the Editor of "The Gospel Magazine," and many others? And am I wrong when I strongly suspect that the author of the "Three Curacies" (another clergyman) is some 'dear brother' of yours?

Pardon my suspicions; but I wish just to tell you that the Rev. GEORGE D. DOUDNEY, the author of the "Gospel Cottage Lecturer," and Incumbent of Charles' Chapel, Plymouth (where Dr. Hawker laboured), is a deep-taught, experimental, soul-refreshing minister of the glorious Gospel of Christ, in all its richness, fulness, and freedom. A sweet preacher of Christ is this Plymouth incumbent: a man who delivers unto the people things which he has felt in his own soul. Doubting souls will hardly hear him without realizing some little comfort; and the sweet manner in which he proclaims "peace by believing" will endear him to the hearts of thousands. I say no more now; but as Mr. Doudney is to be in London the three first Sundays in June, should this find its way into your pages, probably you may hear more from your old correspondent,
R.

SHORT NOTES ON NEW BOOKS.

A Light for those who Grope in Darkness.

THIS sixteeny pamphlet contains, not the life, nor all the experience, but an account of some things through which the writer has passed; from which he has been led to unite himself with the Church of Christ, and to enter upon the public ministry of the word:—It is in fact, a faithful report of the Lord's dealings with the soul of Mr. Joseph Orton, minister of the Gospel, Hall-End Chapel, Attleborough, near Nuneaton. This pamphlet can be had, post free, from the author, for seven stamps, whose residence is Vine Cottage, Longford, near Coventry. The title of the book is well sustained: it is, instrumentally, "A Light for those who Grope in Darkness;" to all seekers and beginners, it may be helpful; and even the old men and fathers may find something to help them. Mr. Orton, like many others, has had his enemies, his trials, his crosses,

his changes, and his mercies and blessings. Both sides of his experience is given in a simple and very intelligible manner; and proves him to be a man not living altogether in the dust, but one whose soul sometimes ascends to dwell on high; and labours to live, not on the smiles of the creature, nor on the sensitive and ever changing emotions of either the natural or spiritual mind; but, like Paul, to live a life of faith upon the Son of God, saying, "He loved me, and gave himself for me." Mr. Orton was well acquainted with the late excellent pastor, Smith, of Bedworth, whose ministry was a blessing in those paths. We are anxious to have a record of the rise of the churches at Bedworth, Coventry, Longford, and the neighbourhood around. Will any friend supply this lack? Has any memoir of Mr. Smith, of Bedworth, ever been published?

A Lecture on the Public Life and Character of Elizabeth Fry. By Charles Gordelier, secretary to the trustees of the Elizabeth Fry Institute. London: Ward and Co.

Mrs. ELIZABETH FRY was a woman—a good, a great, a useful woman. She was what the Almighty intended woman to be—"A help-meet" to frail man in his path-way through the world. Mrs. Elizabeth Fry's person and life presented a striking contrast to thousands of poor fine and empty things now-a-day called women. Her life was one of devoted labour and toil to do good. Charles Gordelier has exhibited the chief features of her life in the lecture with all that point, perspicuity, and clearness, so common to him as a Christian, as a preacher, and as a willing labourer in Christ's vineyard. We hope Elizabeth Fry is not dead. We trust her mantle has fallen on some kindred spirit, and that the spirit is spreading among the ladies of our land in all directions; but, lest it should be on the wane, we say, read and circulate Charles Gordelier's lecture everywhere.

When Adam by Transgression Fell. An anthem for four voices; with an accompaniment for the piano-forte. Words by James Mitson; and dedicated by kind permission to John Gurney Fry, Esq. Composed by Frederick Kinker. Published in aid of the Christian Blind Relief Society. London: S. Clark, 15, Holborn Bars.

EVERY lover of sacred music will gladly avail themselves of this very expressive anthem if it be only for the benefit of the poor blind. Mr. Mitson will justly receive the thanks of many for a production so useful in every sense, so refreshing to the soul, so encouraging to the society, in whose prosperity he takes so laudable an interest.

The Rev. C. H. Spurgeon and Others in the Crucible, &c. By Robert Plues, Howdon-on-Tyne, North Shields; to be had also of Mr. Stevenson, 54 Paternoster Row.

Then Robert Plues is a bold, out-spoken man. He believes the Calvinists,—such men as Drs. Gill, Hawker, Owen, Goodwin; William Huntingdon, Gadsby, John Foreman, James Wells, and thousands beside, with C. H. Spurgeon; and all who follow in his steps are very far away from the truth of the Gospel. Believing this, seeing Mr. Spurgeon was announced to preach in Shields, he issued a hand-bill, previously, of which the following is his own copy:—

"GOOD FOLK OF SHIELDS!

"You are to have a treat on the 22nd instant. A Rev. Orator is coming from London to inform you GOD HATES the greater part of you, and that without respect of character!

"Further, he is to inform you God sent His Son, not to bless ALL men, but only 'a few of all sorts;' the rest He 'passes by,' as the Priest and Levite did the poor fellow whom the thieves left half dead; or, the rest He treats only with 'common grace,' as the farmer and butcher treat the 'sow' they intend for slaughter, 'because it is a sow.'—The phrase is the Rev. Orator's.

"Finally, he is to declare that the 'wide bridge' of his Arminian opponents is a broken one—'reaching only half-way across the stream'—though he is

not come to mend it, but to exhibit another, a narrow one, which 'quite spans the stream.' (The simile is from a printed sermon of the Rev. Orator's.) Now we beg to say we have had a good look at both these bridges ourselves, and we declare to you, good folk, they are BOTH WHOLE. The only essential difference we observed was, that whereas across the narrow one went MACHINES—carts, wheelbarrows, steam-engines, puppets, &c.—across the other RESPONSIBLE MEN.

"The optical illusion of the Rev. Orator is only to be accounted for by his drinking too deeply out of Calvin's 'fifty-six' goblets ('large volumes') of extraordinary divinity.—"Yours, good folk,

"ARMINIUS II."

The author of the above hand-bill is also the author of the work,—the first part of which is issued—bearing the title as above. Mr. Plues has read both sides; his quotations are numerous, his conclusions are definite and determined, but in our further notice of his pamphlet we should pass by Calvin, and Spurgeon, and Wardlaw, and Wesley, and Payne, and a Halley, and come right to the word of God—a standard which Mr. Plues has not much approached in this first part of his cannonading on the Calvinists. It is a remarkable fact that all believers in Arminius deny that creed in their petitions at the throne of grace; but few will there dare to deny this fact, that

Their seeking His face

Was the fruit of His grace,

Or still they had been in the fall.

We wait the second part's arrival, and then proceed.

Consolation: By James W. Alexander, D.D., Edinburgh; Andrew Elliot, Princess Street. London: Hamilton, Adams and Co., 1862.

THE house of Andrew Elliot is one of the best in Scotland for issuing works valuable to the Christian, and to the cause of truth at large. This volume of Dr. Alexander's is decidedly one of the purest productions of the present day. Gospel truth, and real Christian experience will be found in every chapter, carefully and beautifully blended together, while the ONLY SOURCE of Consolation, and the fact that, to heirs of promise, every dispensation of Divine grace and providence is a channel through which consolation flows, are kept steadily before the eye of the spiritual reader. The phraseology is neither of a low, nor of a stereotyped character. Dr. Alexander has the Bible in his heart: the Holy Spirit, with a peculiar softness and clearness, has opened up the harmony and the unity existing between the counsels of a Triune Jehovah in the covenant of grace, and the consolation resulting to believers, under all circumstance, as the special consequences of those deep and holy counsels. Thus influenced and instructed, the Doctor has given us a series of expositions exceedingly choice and full of comfort to Christ-loving hearts. To Abstractarians, loose Antinomians, or wild Arminians, this book will not be acceptable; but the true disciple, the timid believer, the tried saint, will bless God for the mysteries it unfolds, and the mercies it declares. We have so enjoyed this work, we wish to write an epitome as soon as we can.

The Gospel in Bermondsey.—In noticing Mr. Lawrence's lecture last month, we unfortunately used the word Bermondsey, instead of the name of the Society. We by no means wished it to be inferred that we believed the Gospel was not preached in Bermondsey. Mr. Thomas Chivers, of Bermondsey New Road; and Mr. Moeres, of New Church street, are both good men, sound at heart, and truthful in the ministry as any in London. Mr. Long, in Old Bermondsey church, and Mr. Gowling, the Sunday afternoon lecturer at St. John's church, Horselydown, are also firm and faithful men of God. In our review of the lecture, which is yet to come, our meaning will be made plain. Let no one infer that we suppose Bermondsey is void of Gospel; we only wish it were more extensively appreciated.

Witnesses for Christ and Conscience:

OR,

Tales of Truth from (before and after) the Black Bartholomew:

INCLUDING THE PURITANS, THE PERSECUTED, AND PIOUS PASTORS OF THE PROTESTANT CHURCH.

MR. NICHOL'S ISSUE OF PURITAN WORKS.

WE pass Cromwell and others for the present to notice two good old witnesses who worked hard in their day to open up the deep things of God as they are hidden beneath the letter of truth in the Holy Scriptures.

It is extensively known that Mr. JAMES NICHOL, a celebrated publisher of Edinburgh, has commenced the issue of a series of works, called, "*The Standard Divines*," whereby about sixty volumes are to be produced, containing the works of such men as Dr. Thomas Goodwin, Stephen Charnock, Thomas Adams, Thomas Brooks, Manton, Tibbes, Reynolds, Samuel Ward, David Clarkson, and many more, which are to be given to the church speedily, conveniently, and most economically.

A perfect resurrection from the dead of some of the most powerful and truthful expositions that ever were given to the church since John closed up the book of revelation. A resurrection in every sense of the word. The same body, the same mind, the same spirit, the same bones, sinews, veins, &c., only arrayed in such noble, beautiful, substantial, and suitable attire as to render these volumes worthy of a place in the library of any dignity—yea, of the blessed Queen Victoria herself—while the most humble preacher of Christ's Gospel, and the more retired Christian student, would not be afraid to handle, open, read, and search into such volumes as these; the paper, print, and binding whereof are in such excellent keeping with the weighty, solid, durable, and delightful truths, principles, and soul-satisfying messages, mercies, and heavenly manifestations wherewith these pages are filled from beginning to end.

Instrumentally Mr. James Nichol will confer a great boon, benefit, and blessing upon tens of thousands of seekers after truth by the timely distribution of these good old works, the value of which will never diminish while any of the redeemed are plodding through the wilderness looking for a city which hath foundations, whose builder and maker is God.

We have received the first six volumes of the series: three of these contain the works of Dr. Thomas Goodwin; the other three

furnish the writings of Thomas Adams and Samuel Ward, both of them men of a peculiar mode and manner of preaching and expounding the word of God. We have enjoyed a rich repast in the occasional perusal of these blood-red and handsomely bound volumes; and we venture to affirm that if the thousands of our young men who are shooting up into the ministry could carefully peruse these books, in close connexion with the Bible, that their minds would be none the worse, their ministry none the poorer. For instance, one Sunday morning we took up one of Thomas Adams's sermons in this series. The sermon is entitled, "*The Spiritual Navigator Bound for the Holy Land*." The text is Rev. iv. 6. "Before the throne was a sea of glass like unto crystal." Thomas Adams gives you seven different expositions of this sea of glass, as thrown out of the minds of men of different ages and belonging to different sections of the church, and then Thomas Adams tells us Bullinger made this sea of glass to be the world. This interpretation Adams adopted; and then to work he goes to preach one of the most elaborate discourses you would ever wish to hear or read; but that the world is meant, we could not be satisfied, although one sentence of Adams's fell with much force upon our mind, and it led to a long reflection, of which the following is a very brief outline. The sentence referred to in Adams's sermon is this:—"The writings of St. John are of three sorts: in his gospel, he teacheth most especially *faith*; in his epistles, *love*; in his revelation, *hope*."

This led us to reflection, and we wrote the following confirmation:—It is said John's writings are threefold. In his gospel he writes of *faith*. John's gospel is a marvellous instrument for the strengthening of faith. It is there set forth by many things. It is called *seeing CHRIST* and *believing on HIM*. The soul born of God has a spiritual eye, a loving heart, and an intelligent mind; and to that eye, heart, and mind the Holy Ghost doth reveal a little of the wondrous person and work of God's Eternal Son. Faith is set forth by John as *coming to CHRIST*: this coming is connected,

beautifully connected, with three great blessings. The greatest of all mercies, I do think. First, it flows from the FATHER'S gift,—“All that the Father giveth me shall come to me.” Do I come unto Christ really and truly? It is because the Father gave me to Christ. Secondly, this coming is the FATHER'S *drawing*. “No man can come unto me except the Father which hath sent me draw him.” Coming is also connected with *receiving*. “Him that cometh, *I will in no wise cast out*.” Faith is set forth by *eating and drinking*. “He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.” Once more. “He that believeth on me, out of his belly shall flow rivers of living waters, as the scripture hath said.” Faith, then, hath a manifold hold upon the soul, and surely must secure it. It is the Father's *giving*, the Father's *drawing*, the Father's *showing* us CHRIST; the Father's *receiving* us in CHRIST, the Father's *feasting* us with CHRIST, and the Father's *giving* us wells of living waters in our souls which are to spring up into everlasting life.”

John, in his epistles, writes of and contends constantly for LOVE. The fountain of love,—“Herein is love; not that we loved God; but that He loved us:” then the *fruit* of love,—“And sent His Son to be the propitiation for our sins:” then there is the *manifestation* of love,—“Beloved, if God so loved us, we ought also to love one another.”

In this book of revelation—called “the most Gospel-like book; a book of most happy consolation”—in this book the Lamb of God is presented *guarding* and *regarding* His saints, and giving them victory over all their foes, fears, faults, and failings. Thus hope is encouraged.

But who, what, and where was THOMAS ADAMS? He was a man who evidently never thought much of his own life, and therefore he never wrote it; neither can it be found that any wrote it for him: nor all through his discourses can you find much reference to himself; but his works do follow him; and they declare him to be a man who lived principally in three places: 1, In prayer, at the throne of grace, on his knees; 2, in his study, diving carefully into the mind and meaning of the Holy Scriptures, and searching the writings of the greatest expositors, historians, and literary men who had lived before him; 3, he lived also most laboriously in his pulpit, where he opened up the Scriptures with much system, savour, and deepness of wisdom.

The editor of these volumes says,—“The subscribers to this series are aware that a memoir of Adams, by the Rev. Charles H. Spurgeon, of London, was to be prefixed to the first volume. Unfortunately, the state

of Mr. Spurgeon's health for some time past has incapacitated him from the discharge of any extra duty; and though both from his having undertaken the preparation of this memoir, and from the great interest he has always taken in the series, he was most desirous to fulfil his engagement, he has found it impossible to do so.” Dr. Angus has, however, compiled a memoir; but from it little can be gathered of the man himself beyond what a careful perusal of his works would furnish.

After holding livings in Beds and Bucks, it is said, that from 1630 to 1636, he was rector of St. Bennet's, near the Thames, in the city of London, which was then a poor living indeed. In 1653, it is said, Adams was passing “a necessitous and decrepit old age:” and there can be no question but that this Thomas Adams—“the popular preacher, the earnest, devoted pastor, the sound Calvinist, and the strenuous opponent of the papacy”—died in a good old age, but almost in obscurity, if not in poverty.

For more than two hundred years, the ransomed spirit of Thomas Adams has been in glory, we trust: and if the angels who minister unto the heirs of salvation here are permitted to carry home tidings of all the good which is done upon the earth, the happy soul of this good old Thomas Adams will rejoice to know that in these times his writings and preachings have again become useful in helping to fill the vacant minds of some who are ministers, and comforting and confirming not a few of the Lord's bleating sheep whose pasturage too frequently is found upon the artificial and barren plains of mongrel and modern theology—a kind of light food, which earnest and decided hearts can never be contented with.

A GODLY CLERGYMAN AT HAVERHILL, AND THE SINGULAR CONVERSION OF THE KEDDINGTON VICAR.

Thomas Adams's sermons are mostly of a solemn, sin-condemning, and Christ exalting character. Some specimens may hereafter appear.

In the closing volume of Adams's works, we have “Sermons and Treatises by one SAMUEL WARD,” who was a perfect original in mind and mode: a scholar and a deep student of three things,—the way of salvation, the experience and practice of all true believers, and the mysteries, miseries, and almost miraculous development of our common, our fallen humanity.

The Rev. J. C. Ryle (the noted tract writer, formerly of Helmingham, now vicar of Stradbroke, Suffolk), has compiled a memoir of this Samuel Ward, who was born at Haverhill, in Suffolk, in 1577, was the eldest son of the Haverhill clergyman of

those days, whose name was John Ward, and of whose ministry the following inscription is now to be seen on his tomb in Haverhill Church:—

JOHANNES WARD.

Son of thunder, son of ye dove,
Full of hot zeal, full of true love;
In preaching truth, in living right,—
A burning lampe, a shining light.

John Ward, after he, with great evidence and power of ye Spirit, and with much fruit, preached the Gospel at Haverhill, and at Bury, in Suffolk, 26 years:

Was heere gathered to his fathers, &c,

This inscription is strongly indicative of a good man, whose life was spent in much labour, and without that persecution and imprisonment which afterward fell to the lot of his son Samuel. Samuel Ward was used by God to the conversion of sinners, and even to the raising up of godly ministers. Here is a word or two respecting one of Samuel Ward's converts.

Kedington is now a favoured corner for the Gospel in the Baptist denomination. What it has in the church we cannot say; but about two hundred years ago, there was "a famous minister" there by the name of Samuel Fairclough, of whose conversion the following record is given:—

"God was pleased to begin a work of grace in the heart of Samuel Fairclough very early, and betimes, by awakening his conscience by the terror of the law, and by bestowing a sincere repentance upon him thereby, and by working an effectual faith in him: and all this was done by the ministry of the word preached by Mr. Samuel Ward, then lecturer of Haverhill, who was one day speaking publicly in his lecture on the conversion of Zaccheus, and discoursing upon his fourfold restitution in cases of rapine and extortion. Mr. Ward used a frequent expression, that no man can expect pardon from God of the wrong done to another's estate except he make full restitution to the wronged person, if it can possibly be done. This was as a dart directed by the hand of God to the heart of young Samuel Fairclough, who, together with one John Trigg (afterwards a famous physician in London), had the very week before they heard Samuel Ward's lecture on Zaccheus robbed the orchard of one Goodman Jude of that town, and had filled their pockets as well as their bellies with the fruit of a mellow pear tree.

"Under that sermon young Fairclough mourned much, and had not any sleep all the night following; and rising on the Monday morning, he went to his companion Trigg, and told him he was going to Goodman Jude's to carry him twelve pence by way of restitution for three pennyworth of pears of which he had wronged him. Trigg, fearing that if the thing were confessed to

Jude, he would acquaint Robotham their master therewith, and that corporal correction would follow, did earnestly strive to divert the poor child from his purpose of restitution. But Fairclough replied that God would not pardon the sin except restitution were made. To which Trigg answered thus:—'*Thou talkest like a fool, Sam; God will forgive us ten times sooner than old Jude will forgive us once.*' But our Samuel was of another mind, and therefore he goes on to Jude's house, and there told him his errand, and offered him a shilling, which Jude refusing (though he declared his forgiveness of the wrong), the youth's wound smarted so, that he could get no rest till he went to his spiritual father, Mr. Ward, and opened to him the whole state of his soul, both on account of this particular sin and many others, and most especially the sin of sins, the original sin and depravation of his nature. Mr. Ward received him with great affection and tenderness, and proved a good Samaritan to him, pouring wine and oil into his wounds, answering all his questions, satisfying his fears, and preaching Jesus so fully and effectually to him, that Fairclough became a true and sincere convert, and dedicated and devoted himself to his Saviour and Redeemer all the days of his life after."

This is a sacred testimony how the Almighty has, in olden times, as well as in our own days, favoured our national church with men of sound hearts, holy lives, and earnest devotion in his glorious Gospel kingdom.

Samuel Ward was early removed from Haverhill to Ipswich, where he filled the pulpit of St. Mary-le-Tower, with some intermission, for about thirty years; but persecution, flight, imprisonment, and many trials attended his path, because he was a faithful, a fervent, or, what was then called, "a puritanical preacher."

There is one incident illustrative of Samuel Ward's character as a clergyman which we may give. Mr. Ryle takes it from a volume called, "The Tombstone; or, an Imperfect Monument of that Worthy Man, Mr. John Carter, Pastor of Bramford and Belstead, in Suffolk." John Carter's son, who writes his father's memoir, says, "In the afternoon of Feb. 4th, 1634, at my father's interring, there was a great concourse of people from all parts, ministers and others, taking up the words of Joash, king of Israel, 'O, my father! my father! the chariot of Israel, and the horsemen thereof!'" Among the multitude gathered round John Carter's grave, says his son, was "old Mr. Samuel Ward, *that famous divine, and the glory of Ipswich.* He brought with him his mourning gown, and offered very respectfully to preach a funeral

sermon, seeing that such a congregation was gathered together; but my sister and I durst not give way to it; for our father had often charged us in his lifetime, and upon his blessing, that no extra service should be held at his burial. For, said he, it will give occasion to speak some good things of me that I deserve not." But the next Friday at Ipswich, good old Samuel Ward turned his lecture into a funeral discourse for the deceased John Carter, in which he did sorely lament his loss. In March, 1639, Samuel Ward went to his long rest, aged sixty-two. On a stone over his dust are written these words:—

Watch, Ward! yet a little while,
And he that shall come, will come."

Much mention is made of Suffolk as a county where the Protestant and Evangelical principles of the Reformation had taken deep root. Some of the most eminent Puritans were Suffolk ministers. We are pleased to know that Suffolk is still a rich land of Canaan in Gospel things.

Samuel Ward's sermons on Christ and on Conscience demand a full and special notice, which our readers will be glad to receive.

(To be continued.)

CHRIST'S COMMENDATION OF HIS SPOUSE.

By MR. W. LEACH, OF NORTHAMPTON.

"Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks."—Solomon's Song iv. 3.

WITHOUT the love of Christ in our hearts, beloved, and the enjoyment of hallowed communion with him, we shall never enter into the spirit of this sacred portion of divine truth, the Song of Songs: and you will find that the more your hearts are influenced with Christ's love, and the fuller your fellowship with Christ is, the more you will be enabled to perceive the spiritual import of this book. It might be a question put by enquiring minds, why then is the language of this book so allegorical and obscure, if the truths it contains are of so vital an import? We reply that the *sublimity of the subject* appears to call for it. We know that numbers have sneered at it, and have spoken of its language as being somewhat indelicate; and, I am sorry to say, some there are, of whom we should have thought and been led to expect better things, who have made concessions to this charge, when they might readily have repelled it, and turned it upon the adversary. And thus, a certain class of men are to be met with, who never think of preaching from a text taken out of this book; whereas, did they know the vitality of the truths testified of here, and were they instructed in the same by the Spirit of the living God, they would no longer hesitate to select portions therefrom, for the edification and comfort of the Lord's people.

We observe, in speaking from the portion we have read,

I. THAT GRACIOUS SOULS POSSESS PECULIAR EXCELLENCIES WHICH ARE NOT NATURAL BUT SPIRITUAL. There may be much to admire in those who are not born of God, for depraved and sunken as human nature is, blessed be God, through that restraint and influence which he is pleased to exercise, we

do discover many things that are excellent, amiable, and lovely in our fellow creatures; even as Christ did in the young man in the Gospel (Mark x.); and for which it is written that he loved him; but which are not of the character of those excellencies referred to in the text.

We can, we trust, appreciate natural excellencies when and in whomsoever we meet with them; but we would not substitute that which is natural for that which is spiritual. Let us ever learn to make a right distinction here, and keep things in their proper place; let us commend whatsoever is lovely and of good report in a natural man; but let us not substitute that which is the product of the flesh for those excellencies which are purely spiritual, and the offspring of the Spirit of God. These peculiar excellencies, then, are not natural to us, but spring from another source, even from the Lord himself, as James testifies: "Do not err, my beloved brethren; every good gift, and every perfect gift is from above," &c.; and if we look at Ezekiel xvi., we shall find there that the Lord first makes known the unclean destitute state of his people; and then what He did for them; and mark, he does it all Himself: "I spread my skirt over thee. I swore unto thee, and entered into a covenant with thee. I washed thee with water. I anointed thee. I clothed thee. I decked thee with ornaments. I put a jewel upon thy forehead, and a beautiful crown upon thy head;" to all which we might consistently give a spiritual interpretation; for the Lord here, under the natural figure, sets forth spiritual things; and as it was with God's Israel of old, so it is with God's people now; for if they are made to

ffer from others, it is God that makes them; and if they possess peculiar excellencies, they derive them from the Lord himself.

We find the righteous testified of as being more excellent than his neighbour (Prov. xii. 26); and in this book they are styled by excellency of comparison, "the fairest amongst women." And again, "As the lily among thorns, so is my love among the daughters." O what striking language does the Lord make use of here, to set forth the excellencies of his people. They possess excellencies which others do not; hence they are called the excellent of the earth. Oh, is it not a high honour to belong unto them?

II. THE LORD JESUS CHRIST KINDLY MENTIONS THE EXCELLENCIES OF HIS PEOPLE. "Let another praise thee, and not thine own mouth" (Prov. xxvii. 2) is the admonition of the wise; and certain it is when persons praise themselves, we may use a common phrase concerning them, "Their own trumpeter is dead."

Now the Lord's people often look at themselves, and cannot discover anything good in themselves, being poor, destitute, barren, and unfruitful in and of themselves; and it does appear to them that there is no grace in their hearts. They are so full of evil instead of good, and their nature defiled in its every part. But what says Christ here of them, "Behold thou art fair, all fair, my love, there is no spot in thee;" which fairness is only to be found in union to, and connection with, Himself. Oh how astonishing it is that the Lord should come to us at times when lamenting our vileness, and viewing ourselves in and after the flesh, and lead our minds away from self to Him, and cause us to view ourselves as washed in His precious blood, which takes out the deepest stains of sin that ever mortals can be defiled with, and as adorned with His grace, and clothed with His righteousness, which covers our every defect and nakedness, and makes us exalted in the salvation of God. First, then, we are led to see our native deformity and vileness, then our beauty and peculiar excellency, which we derive from Christ alone. If there be any good in us, then the Lord must make it manifest to us; for we may have light enough to see what we are in ourselves, but not sufficient to see what we are in Christ; yea, it requires increasing light to perceive this.

III. THAT WHILST THE LORD JESUS CHRIST SPEAKETH OF THE EXCELLENCIES OF HIS PEOPLE, HE IS SILENT AS TO THEIR DEFECTS. How different this conduct to that which some manifest, who, if they speak at all of others, it must be evil and not well; for if there are evils, they are magnified to their eyes, and by their unruly member, the tongue, which is just the state

of mind of those who, at the best, may be called backbiters, evil speakers, and slanderers; for such lose sight of all the excellencies others possess, never mention them, whilst blemishes which true charity would cast the mantle over, are exposed and magnified. Christ does not act thus towards His people. Oh, no! blessed be His name, He is as far above all this even as the highest heaven is above the depths of hell, and His conduct is as different to this as light is from darkness; and I beg you to observe, that throughout this book, the Lord Jesus Christ does not bring a single charge against His people. It is all the full expression of His tender love towards them from the beginning to the end thereof, without even once noticing their infirmities. All their excellencies are commended, and everything praiseworthy in them is mentioned, whilst their blemishes and failings are passed by. If we have Christ's spirit, it will be manifested towards our brethren in a similar way as Christ's was towards His people.

We find in the 5th chapter, where the church is in a sleepy frame, and manifests no outgoings of affection after him, "I sleep," she says, "but my heart waketh." The Lord does not deal so unmercifully with her, as some commentators have done with the disciples in Gethsemane's garden, who slept in that hour of sorrow when He was sweating great drops of blood. O what a difference is there in the conduct of Christ towards them! How kind his words to them, how excellent his plea for them. "The spirit indeed is willing, but the flesh is weak." True, even in his agony, he is touched with the feeling of their infirmities. None can fathom or tell out the tender expression of his loving heart towards his people under all their weaknesses. Look at the language made use of by him, in reply to his sleepy spouse, "Open to me, my sister my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night," as though he would touch her heart, and move it towards him by speaking of his tremendous sufferings. But O for the retort, "I have put off my coat, how shall I put it on?" Language denoting unfitness of mind, as well as impotency in herself. Surely at this treatment Christ will take his departure from her! No! view him, if he does not speak, he will act: "My beloved put his hand in by the hole of the door, and my bowels were moved for him;"—and though the Lord did eventually withdraw himself, it was not till he had brought her into a right state of mind, and taught her to prize his gracious presence. And thus it is now the Lord often finds his people in a bad state of mind; but he will induce and enable them to arise therefrom; follow him at his call, make them prize his favours, and lie

low in the dust at his feet at the discoveries of his love and mercy towards them.

IV. THAT THE LORD'S PEOPLE DO NOT POSSESS A SINGLE EXCELLENCY ALONE, BUT MANY. They are not so much in them like a star, as a constellation; and hence, if you read through this book, you will find a variety of figures employed to set this forth; but we must confine ourselves to the three stated in the text: "Thy lips are like a thread of scarlet," which denotes *health and beauty*:—health, for when the lips of a person present a languid appearance, it is an indication that they are the subjects of disease. Here, then, the Lord speaks of His people as being in a healthy state. How is it that sin-sick souls are healed of their maladies? How is it that they lose their unhealthy condition? According to the words of the Psalmist, "Who forgiveth all thine iniquities, who healeth all thy diseases. Sin felt is the soul's disease, but pardoning mercy manifested thereunto is its cure; as we read in Isaiah xxxiii. 24: "The inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquity:"—and when the Lord forgives his people their sin, their malady is cured, sickness is exchanged for health, weakness for vigour and strength. O what a blessing that there is such an effectual cure for sinners! Beauty it indicates as well as health. Thick lips are not reckoned beautiful, but thin ones are: "Thy lips," says Christ to his sponse, "are like a *thread of scarlet*;" and in illustration of this, we refer you to the case of the Pharisee, whose lips were swollen with enmity and pride: Lord I thank thee that I am not as others are," &c; a wonderful man truly in his own eyes! But that spoiled his beauty in the sight of God; whilst the poor publican had thin lips. "God be merciful unto me a sinner," was his cry. His lips were like a thread of scarlet, for he pleaded for mercy with an eye to the atoning sacrifice of Christ, which was the reason why he went up to the temple to pray, as the mercy-seat where God meets with sinners was there; and those of you who plead for pardon through Christ Jesus, and have nothing of your own to make mention of before him, are they whose lips are like a thread of scarlet. "And thy speech is comely." When such speak to Christ, of Christ, or for Christ, their speech is always acceptable to the Lord; for when they speak to him in prayer, they put their trust in him; and of him, they do not speak to disparage him, but they speak highly of him, of his matchless excellencies, of what he is, the altogether lovely one; and of what he has done for them; how he came from the highest seats of bliss, was a worm, and no man to save them from the depths of hell; how he

wrought out for them a robe of perfect righteousness. They tell of the constancy of his love under all their changes, of his faithfulness in fulfilling his word, and standing by them in all their difficulties; and mind you, those words that are spoken in commendation of Christ, God has an ear to hear, and a book to record them in; for we read in Malachi iii. 16, "That a book of remembrance was written before him for those that fear the Lord, and that thought upon his name:" when they speak for him, before enemies, their speech is comely; for

"Is there a foe, before whose face
I fear thy cause to plead?
Is there a lamb within thy fold,
I would disdain to feed?"

Let others deride him, we will exalt him, whether others regard him or no, we will love him, cleave to him, and bless his name; for he is a full Saviour, and as such we need him, and will speak well of him, and always crown him Lord of all. "Thy temples are like a piece of pomegranate within thy locks." By the locks here, I understand good works wrought by us from a principle of grace in the heart, and out of love to Christ's name; for as the hair is an ornament to the body, so Christians are exhorted and enabled to adorn the doctrine of God their Saviour, and to walk worthy of his calling. "The temples, within thy locks," may denote modesty. We read of some having a bold forehead; but this is not the case here, for the temples are modestly concealed within the locks. A piece of pomegranate when cut may be taken as an illustration of the blushings of the countenance; and which refer to those holy blushings believers are the subjects of, which may arise from shame for sin, as in the case of Ezra ix. 6: "O my God, I am ashamed, and blush to lift up my face to thee, my God; for our iniquities are increased over our head," &c; and when we call to mind our great vileness and infirmities, how ashamed we feel, also may arise from surprise in consequence of the commendatory language of Christ in this book, surprised that he should notice everything that was lovely in her, and pass by all her defects.

Lastly. THESE COMMENDATIONS OF CHRIST ARE EXPRESSIVE BOTH OF HIS CONDESCENSION AND ADMIRATION. Condescension, knowing as he does that whatsoever good we have comes from himself, how condescending then on his part to speak of these excellencies as he does,—and mind you, where there is the least spark of grace in the heart, he will bring it out and notice it kindly too, if not at the present, he will at the last great day before an assembled world. Admiration—Christ admires his people when they bear his image, and have the graces of his Spirit. Having those, I say, calls forth

the expression of his admiration: "How pleasant art thou, my love, for delights" O may we in sweet fellowship with the Lord receive some commendation from him

this morning! O that we may have the admiration of Christ, from the abundant possession of his grace and image, and so be enabled to speak well of his name!

COMING TO CHRIST, AND THE CONFLICT.

By MR. SAMUEL COZENS, AUTHOR OF "THE TEACHER'S THOUGHT BOOK."

(Continued from page 185.)

"And as he was yet a coming, the devil threw him down and tare him."—Luke ix. 42.

Firstly. If you are a comer, the devil may throw you down into the temptation of self-destruction. Bless the Lord, O our souls, he can only throw the child of God down into the temptation, he cannot make him commit the act. The devil threw me down into this awful temptation, and kept me down for months and months. I shall never forget the commencement of this temptation. I was shaving, and when I put the razor to my throat I felt as though my hand was locked up in an invisible power; at the same time a voice sounded in my ears, "Now do it! Now! Now!! Now!!!" God, in much mercy, gave me power to fling away the razor, and I ran down stairs frightened, agitated, and trembling; for many long months I dare not touch a razor, dare not stop in a room alone where there was a knife, dare not walk alone by the waterside. The dear Lord Jesus knew something of this temptation, when the devil set him on a pinnacle of the temple, and said unto him, "If thou be the Son of God, cast thyself down, &c." Now I do believe that the temptation to self-murder always hath an "if thou be" in it. Saul, if thou be rejected and abandoned, fall upon thy sword: and Saul fell upon his sword and died. Ahitophel, if thou be defeated, go and hang thyself, and the poor wretch went and hung himself. Judas, if thou be condemned, go and hang thyself; and the vile traitor went and did so. Jesus if thou be the Son of God, cast thyself down. He shall give his angels charge over thee, &c. Jailor, if thou be responsible for the prisoners, the prison doors are opened, and the prisoners are fled, put an end at once to thy responsibility, destroy thyself, for thou will surely be destroyed. Yes, and such was the power of this temptation that he drew out his sword, and would have killed himself. I know there was an "If thou be" in my temptation. Satan told me that I had sinned beyond the bounds of mercy, that my eternal doom was fixed, that I was a child of hell, and really my misery was sometimes so great, that I felt hell could not be much worse, and I at times felt a willingness to commit, a momentary determination to commit the

deed; but when God raised me up to hope, that hope crushed the power of this temptation and bound the strong man so that I was never after so awfully vexed with it.

Secondly, The devil sometimes throws the comer down into blasphemous thoughts of God. Never shall I forget one night in the year 1841, when I was dreadfully tempted to blaspheme the mercy of God, and I think I shall never forget one night in the year 1844, when I was fearfully tempted to curse the God of mercy. Heaven and hell seemed in mighty conflict within me; and oh how I trembled, fearing I should belch out the blasphemous words in the hearing of my companion, but mercy at last was more than a match for the devil, and I was brought to know that my Redeemer liveth, and to sing victory through the blood of the Lamb. Job (chap. iii) and Jeremiah (chap xx) knew what it was to be thrown down into this temptation; Job cursed his day, and Jeremiah cursed the man who saw him enter into the world, and allowed him to live in it. These are trying things, but it is by such things that the Lord makes us know our vileness, and leads us into deep acquaintance with the plague of the heart. Yes, the children of God are sometimes torn to pieces as it were, with horrid and blasphemous thoughts of God.

Thirdly, The devil sometimes throws the comer down into sin. After I had come to God by prayer, I was thrown down into sin; I was praying against my sin, and sinning against my prayers day after day. Sometimes the devil told me that I was not sinning in what I did, it was harmless, and I really at times thought with him; but again my conscience would afflict me, and then he tried to assure me that if it was sin it was but a sin of infirmity—a sin I could not help—a little sin: that it was a sin of infirmity I could not deny—that it was a sin I could not help was too true for me to dispute, but that it was a little sin my guilty conscience denied. I was at that time in downright earnest about my soul, but I was in the bands of the old covenant. I had not learnt my utterly lost and helpless condition, and hence I not unfrequently said "this

shall be the last time." Well, I grew worse and worse, for there was not only the sin, but a thousand violated vows and broken promises added to it, and there was one thing very staggering to me at that time, and that was the more I promised not to do it, and the more I prayed against it, the more power the temptation seemed to have upon me, and the more easily I seemed persuaded to comply; but if I gave up praying against it as I occasionally did, feeling that it was no use my praying for I was not heard: I say, when I gave up wrestling at the throne, the temptation lost its power, and I was able to abandon the evil, but the serpent was more subtle in my abandoning the evil than in my commission of the sin; for now he endeavoured to nullify in my heart everything sacred. He told me "There is no God." I never shall forget the spot where he told me so, nor the object he presented to my eye in confirmation. If ever fearfulness and trembling came upon me it was then, and that fearfulness and trembling gave the devil the lie, and I got out of that snare; but then another temptation followed, If there be a God, he is not your God, he does not hear your prayers. Here I was fast fixed in what I then believed to be the truth; but somehow or other, I could not help groaning out my soul before God, though I had given up the form of prayer, and I can tell you that though sin drove me from my knees, it could not drive the breath of prayer out of my soul, and the blessed application of "Thy sins which are many, are all forgiven thee," was the death-blow of sin's power. I am quite sure that nothing can keep from the power of sin, but divine power; nothing can wean from the love of sin, but the love of God; and nothing can crucify sin, but the blood of the crucified One.

Fourthly, The devil sometimes throws the comer down into doubts and fears. There is a great deal said about doubts and fears. Now, I will give you my mind in few words upon the subject. I believe there is no child of God of any standing in the divine life, ignorant of the experimental meaning of doubts and fears; and however some may preach them down, I feel fully convinced they will never preach them out of the church, so long as the church lives in a body of sin and death; and I hesitate not to say, that I *doubt* the state of the *doubtless*; and *fear* for the *fearless*. If we go into the history of the Patriarchs we find a profusion of "Fear nots," if we read the books of the Prophets we see "Fear nots" in abundance; if we come on into the gospel we shall find a large portion of "Fear nots," all which, proves that Patriarchs, Prophets, and Apostles were the subjects of doubts and fears. And where is the child

of God who has made any progress, who has been travelling some years towards the celestial city, I ask, where will you find the pilgrim to glory, whose title to heaven was always clear, whose interest in Christ was always (to him) sure, whose confidence was always strong, whose hope was always steadfast, and whose prospect was ever bright? I certainly cannot believe that such an one can be found. If it be true that there is an adversary of the soul, an accuser of the brethren; and if it be true that he hath wherewith to accuse them, then it is also true that there are times and seasons when doubts and fears tear the peace and comfort of their soul to pieces. In the dark night of desertion, he asks, "Where is now thy God?" The doubting, fearing soul says, "The Lord hath forsaken me." In the dark night of transgression he says, "Thy religion is vain; thy heart was never right with God; thy joy was the joy of the stony ground hearer, thy hope was the hope of the hypocrite; thy knowledge was the knowledge of Balaam; thy change was in the flesh and not in the spirit; thy repentance was the repentance of Esau; thy faith was the faith of Magus; thy confidence was the confidence of presumption; thy profession is the profession of Judas." Sometimes he has laboured to prove me a Balaam, having merely a knowledge of the Almighty in the head. Sometimes he has made me a Saul, having *another heart* for religion, but not a *new heart* in the religion of Christ. Sometimes he has made me an Esau, who sought the blessing carefully with tears and obtained it not; he has tried to prove me a stony ground hearer; a foolish virgin, and a Simon Magus. And has he never told you that you are a hypocrite in Zion; that your spot is not the spot of God's children; that you have neither part nor lot in the matter?

Satan sometimes throws us down into doubts and fears by so filling our vision with our sins and sinfulness, with our maladies and miseries, that we cannot see the Saviour nor the Surety, nor the Physician, nor the balm. Brooks in his Remedies says, "Sin and grace were never born together, neither shall sin and grace die together; yet while a believer breathes in this world, they must live together." Christ in this life will not free any believer from the presence of any one sin, though he doth free every believer from the damning power of every sin, "There is no condemnation to them that are in Christ," &c. The law cannot condemn a believer, for Christ hath fulfilled it for him; justice cannot condemn him for that Christ hath satisfied; his sins cannot condemn him, for they are pardoned in the blood of Christ.

Sometimes Satan throws us down into doubts and fears when Providence seems to frown upon us, when our hopes are blasted,

when our schemes are thwarted, when our projects and desires are crossed, when our undertakings fail, and when we come into great temporal straits. Now says he, "If you were a child of God, it would not be thus with you. What! God love you and overturn all your undertakings, and blast all your hopes, and take away all your substance? It cannot be! these are so many marks of divine displeasure." Yes, says the soul, I believe it; "All these things are against me;" "The hand of God is gone out against me." And in this state he cannot see that God's hand is not his heart. Jacob saw his hand only, when he said, "All these things are against me." Job saw his hand and not his heart when he said, "He teareth me in his wrath." Jonah saw his hand and not his heart, when in the whale's belly he cried out, "I am cast out of thy sight." Beloved, God may have much in his hand for a sinner, and do much in his providence for a sinner, and yet have nothing in his heart for him; nay, his heart may be against him even when his hand is with him. On the contrary, God may have comparatively nothing in his hand for a sinner, a poor tried child of God as Lazarus, and yet have much in his heart for him. If Lazarus passed through a hell of suffering under the hand of God, he had a heaven of bliss in the heart of God; and if the rich man passed through a heaven of carnal delights under the hand of God, he had a hell of suffering in the heart of God. Again, God smote Ephraim with his hand and loved and yearned over him in his heart. Jer. xxxi. 18—20. And hence no man can conclude upon his state by the hand of God. "No man knoweth either love or hatred by all that is before him." Eccles. ix. 1. Saul could not say, the Lord loves me because he has exalted me to the throne. David could not say, the Lord hates me because he has driven me from the throne. Jehu could not with all his prosperity say, the Lord loves me. Job could not with all his adversity say, the Lord hates me, because "No man knoweth either love or hatred by all that is before him."

Sometimes Satan throws us down into doubts and fears, when we have lost the joys of God's salvation, the light of God's countenance, and the comforts of the Holy Ghost; when we have lost the spirit of adoption, the assurance of faith, and the sense of pardon. But the villain is the most subtle in this. He first throws us down into temptation, and then tempts us to believe that we are not the children of God, because we are so continually vexed, and so awfully tormented with temptation. Beloved, the banditti do not hide in secret places to wait the approach of the poor, but the rich; they are not waiting to seize the beggar, but the

merchant. The pirate is not in the habit of cruising about the deep in search of vessels laden with earth, but in search of vessels having a rich freight. And thus fallen angels like the banditti lie in wait for the rich in faith, and like the pirate, they seek after the vessels of mercy, whose cargo is gold and silver and precious stones. The devil set upon and tempted a rich Christ. Ay, and he threw down Abraham who was rich in faith, and he so far robbed him of that, that he told a lie to save his wife; and Samson who was rich in strength, and robbed him of that strength for a season. Yea, we learn from God's word that those who have been the most rich in grace have been the most tempted. Christ was the most innocent, and yet the most tempted. Samson was the strongest, and yet one of the most tempted. David was the most spiritual, and yet one of the most tempted. Solomon was the most wise, and yet one of the most tempted, and exhibited the greatest folly. Paul was one of the most favoured, and yet one of the most tempted. Job was the most patient, and yet one of the most tempted. Peter was one of the most courageous, and yet one of the most tempted, and betrayed the greatest weakness. One says, "It is as natural for saints to be tempted, as it is for the sun to shine. The eagle complains not of her wings, nor the peacock of his train, nor the nightingale of his voice, because these are natural to them; no more should saints of their temptations, because they are natural to them." Eph. vi.

Cheer up, dear coming sinner, thy war with hell proves that thou art in the way to heaven. It is because thou hast faith that thou art called to fight the good fight of faith against all the fiends of hell, and though the devil should throw you down and tear you again, and again; again and again Christ will lift you up, and heal you. "And as he was yet a coming, the devil threw him down and tare him."

THE MILLENIUM.—Mr. James Wells's Sermons, and letters thereon, will be read; but, if all which have been sent him, are of no use; is there any hope? He thinks there will be no other, nor no better millenium than the present; we do not suppose he will live to see any better here than he has seen, and still beholds at the Surrey Tabernacle; but, as regards the great questions—the thousand years, &c., Mr. Wells says, as David, "O God, my heart is fixed," &c., and although we are not fixed in the same view, we can adopt the same words. Unless we can see the question may be noticed to the edification of Zion, we shall not say much.

Obituary.

THE LATE MR. C. J. BOOSEY, OF MAIDSTONE.

It will most assuredly be admitted that scarce anything can be more edifying to the living family of God, next to their own personal interest in Divine realities, than to trace the wonderful goodness of a gracious and merciful God, made conspicuously manifest in those they dearly love, whether pre-eminently discovered in their lives or distinguishably developed in their death. There is something encouraging in the former, but the biography of the latter is at all times especially cheering, whilst it has a blessed tendency to excite the mind with an anxious desire to follow in the footsteps of those who through Divine grace have been favoured to exclaim with the apostle, "For to me to live is Christ, and to die is gain," *Philippians* i. 21. Herein the true believer's death is exemplified by his life; for, as an old divine, long since gone home to glory, when spoken to on the death of persons, used commonly to say, "Don't tell me how they died, but let me know how they lived, and I will tell you how they died;" to which excellent remark I too would say, if they lived in Christ, nothing is more evident than that they are with him in glory. This was pre-eminently manifest in the subject of the following brief sketch.

Mr. Charles John Boosey, of Albion-place, Maidstone, in the county of Kent, was personally known to and highly respected by the writer for very many years, part of which he sustained the responsible office of pastor over the church. His good brother was a member and deacon at Providence Chapel, Moto-road, and ever since he has been removed from that sphere of labour, a constant and uninterrupted intercourse by correspondence has been kept up between them, his letters, invariably being of a most savoury nature, and breathing forth much spirituality of mind. Frequently has he visited the favoured spot to minister the word of life since he left, and as he invariably made his house his home during his stay, he is truly thankful to be enabled to say, on every occasion he discovered the same strain of spirituality and an equal desire for sacred conversation as was so frequently carried on during the period of his pastorate there.

From communications forwarded since his death by one of his brother deacons, it appears that our beloved brother was baptised by the late Mr. W. Leader, my predecessor, on the 14th of January, 1829, more than thirty-three years since, having previously witnessed a good profession before the church, and was favoured to continue an ornament to his profession till his heavenly Master saw

fit to call him home. He was chosen deacon by a large majority of the members November 2nd, 1851, and filled the office with much credit and usefulness to the close of his days, ever manifesting considerable anxiety for both the spiritual and temporal welfare of the church. His place in the sanctuary was regularly and constantly filled on all occasions, and scarce ever known to be absent when the doors were opened. The words of David were strikingly applicable to him in the 27th Psalm, 4,—“One thing have I desired of the Lord, and 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 inquire in his temple.” He was truly a minister's friend, which not a few can testify, a blessing to the church, a most indulgent husband, and a fond father, all of which have abundant cause to mourn his loss.

Our dear brother was highly respected by his employers in the situation he filled, in which he continued with much credit for the long period of thirty-six years, and during that time, till within three months of his decease, was favoured to enjoy almost uninterrupted health. But it pleased the Lord, who in all his dealings is too wise to err; and too good to be unkind in the exercise of his own prerogative, in the month of February last, to lay his afflicting hand upon him, which, though apparently slight at first, gradually increased, baffling all medical skill until the 9th of May, when his happy spirit took its flight into that world of everlasting bliss where the wicked cease from troubling, and the weary are at rest. During the whole period of his affliction, I am told he was never once suffered to murmur or complain, though his sufferings were exceedingly acute, but felt quite resigned, frequently saying if it should please the Lord to spare him, he trusted it would be for more usefulness in the church, but if it was his will to call him home, it would be well, adding repeatedly he had no fear of death. It was fully evident he enjoyed a great deal and was favoured with much of the Lord's gracious presence during his affliction, and when scarce able to speak, appeared to be much in prayer during the last hours of his life, and though with considerable difficulty at the last, was distinctly heard to say, “*Bless, bless, bless God,*” and expired at the age of sixty-five.

At the earnest request both of the church and the bereaved widow and family, I went to Maidstone to visit the house of mourning to commit my valued friend and brother's remains to the silent tomb and to preach his funeral sermon. An immense concourse of persons flocked to the house appointed for all living to pay their last tribute of respect. His remains were carried to the grave by

the members of the church, and his most intimate friends bore the pall. The scene altogether was truly affecting and almost overwhelming, there being so vast an assemblage present. I took the opportunity of speaking rather largely on the solemnities of death, and the vast importance of being prepared for that solemn scene, which, sooner or later, must come upon us all. Many seemed much affected. O that the death of one may be sanctified to the blessing and life of many! In the evening, the chapel was crowded, when, as far as I was enabled, I spoke from the text our good brother had selected, viz., 1 Timothy i. 15. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." After introducing the subject as bearing upon the wish of the deceased, and in so much conformity with the humbling views he entertained of himself as the chief of sinners, I considered first the subject matter of the text, *The great salvation*; second, the manner by which it was introduced, *A faithful saying*; third, the persons interested in it, *Sinners and the chief of such*, and, lastly, the estimation the apostle put upon it, *Worthy of all acceptation*. The greatest and most profound attention was manifested throughout the whole of the discourse, and many, especially at its close, when the widow, family, and church were severally addressed, were observed to be in tears.

Thus our good brother, who was well known amongst the ministers and churches around, has been called home, having left a blessed testimony behind that he has gone to dwell with Jesus. "He was an unflinching advocate for the great truths as advocated in the EARTHEN VESSEL, both in its doctrinal and preceptive form. May both writer and reader have grace given them to follow his footsteps, that when we come to die, our end, like his, may be peace.

Winchester. W. CHAPPELL.

JUDITH SAUNDERS,

WHO DIED MAY 22ND, IN THE NINETY-SIXTH YEAR OF HER AGE.

In her youthful days, she was giddy, careless, and uncontrollable. Her father was a godly man, sitting under the ministry of Romaine and others in the Established Church. He had family prayer at home, which she would often despise and wish over.

At about the age of twenty-five, on hearing a sermon by Mr. Cecil from 2nd Kings, ii. 12, "My Father," &c., she was impressed in her mind that she was a sinner, and, like others, began to think she must do something to save herself. She begins to run and

work. "The law commands, but finds her neither feet nor hands." Thus she continued to work hard for about thirty years, hearing three and sometimes four sermons on the Sabbath, but found no resting-place. At length a friend lent her a sermon called, "The Daughter of Zion in Spiritual Travail," written by William Wales Horn, whose precious memory I appreciate, and shall do till my dying day. After this she was most providentially led to King's Head-court, Shoreditch, where the unworthy writer preached. She joined the church, and became a worthy follower of the Lamb. Her daughter (now my second wife), with eleven more, many of whom are gone home to rest, were also received and baptized in Worship-street, lent for the occasion, and on that day forty years I buried the deceased in the burying-ground at Bexley-heath.

One remarkable circumstance connected with this I cannot omit to state. After this I was removed to Featherstone-street, City-road, and the deceased and her daughter came there also. Her husband, who was a strict churchman, wondering why they were so zealous, and where they went, came to inquire what sort of people worshipped there. He listened at the door, God blessed him, and he was baptised in the September following, 1823, and died a happy Christian in 1832. I buried him in Spa-fields burying-ground.

I may say of the deceased, she was a Christian living a life of faith on the Son of God, always ready to help the poor and needy. She had a wonderful memory, and would often repeat in full length very many of the sweet hymns in Watts and Denham's selections; in her last days especially, the hymn,—

"Oh! when will the tempest subside,
The storm of affliction be o'er," &c.

Her intellect never failed her till the last. Her last words to me were, "God bless you for all your kindness to me, and if we meet no more below, we shall meet in heaven to part no more. I want to go. Do pray for the Lord to take me—*pray double*," and, in a short time, she breathed her last without a struggle or a groan. Thus she lived, and thus she died—IN PEACE. Reader, may our last end be like hers. Yours truly,

J. WALLIS,

Be skilful in the method of applying the promises. A methodical way is a successful way; therefore, be sure to make good the main promise, and then the rest will follow. "I will be thy God," is the main promise, the sum of all promises; and God, that, by promise, hath given his Son, cannot but fulfil every promise to us, according to our necessity; there can be no limit in that love, no bound nor bottom in that bounty.

DEDICATION OF THE HOUSE.

ONE of those little events which startle us by their novelty, yet win us by their purposes took place on the afternoon of April 16th. At the first shew of the circumstance, we were inclined to unite with those who find fault with every deviation from a beaten tract; but a few calm thoughts led us from the captious conclusions of the envious to the more sober opinions of those who before they condemn, say in the language of Scripture, "Is there not a cause?"

On the afternoon of the date already mentioned, a large tent, with a flag flying from the top, somewhat disturbed the repose of the genteel neighbourhood of Victoria Park-road. What could it be? seemed to be written on the puzzled faces of many an inquirer that passed that way. And the surrounding houses that had stood so long in undisturbed propriety of well-to-do ownership appeared almost inclined to walk over the way and demand the meaning of these preparations. The answer was simply that one whom God had blessed was about to build a house, and to dedicate it to him "who keepeth the city."

There was a numerous assemblage of people to witness this ceremony of laying the foundation stone of a residence, with prayer and praise.

About 3 o'clock, Mr. William Lee, Mrs. Lee, Mrs. Cartwright, relict of the late Rev. Joseph Cartwright, the other members of the family, and several ministers came on the ground. Mr. H. Myerson, of Shalom chapel, gave out an appropriate hymn, and read a few verses from 1 Samuel, vii. Mr. Bloomfield, of Meard's-court, then offered up an impressive prayer, beseeching God's blessing upon the undertaking; after which, Mr. JAMES WELLS, of the Surrey Tabernacle, delivered the following address:—

I think, Mr. Lee, you are acting wisely and Scripturally in publicly dedicating this intended house to God. In all thy ways acknowledge him, and he shall direct thy steps.

When David ascended the throne of Judah, his first care was to bring in the ark of God, knowing as he did that there could be no real peace or prosperity only as God was his refuge, only as the Lord of Hosts was with him, and the God of Jacob his keeper and defence.

No humanly devised habitation was needed before the fall of man. I would not undertake to say what changes the earth underwent by the sin of man, and by the just judgment of heaven upon that sin; whether before the fall the axis of the earth was perpendicular to the plane of its orbit, and so there would be no extremes of cold and heat, no wintry nights or sultry days; the earth it-

self one universal paradise, and the elements all in harmony one with another. Whether the earth came by the fall of man into its present oblique position, and so threw them all into disorder, I know not; but we cannot see how the earth in its present state could be suited without habitations for the abode of unfallen man. How tremendous have been its convulsions; the wild tornado; the lands once inhabited now submarine; the British isle that once was a part of the bed of the great deep, upheaved by some mysterious convulsion, and is become what it is, and may some day drop back again into its original place, and be lost to the world for ever. At this time we have more than three hundred volcanoes in constant operation, besides intermittent ones, and if these volcanoes be as some think, kinds of safety valves, yet their existence shows that the foundations of the earth are out of course, as though the very elements were waiting impatiently the Divine command, to burst forth and destroy a guilty world. Does it not all remind us of our need of the kingdom of Christ, our need of the new heavens and the new earth, wherein dwelleth righteousness, and righteousness only, which new heavens and new earth are to remain for ever; and does not this state of our earth remind us of our need of that house that is not made with hands, eternal in the heavens?

I hope many Christians, whom a kind providence may enable to build a house for themselves, will follow Mr. Lee's example; It is a good example; it is a public acknowledgment of the truth that it is God only giveth power to get wealth; "he maketh poor, and he maketh rich as seemeth good in his sight."

Are there not churches about our country who may take a hint from this meeting to-day, and set to and build a house for their minister; the pleasure of a public meeting to dedicate the house, would be worth all the money, taking care that there should be a good garden to the same, that for his health he may get a few hours without loss of time, as he could there "read, mark, learn, and inwardly digest," and meditate upon eternal things, giving himself wholly up to them, and not be obliged, as many poor ministers are, to go out and get a stroll where he can, just to keep body and soul together, and be gazed at and remarked upon as slyly enjoying himself in his walks. Poor ministers! what have they to bear. Alas! sometimes from friends as well as foes. Well, build him a house with a nice secluded garden, and the souls of his people would reap the benefit of it, and our covenant God the glory thereof

I am happy in being here to-day, and trust the example Mr. and Mrs. Lee are now setting, may not be lost, for the Lord hath said, "Them that honour me I will honour."

At the conclusion of this address,

"Here I raise my Ebenezer."

was sung, and Mrs. Lee then laid the stone, and striking it, called the building about to be erected "EBENEZER HOUSE."

The Rev. C. BRAKE, of Islington, then addressed the meeting. He commenced by reading from Gen. xxxii. 9, 10: "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands;" and then spoke as follows:

Twenty years had now transpired since the patriarch Jacob left the parental roof, and his native place, and was a stranger in a strange land. Many were the vicissitudes through which he had passed during the most eventful period of his history. Laban, the Syrian, had been to him a most oppressive and unjust master. He had deceived him by breaking every promise, and changed his wages ten times. But the angel of Jehovah's covenant had spoken to him in the visions of the night, saying, "I have seen all that Laban doeth unto thee. I am the God of Bethel; now arise, get thee out of this land." After twenty years' pilgrimage up and down, the man of God was about to seek a settled home in the bosom of his family; and the passage I have read records those deep emotions that stirred the depths of Jacob's soul. I. *There is the recognition of God, as his Covenant Father and God.* The Lord had been with him, and stood by him amid all the changes and temptations of the way, and now he is about to enter upon a new and important undertaking. *He reminds the Lord of his promise.* "The Lord which saidst unto me I will deal well with thee." Oh, brethren, what cheering prospects, and inexhaustible treasures of grace are here. May not our beloved friends who have invited us here to-day to join with them in seeking the Divine blessing upon their new undertaking, the erection of a lodge in the wilderness, which this day they have proclaimed to be, "Their Ebenezer!" May they not brace their hearts in the work by the same great and precious promise from the truth-speaking lips of the faithful Promiser, "I will deal well with thee?" Again, II. *What a deep sense of Jacob's entire unworthiness of such covenant blessings as these!* "I am not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servant." Do not our

friends endorse these expressions of self-abasement, and creature worthlessness? I know they do. He had beheld so much of the grace, goodness, and mercy of his heavenly Father in the promises he had made to his son when the young man of Bethel, and in the days of his after toils and perplexities. He had also seen so much of the truth and faithfulness of God in fulfilling them, that on a review of the past the rich experience he had of his Father's love melted his heart: "I am less than the least of all thy mercies," of all thy temporal bounties, of all thy spiritual supplies to my soul, and of the blessed hope of all those eternal mercies yet in reserve for me. And then Jacob recalls the past. III. *A Review of the leadings of the Divine Providence* in the twenty years that had now passed away. "With my staff I passed over Jordan, and now I am become two bands." Ah! how dark the ways of God's providence may appear for awhile. This man of God had only his Shepherd's rod, no purse, no patron, no guide, no letters of introduction, no smiling faces to greet his arrival, at the house of strangers; no, nothing but "his staff" when he crossed the river Jordan to go to the land of Haran. May I not be addressing many who are here to-day in circumstances of worldly comfort, who came from the country, to this great city, as young strangers. This was our dear friend's early lot, and he recalls it to-day in setting up this his stone of Ebenezer. But who hath despised the day of small things?" The Lord has verified his promise to our brother: "Though my beginning was small, yet my latter end shall greatly increase." Like Jacob, "He too has now become as two bands." Our prayers are for you, our beloved brother and sister in Christ, that you may be spared many years to enjoy your new house. We know the "word of God" will be the law of the house, and where you have a tent, "the God of Bethel" will have a daily altar. Oh! if the departed whom you loved, that preached the Gospel of the grace of God so long, and so successfully,* if they could gaze down into our midst now, how would their loving spirits rejoice over the events of this day. All our prayers are for you, dear friends, but as the pulsations of one heart, and that is, that the God of peace may dwell in you, and the peace of God reign in this your new habitation, when you become its indwellers until you are called up to dwell in "the house not made with hands eternal in the heavens."

After this address Mr. Strickett, of Dartford, gave out a very beautiful hymn, and Mr. Thomas Chivers brought the ceremony to a conclusion with prayer.

* The late Rev. J. Cartwright.

THOUGHT AND DECISION :

OR, THE PERPLEXED ONE FREE.

CHAPTER III.

"TREN why did father die?" said a fair-faced sparkling-eyed little boy of six years of age to his mother on whose lap he was leaning. "If God loved him, why did he not keep him alive? I loved my pretty little bird. When its leg was broken I tried to keep it alive; I nursed it and kept it warm, and gave it some of my bread and milk, and tried to keep it alive, but I could not. I suppose God could not keep my father alive. I wish God could have done so. Oh! it is horrid to think of my father lying in that nasty church-yard close to the street, where big boys play and make such a noise; and I do so miss him. I think God might have tried. Mother, do you think God did try? I heard you ask him. Did he say he tried, or what, or would he not speak to you?"

"Oh! my child," replied Mrs. Firme, "our heavenly Father always knows what is best, and we, Edward, must bow to his will."

"Whose will—what will—where must we bow—what is that!" exclaimed the child.

"Well, my dear boy," said the doting mother, "if it was the WILL OF GOD your dear father should die, we must believe it right. Do you not remember what you say in prayer every evening when you kneel down before God? *THY WILL BE DONE.*"

"Yes, mother," quickly answered the boy; "but," said he, with a great degree of excitement, "was it God's will? How do you know it was God's will? Did God tell you so?"

"My dear child," answered the weeping widow, "*everything takes place according to the will of God.*"

The little fellow said, "Then, mother, why do you cry so? Why do you not say, 'Thy will be done?' I cannot say it, mother, and I will not. I would fetch father back if I could, and make him alive again. I wish I was God, how I would try."

"Oh! Eddy, Eddy," said the poor distressed woman, "Eddy must not speak like that."

Stamping his foot upon the ground, and bursting into a passionate fit of crying, he shrieked out, "I want my father—do fetch my father—father come—O, do come, dear father!" The child was exhausted, and, with deep sobbings, fell into an unquiet slumber.

After a short time, the child woke, and called out lustily, "Where is my father?" Mrs. Firme, while anxiously watching over her son, had been considering in what manner she should speak to her darling, if, upon his awaking, he should renew the subject by asking for his father. She turned to that book which tells of God, of angels, and of men, of providence and of grace, of sin and salvation, and came to that beauty of beauties the 15th chapter of the first epistle to the Corinthians. She with avidity seized the glorious subject for her own consolation, and to use as a sedative to the excited mind of her beloved son.

The doctrine of the resurrection had become to her more of a reality than ever. Believing it before, she now more than believed. She felt to realize the certainty of it, however mysterious. While her dear husband lay on his bed of sickness with his mangled limbs, his beloved partner was occupied mentally and bodily the whole of the time. She attended to the sufferer night and day, and for the long fortnight he lingered on his death-bed, she had never once undressed. Her mind, well schooled by the logic of the pulpit, had been endeavoring to be very obedient to its dictates. She had learned, even from her childhood, *all is well*, and "*A good man's steps are ordered of the Lord,*" that God directeth his way. She was in this spirit trying to assure herself, that whether her husband lived or died, the Lord intended this severe visitation of his providence for good. She could easily believe if he recovered it would be well; but the other side could not be so easily reached. Hope was strong within the loving bosom, but the frightful nature of the injuries checked the glow of hope, and fear looking on spoke too plainly to be misunderstood.

Mr. Firme had been with his pastor and two or three brethren on a trip to the sea-side. Mr. Sterne having engaged to preach the anniversary sermons of a cause of truth in Sussex, these brethren accompanied him, and after his preaching engagement was fulfilled, the party proceeded on to Brighton, and there spent the remainder of the week. Brighton did not then look as it does now; neither could it be reached from London in little more than an hour's time. There was then no Kemp Town, nor houses stretching on to Hove. If the princely squares were not then laid out which have since been built by man, the sea, the glorious sea, was there. The sea, then, as now, came rolling in with force of tide, and when it had obeyed that law, went out again, and so made room for another wondrous rising. Still it obeys its Maker's wondrous charge,—"*Thus far, but no farther.*"

This happy party gazed upon the wide ocean with wonder, and while Mr. Sterne quietly surveyed the scene, Mr. Firme spoke out expressing his delight,—“Oh! how beautiful and how grand.” Boatmen came forward with their salutations. “Boat, sirs? fine morning for a row; going for a sail soon; fine breeze this morning.”

Turning away from the boatmen, the friends came to a group of merry children, bare-footed and happy; the boys with their trousers tucked up as high as turning and pulling could make them go; the girls, wild and frolicsome, accepting the challenge of the boys to venture into the sea as far as they. The merry shout and the shrill scream at the rapid approach of the rising wave, with the hasty retreat of these mirthful ones, afforded these visitors much pleasure, and draw from the sober lips of the pastor a hearty laugh; but while doing so, something within seemed to check that which had, for a moment at least, taken that pleasure which it seldom knew. The man within could feel the happiness the children were enjoying; but acquired habit wanted to be first nature instead of second, and therefore intruded itself and made his lips speak,—“Ah! childhood and youth are vanity,” even before his cheeks were relieved of that unaccountable something which works all through them when the heart is glad, and it is fain to shew it by a laugh or loving smile. Mr. Firme and the other friends had always treated their minister with the utmost respect, they, looking upon him as almost above the level of common humanity, yet while they strove to do all in their power to make him comfortable, there was not that homely familiarity which existed between the other friends. This holiday trip seemed likely to break down that reserve which appeared as a barrier to familiar friendship. It was seen that the preacher could converse upon other topics than the “five points;” that he could call attention to the wonders of creation as well as to the greater wonders of grace, and likewise that he could draw lessons from scenes around. One friend, upon hearing Scripture quoted respecting the children and their play, seemed to feel reproved; for he had heartily joined with the little ones, and dared some of the elder boys to run out as far as the last large wave had rolled back. So much did this good brother enjoy the fun, that he really thought of letting the boys be his leaders, and by putting his feet into a natural state, let them carry him over the shingle into the sea. But how would it look rose up to his brain, and his brain replied people would think he was mad. In the after part of the day, he thought the matter over, and came to the conclusion that while it might have been very silly for him to have done so, yet much that passes for common sense is no better than madness, while much that would bring contempt upon a man would be wise to do, and he inwardly resolved that on the following day he would have this pleasure, “a paddle in the sea,” when no one would see him. This he endeavoured to carry out; for early next morning he reached the beach, and down he sat, shoes and stockings were soon off, and his trousers tucked up to the knee. Oh! for this pleasure thought he; but the feeling of pleasure would not come. He was ALONE. The stones did not like his feet, or his feet did not like the stones, or they were mutually agreed to disagree. He could scarcely stand; walk he could not; he hobbled a little distance towards the water, and while trying to muster courage to do it bravely, he sank upon his hands and crawled the few paces back to where he had left what was far better liked by his feet. His feet were soon clothed and shod, and when he walked from the scene of his failure, he began to search for a reason, or *the* reason, why he could not do as his juniors had done. Being a man of some mental calibre, he resolved to fathom this mystery, and before he returned to his friends and to the breakfast-table, he had enjoyed a mental feast, a rich treat for his ever-enquiring and contemplative mind.

By calling facts to his aid, he arrived at the satisfactory conclusion that man to be happy must have a fellow. That God well said, “It is not good for man to be alone.” Who can have a hearty laugh in solitude unless there is some one to see, and hear, and receive it?—the very sound would be like some insane creature frightening the person from whom it had escaped. How can the boys shout, and run, and scamper about when alone? To do so singly would bring them into contempt, unless idiocy or something akin was ascribed to them. The little lasses can demurely come to the place of meeting; but, arrived there, what skipping and hopping, jumping and laughing, kissing of lips and shaking of hands—what feelings of happiness arise, and in various ways break forth. How much is done by association. Spirit inspires spirit; mind from mind draws its resolution; strength, confidence, daring, and delight. Thus thought Mr. Jaalam, and his mind went from the lower scale of this to the higher; from the boldness of the child, when its parent is near, to the courage of the believer when God is with him.

As the party wandered on the beach in the direction of Shoreham, Mr. Jaalam, who had felt his pastor's language as a reproof, said, “Do you think, Sir, that what those children are now doing is really sin in the sight of God?”

Mr. Sterne had been thoughtful since he had uttered the words of Solomon, and seemed called to the remembrance he had friends with him by the appeal thus made. He then,

in his solemn manner, replied, "Man that is born of woman is a sinner; being a sinner, he cannot but sin—sin is in his heart. The motions of the heart are sinful; therefore he is under the curse; being under the curse, he is obnoxious to God; being obnoxious to God, all he does is sin in the sight of God, and as 'What is not of faith is sin,' and these children are not acting in faith, consequently they are sinning against God."

Just as the minister had given an answer to this important question, and before the enquirer had time to reply, the whole party were startled by a shrill scream, succeeded by a boisterous laugh, and turning towards whence the sound came, they beheld the screamer stretched on her back, and a party of boys and girls standing near her. This mature-looking lady was looking for pebbles as she had been for several days; but she knew as much about pebbles as the pebbles knew about her. The waves rolled over the beach, and on retreating, carried some of the stones with them. The sun shone, and the water glistened on many, and the old lady, in her anxiety to get one that looked "O, so transparent!" and the real thing indeed, stepped hastily after it, when the incoming wave met the remains of the retreating one, which the person perceiving, she rushed back to escape, but the beach having settled rather hilly, she fell backwards, and the wave breaking over her, wetted her feet pretty freely. The friends, seeing the lady prostrate, thought something very serious was the matter, and hastened towards her. The minister was ever ready to a kindly act if he could do it in his own manner. One hoysish voice was heard to say, "Here's a lark. Oh! what fun;" when a feminine voice replied, "Shame, Joe, to laugh at a lady."

Joe replied, "Serve her right. She's regularly robbed the beach for ever so long, and didn't she offer me and Tom a penny to find her some good ones when she couldn't tell them herself? Why she's got loads at home and never a pebble amongst them."

Bursting out into a ringing laugh, off ran Joe, declaring he did not like greedy ones anyhow. Mr. Sterne had already laid hold of an arm of the lady when Mr. Sterne came near, and though fearful of getting his black silk stockings wetted with the sea water, which his good wife had prudently warned him of previous to his leaving home, he assisted his friend to raise the pebble seeker. She declared she was no worse; she had but slipped down; she must hasten home,—“But,” said she, “dear me, to think I should have fallen down before those rude boys; this is very hurtful to my feelings; surely they had no right there. I wonder they are not kept at home; mothers have no right to send their ill-bred children where ladies walk just to annoy their betters. I am sure they have been sent purposely to annoy me. I have heard them laughing at me many days, and why should they be here many days? I cannot tell why; could they not go elsewhere? I will not stay longer in such a place.”

Mr. Sterne was rather disconcerted at this show off of temper; he felt her escape from injury a merciful interposition of Divine Providence, and wondered she had no bones broken or skin lacerated. He said, “My dear madam, you have been wonderfully preserved in this time of danger, and I trust you are sensible of, and grateful for, the interposing hand of our heavenly Father, and if you do not at present know him, you will, from this time, be led to seek his salvation: for how fearful to be cut down if we have no knowledge of God.”

Drawing herself up disdainfully, she who had thus been addressed replied, “Indeed, Sir, you are quite mistaken in speaking to me in such a manner. I am no sinner as you suppose. I have made my peace with God. I was confirmed—well, well, some years ago—I do not just now remember exactly how many, and I have taken the sacrament whenever I could. I have always gone if the weather was fine. I observe all the feasts of our church and all her fasts, and, therefore, if you think this was a judgment upon me for sin, you are egregiously mistaken. I am no sinner. I have made my peace with God. I was only afraid those rude boys saw the very shabby shoes I had put on to walk by the sea side. Good morning, Sir; these are not the shoes I have at home.”

Mr. Sterne with his friends looked for a few moments at this wretched creature as she left the beach, and then said, “Brethren, who hath made us to differ? What have we that we have not received. How true is the word of God,—‘Seeing they see not, and hearing they hear not; neither do they understand.’ How descriptive of the state of men is the parable of the Saviour, wherein the men are set forth, the one as saying, ‘I am not as other men,’ the other exclaiming, ‘God be merciful to me a sinner.’”

It is a great mercy to want that patiently that God denies justly; and to use that wisely that God bestows bountifully. God's measure is ever best; so much health, and no more; so much liberty, and no more, so much riches, and no more.

Faith and love are like a pair of compasses: faith, like one point, fastens upon Christ as the centre; and love, like the other, goes the round in all the works of holiness and righteousness.

CONSOLATION FOR ZION'S MOURNING ONES.

By MR. H. STRICKETT, MINISTER OF ANTIOCH CHAPEL, DARTFORD, KENT.

"Comfort ye, comfort ye, my people saith your God."—ISAIAH xl. 1.

IN the infinite love of God to his church, his chosen one, he has not only made ample provision for her eternal glory and happiness, but, also, in the person of his Son, has provided every requisite for her comfort and consolation during her pilgrimage through this vale of tears. He saw the utter destitution and ruin she would be reduced to by her fall; the dark mazes of sin into which she would run; the condemnation which her infidelity would incur, and, while it was his determination that by his own arm she should be delivered, he knew the anguish of soul she would endure when her own sin, infamy, and degradation was revealed to her. He beheld, too, the enemies she would have to encounter on her road to Zion; the doubts and fears that would arise and harass her poor soul. And in this knowledge his infinite mind is moved with compassion and sympathy for her; the streams of tender affection flow from his holy breast toward her; it pleases him that for her consolation and his own glory in his Son should all fullness dwell. And in this fullness every spiritual and temporal blessing is treasured; her insolvent beggared condition requires for free and unmerited bestowment; here is everything necessary to magnify and glorify the attributes and perfections of Jehovah; everything requisite to unite in glorious harmony Justice and Mercy—Truth and Love; everything infallible wisdom could design, everything boundless love could provide. He possesses in his person such a transcendent loveliness, that the church, by faith, gazing upon him, is overcome with ineffable delight; while to his enemies he is so terrible, they sink in despair at the glance of his eye. His righteousness is so completely perfect, that the church, arrayed in it, is declared to be, "Fair as the moon, clear as the sun, terrible as an army with banners." Yea, he himself, as he views her adorned with the robe of his own preparation, says, "Thou hast ravished my heart, my sister, my spouse." His atonement is so fully accomplished, that it effectually and for ever bars the gates of hell against all interested in it, while it throws open the portals of bliss for every redeemed one to enter with boldness. The perfections of his person and work are so glorious, that his Father expresses himself well pleased with him. The cords of his love are so strong, they draw all his chosen ones into a participation of his benefits. Every consolation for every hour of trial is in him. Every sympathy

for every sorrow and bereavement flows from him. He is touched with a feeling of the infirmities of his people; for he has been in all points tried as they are, yet never tainted with the pollution of sin. They bear in their bodies a sentence of death; he possesses in his person everlasting life for them. It is theirs to bear a heavy cross along the road; it is his to give them a crown at the end of their journey. They often walk in Achor's vale; he gives them a door of hope from thence that they may gaze through and see somewhat of the things he has prepared for them. Their journey lies through a barren wilderness; he causes, by his presence, the desert to blossom as a rose. They can find no sustenance in the land to satisfy their craving souls; he feeds them with the bread and waters of salvation. They have to tread upon scorpions and adders; he causes their feet to be shod with the preparation of the gospel of peace. Their enemies are numerous to destroy; he is mighty to save. They are strangers and pilgrims on the earth; he has provided in his "Father's house many mansions" for them. The world despises and scorns them; he receives them and speaks nothing but love to them. They are full of wounds and bruises; he is the balm of Gilead and the physician to apply. They mourn when clouds hide his face from them; they rejoice in the light of his countenance. They fear lest they have no interest in his covenant; he gives them his Spirit's witness within. They fear in the hour of tribulation lest he has forgotten them. He says, "Behold I have graven thee on the palms of my hands." Death lays its icy hand upon them; but Jesus has robbed him of his sting; and through the gloom and darkness of the dread valley, there dawns on their view the glories of the land beyond. Yea, in life or death, in joy or sorrow, in weal or woe, in sickness or health, he is their all and in all. Behold, then, oh! believer, the boundless consolations thy Jesus has for thee, not only for thine ultimate glory, but for thy daily use. Is Christ thine?—is he the chiefest object of your affections? Then all his fullness is yours; his love is yours, his work is yours, his heaven is yours.

Look at self, and you have everything to mourn over; gaze upon him, and you have everything to give you happiness. Do you mourn over your state as a sinner? He came to save sinners; it was the object of his entry into this world of gloom and dark-

ness; he declared it to be his mission by his promises; confirmed it by his oath; manifested it in his life; ratified it by his death, and has attested it by a mighty cloud of witnesses. Art thou grieving over troubles and losses?—these are given to draw thee nearer thy Lord. Is affliction thy burden?—he was bruised and he was afflicted. Is death and the grave thy terror, “we are more than conquerors through him that hath loved us.” No power can separate us from his love. It burns so vehemently towards his people, that he will never be satisfied till its final consummation in their everlasting glory. He has given, then, his promises himself and his fulness, and in a little while he will give them his heaven. For, depend upon it, he will never leave a soul he has chosen till he has accomplished all he has promised concerning him; and, oh! thou unenlightened rebellious sinner, he will never leave thee till he has fulfilled all he has threatened against thee.

Letters from the Heart.

DEAR SIR,—The enclosed letters were written to me some years ago by a dear sister in the Lord, now in glory, and as they were very useful to me when I was first concerned about eternal things, I thought some others of the Lord's little ones might be encouraged by them too, if you liked to give them a place in your magazine.—Yours sincerely,
A MEMBER OF THE SURREY TABERNACLE.

LETTER I.

“DEAR MISS —.—A stranger calls upon you in the name of Jesus, if that name has any savour upon your heart, and that precious Jesus any beauty and loveliness in your esteem. The salutation is, ‘Peace be unto thee, thou shalt not die.’ Mere educational religion may store the head, but cannot warm the heart—it may inform the understanding, but cannot change the scent (Jer. xlviii. 11), or turn the cake (Hosea vii. 8), nor make sin bitter and hateful, or Christ more sweet and desirable. The rules of education and force of habit may attack the outworks, and bring into a forced subjection many external things; but it can never gain the citadel, or bring “Mansoul” down in the dust before Prince Immanuel: an arrow from his own quiver must enter the heart before any will fall wounded under Him (Ps. xlv. 5), and in the feeling of the smart cry, “Behold I am vile;” and in a longing for a leaf of the tree of life cry, ‘Lord help me, Lord heal me!’ Those who are systematized into religion, if they get a scratch through some outward breach or shortcoming, can get the same healed by tears and prayers, and hopes of doing better; but a wounded soul whom the Spirit is convicting of sin can never get healing or purification but by the balsam of that blood which was

shed to take away sin. It may, it will, while legality is working, try many things, but in all find disappointment. They cannot heal (Hosea v. 13); they are all physicians of no value; the wound still bleeds; the issue is unstaunched. The hand that wounds must heal. Jesus, and Jesus only, can give the cure. The soul at length becomes assured of this, and longs to find him, longs to touch him; but ah! when in a certain sense, in a far-off manner, He is found in the Word, and found in the ordinances, so as to bring increased assurance that His blood is the very right and *only* remedy, and that there is virtue in Him which would bring health and cure, still there seems such a crowd between to prevent that real touch, that real believing, that real receiving which brings home the benefit to the soul, and the poor heart goes to the Bible and comes away again, goes to the sanctuary and comes away again, goes to the minister or Christian friend and comes away again, the crowd is in every place, no getting near, though sometimes seeming a little nearer—no real touching and feeling the cure, though sometimes such a kindling of hope and encouragement that the soul sings in anticipation of it, and believes it will come, and most truly it does come, as the one who now addresses you is a living and happy witness, for we speak the things we do know, and testify what we have seen and felt, yea, tasted and handled, of the word of life; and be assured, dear Miss —, if you are sin-hating and Christ-seeking, you shall not die disappointed. ‘Then shall ye know, if ye follow on to know the Lord,’ and by His own power he secures this, secretly drawing the heart after Him (Jer. xxxi. 3), with that loving kindness which he intends ere long openly to manifest when, instead of seeming to notice everyone else, the attention will be so personal and positive as if he thought of no one else, for don't you remember in all that crowd, when many thronged and pressed him, how he recognised the trembling touch of the needy one, and responded only to that, and owned a relationship which she had never known, and called her daughter, and bid her go in peace, and be whole of her plague. That was her day of salvation, the time of love and power; but she had a dark night before, and grew worse and worse, as perhaps you may be doing now. It is quite sure if you have no wound, no need, no sense of danger, you will not be going about after Jesus, saying, ‘If I may but touch;’ and if this is your heart's language, there has been the quickening of the Spirit, and there shall be the comforting of the Spirit—there has been the wound by the King's arrow, and there shall be the healing by His blood. He has said, ‘They shall not be ashamed that wait for me;’ so wait, and hope, and pray, and

either in words or groans, for He understands both, and ere long your sighs shall be turned to songs, for he is faithful who hath promised. My loved friend, Mrs. F—, hinted your wish that I would write to you. I am sure she must have induced that wish by speaking of me too glowingly. I am a poor, feeble thing, and it seems out of place for me to write to one in the midst of such high privileges; but I have just received a new favour from my precious Jesus, and if I could show my gratitude by speaking well of his dear name, and thus in the least degree encourage one of his lambs, I should be very glad; but if I fail herein, I must beg that he will pardon and you excuse me, sincerely hoping he will bless and strengthen you by some other hand, and if, on the contrary, he has used my feeble pen, so that my coming to you is not in vain, to him shall be all the glory. I shall be happy to receive a line, if your mind is so disposed. Though unknown, accept, dear Miss —, my wishes that you may speedily find Jesus as your beloved, and believe me, in Him, yours sincerely

R. B.

Notices of New Works.

HOW GOD DOTH OUTWIT THE DEVIL WHEN HE TEMPTETH SAINTS TO SIN.

WILLIAM TEGG, Esq., the great London Publisher of standard works, has forwarded to us a copy of a new and most superb edition of that voluminous volume, commonly called "*Gurnall's Christian Armour*." The title-page is, for meaning and matter, a book of itself. It reads thus: "*The Christian in complete Armour; or a Treatise on the Saint's War with the Devil; wherein a Discovery is made of the Policy, Powers, Wickedness, and Stratagems made use of by THAT ENEMY OF GOD AND HIS PEOPLE. A Magazine Opened; from whence the Christian is furnished with arms for the battle; assisted in buckling on his armour, and taught the use of his weapons; together with THE HAPPY ISSUE OF THE WHOLE WAR.*" By William Gurnall, A. M., formerly of Lavenham, Suffolk. Carefully revised and corrected by the Rev. John Campbell, D.D. London: William Tegg, 1862."

This title-page is enough to make every good soldier of Jesus Christ eager to possess the work, and to eat it, even every morsel. We are happy in being able honestly to pronounce this work as first-class in the style and manner of its execution. It is well-printed by that practical Scotch firm—Arthur King and Company, of Aberdeen. More than eight hundred pages of fine and

closely-printed matter substantially bound and lettered, for less than ten shillings. Why the book is an experimental library of itself; and a good sermon-maker might out of this one volume, make at least a thousand good discourses; and they would serve some of our country curates all their lifetime; because if they lived to reach the end, they might very well begin at the beginning, and go over them again. We do not advise any such sermon-stealing system; but if a man is so fixed that he must have sermons—yet cannot make any either out of his own head or heart—then here is a volume nearly as full of thoughts and ideas as the sea is full of fishes. But while reading the title-page, three questions would present themselves. First. Is such a work suited to the age in which we are living? Secondly. What is meant when it is said, "Carefully corrected by the Rev. John Campbell, D.D.?" Thirdly. Are all the exceedingly expressive features of the title fully worked out:—does Master Gurnall describe "*The Saints' War with the Devil?*"—has he ventured to open up the policy, power, and wickedness of this great foe? Has he, in this volume, erected and opened a magazine; and from thence does he furnish the Christian with spiritual arms for the battle? Will he help the fighting saint to buckle on his armour, and then teach him how to use his weapons, giving him, at the same time, a pledge that he shall arrive at a very happy issue?" If all this is carried out, as the trumpet in the title-page declares, then, beyond doubt, to the conflicting Christian this book is worth ten thousand times more than its weight in gold; it must be a treasure indeed.

We propose to answer these questions; but not in this introductory notice: because we have been taken captive by the heading of chapter ix., where standeth these words: "An account is given how the All-wise God doth out-wit the devil in his tempting of saints to sin; wherein are laid down the ends Satan proponds; and how he is prevented in all; with the gracious issue that God puts to these his temptations." Now this is a wonderful exposure of Satan's craft, and a blessed opening of the merciful methods which the Almighty doth take to cast down the wicked one; and to call up the crucified Christian to realize that great promise: "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." If Gurnall had not been well drilled and disciplined, he could never have searched out these deep things as he has done; and if he had not been far above the fears of Satan's malice, he would not have had either the manliness or the material to work out the plots of hell, and the overcoming powers of heaven as he has done. Blessed be God for such a man as Gurnall; and for such

a book as his Christian Armour. It suits us well just now; and we must think there is something opportune in the time when this new edition has appeared; for, we think—pardon our presumption—but the thought of our mind really is this, that much of the religion of our age recognises neither the might nor malice of Satan in his perpetually tempting the saints on the one hand, nor the triumphs achieved by the power of the Holy Ghost in them, on the other. Next month, we give the tail to the heading now furnished at the top of this notice.

MR. PARKS'S LETTERS ON BAPTISM.

“THE DIFFICULTY—THE DANGER—AND
THE DIVIDING ORDINANCE.”

OUR little paper,—“*Both Baptisms are Right*” has had some effect. C. H. S. says, Read “John Bunyan’s Baptism no Bar to Communion”—which is to be re-published as a kind of settler to all the disputes. We love John Bunyan’s writings too well to slight them; but the fear of C. H. S. that we dare not come to such a testimony is gratuitous; and his reflection that we make it a dividing ordinance is hardly fair—at least, as far as we are concerned. Look at the pamphlets issued by Mr. George Abrahams and Mr. Godsmark upon the body of Christ: was not that subject equally dividing? We have “Obadiah’s Meditations,” and the Rev. Mr. Parks’s Letters to his Congregation: and glad enough should we be “to quiet, and to set at rest the afflicted minds of thousands” who are distressed beyond measure (as C. H. S. believes) respecting this ordinance. We can remove the impression respecting Mr. Parks’s motive. There is no desire to disturb any one, but John Bunyan said he was assaulted for sixteen years; then out came his “*No Bar*.” Mr. Parks says; “it is no ill-will: it is no love for controversy; but a sheer solicitude for the maintenance of Christian liberty” among his own people. “If I adopt no means of prevention,” he says, “it appears to me that some of you are likely to be brought into bondage, by the confident tone and fallacious arguments of certain Baptists: so, God being my helper, I have determined to address you at length, upon the subject of Baptism.” While, however, Mr. Parks boldly defends his own views, principles, and practice, he does so in a gentlemanly, in a Christian, and a truly Gospel spirit: yea, more, Mr. Parks speaks faithfully and fully his own convictions on all sides. For a clergyman of the Church of England, what can be more frank and honest than the following sentence, which

stands in the very front of this new pamphlet? Mr. Parks says,—

“Before I proceed further, I would have it distinctly understood that I believe most heartily that many Baptists are really regenerated persons, baptized by God’s Holy Spirit, I believe that there are in proportion to their aggregate, greater numbers amongst the class called ‘Particular Baptists,’ who hold and love, and, I trust, live by the glorious doctrines of discriminating grace, than in any other religious community.”

This is a powerful testimony in our favour. Almost all the Independent churches in Christendom, who hold the truth, and have supplies to fill their pulpits, will declare they are obliged to go to the Particular Baptists for their ministers. What does this fact imply?

But not now to enter upon the subject, we wish to make one small addition to this note, and then let the question stand over for a month. Being in Manchester when Mr. Parks’s pamphlet was issued; and finding it was making much stir, and productive of many very opposite remarks, we felt bound to see and search the book for ourselves, and for our readers; accordingly, we wrote to the rev. author, and in the kindest manner possible, he sent us the book, and a note, of which the following is a considerable portion:—

“OPENSHAW, MANCHESTER,
“June 2nd, 1862.

“DEAR SIR,—By this post, I forward to you, by your request, a copy of my little work on *Baptism*. Had you not asked me for it I should not have sent it, for I am well aware that your views upon the vexed question are very different to mine, and I am not one to *obtrude* my opinions upon any man.

“The Letters on Baptism were written, not for public criticism—though that I fear not—but for the instruction of my own people, some of whom began to be very troublesome upon the question of *dipping versus sprinkling*.

“They have now in their hands nearly all that can be said upon the *Church of England* side of the matter, and I leave their own sense to decide the point.

“I have read all that can be said upon the *Baptist* side, including Norcott’s little tract, and I am as totally unconvinced as ever by any of the observations or arguments.

“I think Norcott’s tract, notwithstanding the notes of recommendation attached by Mr. Jones to his last edition of it, a very poor, puerile defence of your system, and if your party is willing to base its defence upon *that*, alas for your existence!

"I do not dispute your, or any man's right to think independently; and I should hope you will not question my right to do the same.

"I can say of the Calvinistic Baptists that as far as I have known of them, they are the pillars of truth in this God-dishonouring age, but as for their ideas about *water* I am totally and conscientiously opposed to them.

"And now, dear sir, to close these remarks, suffer me to enquire of you, would you not think me a very dishonest man if I could eat the bread of the Church of England, whilst I was in heart a Baptist? And if I am not a Baptist, why should I not manfully espouse my own, or my Church's views? Your's faithfully,

"WILLIAM PARKS."

We most heartily thank Mr. Parks for his noble testimony, his candour and uprightness; and as fearlessly and faithfully, by God's help, shall we review the book.

The Prince and the Palace. By Samuel Cozens.

We look upon the author of this pamphlet as one of the best theological writers we now have. There is a smartness, a terseness, an originality, and a decision in Mr. Cozens's pen which is not found in many writers of truth now; and anything coming from this source we expect to find worthy of our attention. Mr. Cozens's tribute to the late Prince Consort of our gracious Queen does honour to his head and heart. There is much to commend in the manner in which he has spoken of Albert, and of his worth; as a father, a husband, a gentleman, as a prince of prudence, propriety, and a philanthropist. We hope Mr. Cozens may be rewarded with a very large circulation. In next number, we shall give a further notice.

Intelligence from our Churches, their Pastors and People.

PLYMOUTH, DEVONPORT, and STONEHOUSE.—DEAR MR. EDITOR.—First and foremost let me congratulate you on the manifest improvement in the *EARTHEN VESSEL* lately; and it is not my opinion only, but of many I know who love you, and are looking out for the *Vessel* as soon as it is published. There has, of late, been some precious things in it,—things upon which the children of God agree, and less fault-finding and contention, for it must be borne in mind that most of the thousands who read the *Vessel*, I hope, are amongst the living in Jerusalem; then why fall out? No, let us rather love one another as brethren. I am on a visit in these parts, and determined to see for myself the state of the churches, and to know whether the Gospel was faithfully preached; and I can only exclaim, Happy! happy! three towns of Plymouth, Stonehouse, and Devonport, to be so highly favoured with men of truth. I first visited the former town, but found the "Cottage Lecturer," dear Doudney was in London, but heard a dear man of God (Rev. J. W. Gowring, B.A., of London), who though blind naturally, has had his spiritual eyes anointed with eyesalve, that he may see the beauties of our redeeming Lord. At Howe-street chapel, Mr. Collins earnestly contends for the truth as it is in Jesus, and lifts up his voice like a trumpet to proclaim his Master's worth. At Trinity, a good man is supplying, but I could not hear his name, yet that matters not, for doubtless it is known and recorded above. At Corpus Christi Chapel, Stonehouse, Mr. Hemmington stands well in the truth; the Lord's blessing appears to rest on his labours. Yesterday, I determined (D.V.) to explore Devonport, consequently I paid what I consider an unjust tax at the toll gate of Stonehouse bridge, and which, there is no question, must hurt Devonport. At last I reached Mount Zion, just in time for the commencement of the service, but find here, as in most other places in this part, the bad habit of coming in late. How irreverent this appears towards the Divine Being, and disturbing to both minister and people. Mr. Vaughan preaches the truth most uncompromisingly; he thoroughly dissected his subject; and my soul was blessed under the word through him; he seems beloved by his people, and no wonder. It was delightful to see a comparatively young man so deeply taught that the numerous fathers in Christ could feel and rejoice. At the close of the service he announced a service at the Plymouth Mechanic's Institution in the afternoon, and a sermon to young men at his own chapel in the evening.

Now, for my part, I have very much objected to the mixing of men of truth with those who are not; but what I saw and heard yesterday, convinced me of my mistake, to see a large audience like that closely packed in every part, not less than 1,200 in number, and yet so hushed as some three quarters of an hour, Mr. V. cut away all free will dependencies, laid the sinner low in the dust of unworthiness, and exalted Christ. To look round upon a mass of people like that, composed of all Denominations and nothingarians, and to see the respect paid to the truth was pleasing indeed. In the evening, I returned, and was delighted to see that spacious edifice, Mount Zion, filled in every part; a large number of young men were present: this congregation appears to be an exception to most others, the males both morning and evening being in excess of the female portion. For an hour did the preacher keep his audience in a state of almost breathless attention, from the words, "Young man, I say unto thee, arise!"—Luke vii. 14. And not once was there heard the least diversion from the truth of the Gospel; young men were dealt plainly with, cautioned, advised, expostulated with, and Christ set forth in all the glories of his person; another distinctive feature in Mr. V., both in prayer and preaching, was the distinctiveness he gives to the Personality and Godhead of the Holy Ghost. The little cause at Bethlehem, New Passage, have been compelled to move to Salem, for want of room; the ministry of Mr. King, proves acceptable to the people, and the cause is growing. From what I hear, Mr. Vaughan was the instrument of this movement; it would be well if ministers generally of our larger causes, would help the weaker ones. South Street is supplied by three old veterans Brewer, Ford, and Soady. Stoke Chapel, where Mr. French laboured, is supplied by Messrs. Cosens and Cudlip. I hear there are causes of truth at Oraiston, Knackersknowl, Plympton, and Colebrook, supplied by Itinerants. Surely this part is highly favoured in a Free-Grace Gospel sense. Should this short account from the West prove acceptable for the *VESSEL*, you may hear shortly from me when I reach the North; till then, farewell. A PILGRIM.

Stonehouse, Devon.
June 16th, 1862.

MALDON, ESSEX.—The progression of the Gospel is visible here; and we may hope that vital godliness is the rich possession of many a heart. The Church of England has three houses of

ancient date: in the lower church, it is said, the Gospel is preached. The Congregationalists are a large and influential body. Our friend, Thomas King, has lately built a neat Jubilee chapel for the Primitives; also a spacious and unique building for the original Wesleyans. Amid these movements, the hearts of a few Baptists have been stirred up to commence a cause. They have a chapel in the Hithe-road, a church has been formed, Mr. E. Debnam has been called to the pastorate and on Monday, July 21st, he is to be ordained by Mr. John Corbitt, of Norwich. The ministry of Mr. Bugg, at the Heybridge Baptist chapel is still well received, he is a faithful man of God: and we hope the uprising of the new cause in Maldon will neither injure him, nor separate friends. We spent one happy evening with the Maldon friends on our return from Suffolk, and found them united in, and well decided for, that Gospel which honours God, opens the Bible, and earnestly labours for the eternal happiness of all who may or shall believe in the Lord Jesus, with the heart unto righteousness. The county of Essex is not to be compared with Suffolk for Gospel truth—spirituality may be as deep, as genuine, and as fruitful towards God; but the churches in the Particular Baptist connexion are not so numerous—the congregations are not near so large. At Southminster, truth has a real friend in Mrs. Ely; and under her kind influence, with God's blessing, a new cause is rising. In the town of Burnham two brethren are labouring—Mr. Westhorpe and Mr. Newman:—they are both good men, and men well trained and fitted for more extensive usefulness than the sphere they occupy; it is perhaps naughty in us, but when we see two or three brethren doing what might be done by one, as we think—we cannot prevent the wish that some of our churches who are destitute might be favoured with the labours of some of those godly men who, in a measure, seem to be hidden. Mr. Warren, of Braintree, still lives and labours in his chapel; but he has either advanced farther in knowledge than his brethren, or they do not understand him. Mr. Wheeler ministers to the little church at Chelmsford, and is beloved in the Lord.

BLUNHAM, BEDS.—DEAR MR. BANKS,—The anniversary of Providence chapel was held on the 6th of May, when we were favoured with three heart-cheering, soul-comforting sermons; morning and evening by Mr. Foreman; afternoon by Mr. Pells. About 150 sat down to tea, provided gratuitously by our female friends. Happiness seemed to pervade all hearts. We had a good collection, which cleared us of all debts, for which we have cause to be thankful to our covenant God for his abundant goodness towards us a feeble few, at the same time to make our acknowledgments to our Christian friends from neighbouring churches for favouring us with their company and assistance. Dear brother, it has pleased the dear Lord to enter amongst us by death. On the 8th of May, after a long illness, S. Cole, a young man that attended with us, we believe, entered into rest triumphantly. The 11th, our brother, W. Harris, was at chapel three times in good health, and more cheerful than usual, ate a hearty supper, went to bed, fell asleep never to wake more till the resurrection morn. He was a very consistent member for eighteen years of our little church. It was with him we have no doubt absent from the body, present with the Lord. Our beloved pastor, Mr. Fraser, improved their deaths to very crowded and affected congregations. May it please the dear Lord to sanctify it to both church and people is the prayer of one that is still in the valley of Bochim, but a lover of good men. J. N.

DUNKERTON.—Baptist chapel, near Bath. A very refreshing season was experienced on Lord's-day, June 1st. Four believers were immersed—two of them were teachers in the Sunday school, who have been in the school from their infancy—another instance of the Divine approbation of the work. The waters have not been

moved for a long time; but many prayers have been presented. The ordinance was administered by Mr. S. Littleton, of Bath, and Mr. George Cox, of Bath, preached in the morning from the 23rd Psalm: "The Lord is my Shepherd." It was very precious. The candidates were received into the church in the afternoon. The services in the evening were conducted by Mr. T. Littleton, who took for his text, 14th chapter of Luke's Gospel, 22nd verse: "Lord, it is done as thou hast commanded, and yet there is room." We are waiting for the Lord to do greater things for us. May He still answer our prayers, and give us our desires, and to his name shall be all the glory.

S. BELCHER, W. EMMENY, deacons,
Dunkerton, June 3rd, 1862.

OTLEY, SUFFOLK.—This has, from time to time, been a well watered corner of the Lord's Zion. Many good men have laboured here for a time, and then removed; and amid the changes of the ministry, there have been fluctuations in the appearance of the cause. When Mr. Woodgate, the present minister, entered upon this new scene of his ministry, he commenced a series of open-air preachings in the village and hamlets round about. This effort was successful. Many were thus gathered together;—a large number has been added to the church, the chapel is crowded, and times of refreshing and of revival are upon this happy hill. The Sunday school annual meeting was held in June: the examination and addresses were of an edifying character. Many hundreds are praying that Mr. Woodgate's life, labours, and prosperity may be long continued, and abundant. The removal of Mr. Ryle from Helmingham to another living has caused many to leave the church; the cause at Otley has been hereby also strengthened. The most careful Christians in these parts will tell you they consider the Baptist churches are in an improved and prosperous condition; but, as in all other parts, sad complaints are made of the negative or positive influence of some leaders in the governing bodies; we would advise all good people to cease complaining. ENDURANCE, with a patient continuance in well-doing, is the point we would reach. Paul exhorts Timothy to endure hardness; and to the church he says:—"If ye endure hardness, God dealth with you as with sons." Of course there is no merit in this endurance; but when a man can honestly, practically, penitentially, and perseveringly carry out the prophet Micah's resolve, it is at least, a hopeful sign of grace. With that afflicted prophet, we have many times tried hard to say, "I will bear the indignation of the Lord because I have sinned against him—until he plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness. The fourfold assurance that God would plead his cause, that the Lord would execute judgment for him, that he should be brought forth into the light, and that he should behold the righteousness of JEHOVAH, might well sustain him, while a sense of heavenly indignation lay upon him.

BEDMOND, HERTS.—DEAR BROTHER,—We held our Sunday school anniversary on Whit-Sunday. The children passed their examination. Great credit is due to the teachers in bringing the children to a such a satisfactory state: for instance, four of the children repeated the 119th Psalm; and four others repeated the Book of Jonah; and others there were that repeated other things; but I just mention the above to show what children in a rural village are capable of doing. On the Monday following, the children were regaled with cake and tea. There were upwards of 100 sat down to tea in the chapel in the evening. Addresses were delivered by Messrs. Oakley, Rickett, and Hutchinson at the close of the service. The teachers of the school presented the pastor of the church with a beautiful watch-guard, and half a sovereign. The children also received their rewards. Yours in Jesus,
H. HUTCHINSON.

TUNSTALL, SUFFOLK.—DEAR BRO. BANKS.—By God's blessing, I give you a letter for your vessel. If you can feel the kind seal of the Captain stamped upon it, let it sail next voyage. It would grieve my soul to send you any cargo that have not the signature of our precious Jesus, who once was tossed upon the ocean of bitter slander, and cruelty of self-righteous professors; even so hath my soul been this twelve months—more especially from antinomian spirits that have tried to do me much harm. Bless the Lord, his fan in his hand of love my soul rejoices to feel—he will thoroughly purge his floor, and gather his wheat into his garner. This is even sweet to my soul's taste, though it comes through a fire of strife within. The fire of God's everlasting love doth still burn upon the altar of his immutability and holy sparks do kindle a sacred fire in the hearts of many precious souls, inasmuch that the blaze of humble, yet vital practice, doth abound in our Gospel camp. Sure I am, at Tunstall, there never was a time of need more than the present for the soldiers of Christ to suffer the word of exhortation—"put on the whole armour of God;"—the devil would rejoice to drive my name and person out of Tunstall; but, by grace, I say to friends and foes—as long as my Lord and Master has a work for me to do, neither men or devils can move me; if I am not grammatical sufficient for poor fallen man—the Lord has graciously covered my deficiencies, and caused my cup to run over with joy of heart; to hear poor souls crying out, "Give place, for we must go with you. We hear that the God of Jacob's with you." This humbles me into the dust, because I feel I am utterly unworthy. On the first Sabbath of April last, the Lord favoured me to baptize two believers—one woman in her 62nd year, and one young man about 30, and received them into the church. We had a comfortable day on the 18th of April last. Our brother Corbitt was blessed of God to preach unto us God's truth in the afternoon to a crowded congregation. In the evening, we had a happy time. 350 sat down to tea. We were favoured with the presence of several ministers.—Brethren Large, Baldwin, Last, Corbitt—so that we had an encouraging opportunity. Each brother gave us a short but cheering address. Again on the 1st of June, I baptised five believers—two brothers and three sisters—before at least 1,000 people. On the 10th instant, called Whit-Tuesday, three services were held in our chapel in commemoration of my ordination. I preached in the morning, brother Corbitt in the afternoon and evening. We had a good congregation, and 250 sat down to tea. I hope many can say, it was good to be there.

"Twixt Jesus and the chosen race,
Subsists a bond of sovereign grace,
That hell, with its infernal train,
Shall ne'er dissolve nor rend in twain."
Sure I am, if not so, I am lost, lost, for ever lost.
June 14th, 1862. A. BAKER.

BLACKHEATH.—DACRE PARK CHAPEL.—The annual Whitesuntide services in connection with this interesting cause, were holden on Sunday and Monday, June 8th and 9th. On the Lord's-day, Mr. W. Alderson, of East-street, preached morning and evening; the attendance was good, and many expressed themselves much encouraged and comforted with the messages then delivered. On the Monday afternoon, "The Bishop of the Particular Baptists" (so called by a countryman, who added, "And a God-honoured Bishop he is too") delivered a glorious sermon with his usual energy and power; many remarking, that they thought "the Bishop" (Mr. Wells), as he advanced in years, became more decided for truth than ever. After the sermon, tea was served in the usual Dacre Park style, to which a good number sat down; and in the evening, a public meeting was holden, when the chapel was quite full. Mr. Cracknell (the pastor) occupied the chair, and was supported by Messrs. Webster, Anderson, B. Davis, Wall (of Rye), Egcombe, G. Webb, T. Carr, W. Lee, G. T. Congrove, T. Pillow, and

other ministers and friends. Mr. Cracknell said he had much cause for gratitude that he had been sustained through another year: he had during that period experienced many castings down, and at one time he questioned whether he ought not to resign his charge; but he felt that he could say to them on that occasion that he was there in answer to prayer; he was amongst a people who hold him up in the arms of prayer; he felt he was in the path of duty, and that the Lord had directed his steps there. As to the deacons and church, the best possible feeling existed between them and him; and during the three years and a half that he had been amongst them, the Lord had blessed them by many additions: and in financial matters they were better than they had been any time during his pastorate. The meeting was afterwards addressed by Mr. Anderson on the "Character of Noah," not as a type, but as a man of God, taking for his motto the words spoken of Noah, "He walked with God." Mr. Webster, of Stepney, followed on the "Character of Moses;" in which we had a quick panoramic view of the life of Moses, and some of the most important and interesting events in his life. Mr. Moyle came next on "Joshua;" and in his sedate, quiet, but masterly manner, gave us some excellent Gospel out of the character under consideration. Mr. Wall, of Rye, also spoke some good things, and, after singing and prayer, another of Dacre Park's interesting meetings were brought to a close.

REHOBOTH, PIMLICO.—On the 2nd January, Mr. Webb accepted the unanimous call of the church; and was publicly ordained on the 7th April, at Carmel (kindly lent). Brother Wise, pastor, opened the service by reading and prayer. Brother Foreman ably stated the nature of a Gospel church, and asked the usual questions. He called upon Brother Webb to relate his conversion to God, and call to the ministry, with the leadings of providence to his present position, which he did feelingly, and with evident satisfaction to all present. The election to office was ratified by the standing up and show of hands of the members of the church present. Brother Palmer, his late pastor, joined the hands of the pastor and one of the deacons. Brother Foreman then pronounced him a proper and legal pastor according to customs, &c., of the new testament, and expressed his best wishes for pastor and people, concluding with a fervent prayer. The afternoon service commenced by brother Hazleton, of Shadwell-street, offering the ordination prayer. Brother Palmer gave a very interesting charge from Col. iv. 17, which lasted one hour and a quarter; and at the request of ministers and friends, it will appear in print. At a quarter past six, brother Green, of Hoxton, read and prayed; then brother Wells, in his usual bold and animated way, addressed the church from Heb. vi. 12. We had cause to say it was good to be there: the attendance was encouraging, and so were the collections. We are happy to say the Lord is with our brother in his labour of love. Since July last, he has given the right hand of fellowship to about 50 members, and we have five waiting admission. Our brother Webb is a plain out-spoken man of truth. We hope and believe the Lord is with him.

EAST BERGHOLT.—Services were holden here on Whit-Wednesday, Mr. Poock, of Ipswich, and Mr. Arthur Baker, of Tunstall, preached the sermons. There is a hope that East Bergholt will soon have a Baptist chapel, of which "our own correspondent" will furnish particulars. The principal desideratum is the money. To a devoted and earnest believer with means, East Bergholt presents a most beautiful scene for real usefulness. In itself, it is an unusually aristocratic and pleasant village; midway between Colchester and Ipswich,—approximating closely to the Orwell, and the sea, it has attractions almost unequalled. Mrs. Elizabeth Baldwin, of East Bergholt, is the active disciple of the Lord Jesus in that place: her letter next month.

CAVE ADULLAM, STEPNEY.—On Wednesday evening, May 25th, four persons were baptized by the pastor—two of these sisters, their parents being members of the church; the other female was the wife of a Sunday school teacher, and the fourth a male, had been for many years connected with the state church. Eighteen have been received into the church, after scripturally putting on Christ, and four by letter, since Mr. Webster's residence among us. We continue in peace, and have an attentive and interesting congregation. For these proofs of Divine favour, we feel grateful, and exclaim, "Not unto us, not unto us, O Lord, but to thy name be the glory."

TWIG FOLLY.—The ninth anniversary of Sydney street Chapel Sunday school was holden on Whit-Sunday. A happy company enjoyed tea, after which the public meeting commenced, presided over by A. Lusk, Esq., ex-Sheriff, who presented the school with £3 toward their collection: this was followed by interesting speeches, and donations by Mr. Smithers, Mr. Hooper, C. W. Banks, and others. The Secretary read a first-rate report, from which it was evident that Mr. Templeton, the minister, was surrounded by a devoted and most industrious band of coadjutors; and that real good was being done in that place. We hope Mr. Templeton's new chapel will soon be erected.

CROWFIELD, SUFFOLK.—That patriarchal saint of God, Mr. Wright, the deacon and reader of the hymns at Crowfield, still stands in the Gospel field like a shock of corn fully ripe, and ready for the Master's call. We had a moment's converse with him the other day. He is mellow, mild, and merciful, having obtained mercy himself. The Crowfield minister, Mr. Deerham, is exceedingly and increasingly beloved for his work's sake. Under his ministry, Crowfield cause is looking happy and cheerful. Our valued friends, Mr. and Mrs. Peck, of Pettaugh, are still our active agents here; and for all their real Christian kindness, we desire ever to be thankful.

FRAMSDEN.—Mr. Cobb's ministry has been the means of gathering in many from the world. Solemn and striking conversions to God has the church been favoured to witness. We have known of some manifest deliverances God has wrought. Earnestness and zeal are sometimes effectual in calling sinners, while clearness and discrimination in the ministry are better adapted for the more advanced believers. We rejoiced greatly to learn that the lawful captives are delivered.

LITTLE STONHAM ANNIVERSARY was holden on Wednesday, June 11th. The large Baptist Chapel was filled in the afternoon and evening. The sermons were by C. W. Banks. Mr. Broom the minister assisted. About 200 sat down to a most excellent tea, which was provided, and served by the friends in a most admirable style. All seemed happy; it was an excellent day—the Lord's blessing was realized.

SHARNBROOK.—On Tuesday, May 27th, 1862, the anniversary of Bethlehem chapel was held, when two good sermons were preached by Mr. John Corbitt, of Norwich; Mr. Wilson, of Risely, assisting at the evening service. The attendance was good, and the collections, for defraying the expense of repairing the chapel, liberal. At a public tea, between the services, a numerous company appeared happy and agreeable together.

T. CORBY.

MENDLESHAM, SUFFOLK.—On Whit Monday, Mr. Pook and Mr. Howell preached the anniversary sermons here. The large new school-room is paid for, Mr. Bartholomew's ministry is acceptable, useful, and honoured of God. The cause is growing, and many hearts are glad.

SAXMUNDHAM.—Mr. John Baldwin has been invited to the pastorate here. Hopes are lively

in anticipation of brighter days. A beloved daughter of our late much-respected brother Siny, has been baptised. "The promise is unto you, and unto your children;" although for a time Satan may seem to bury up the seed, praying parents need not despair.

WINSTON.—On Whit-Tuesday, services were holden in this rustic place of worship. Mr. Doering, of Crowfield, and Mr. John Brett, assisted in the services; the sermons were preached by C. W. Banks. The place was thronged, and many stood outside.

RAUNDS.—Our pastor, Mr. D. Evans, having gone into Yorkshire for a few weeks, we have been favoured to hear our young brother, James Clark, of Rushden, who preached Jesus Christ unto us most earnestly. Mr. William Wilson, of Risely, has also paid us a visit. Young Mr. Wyard is on probation at Irthingborough; and Mr. Sharp is preaching at Wellingborough; but among our Baptist churches in Northamptonshire, no great revivals have lately appeared. We hope to see better days soon.

DEPTFORD.—The anniversary of Zion chapel, New Cross, was holden Sunday and Monday, June 15th and 16th. The brethren, George Murrell, John Foreman, and James Wells preached the sermons. The chapel has been thoroughly renovated and improved; and all that is now wanting to render this a really useful and flourishing cause, is the blessing of a covenant God upon an energetic, faithful, and devoted pastor.

DEPTFORD.—The Lecture Hall, Deptford, was opened on Lord's-day, June 22nd, for the use of the church and congregation worshipping under the ministry of Mr. Jessie Gwinnell. In the morning, Mr. Gwinnell preached, in the afternoon Mr. James Wells, and in the evening Mr. H. G. Maycock. Mr. Gwinnell's ministry is increasingly useful to the people who in Gospel bonds are united to him.

HALESWORTH.—The Gospel here is not so flourishing as the Church and all godly people desire; but we hope the south wind will again bring in many souls as seals to the solid ministry of our brother Gooding; or if his work is nearly done here, we trust a more effectual door may soon be opened for him.

MR. DOUDNEY'S VISIT to Horsely-down and Camberwell has made a great stir among the truth-loving people;—his congregation increased every time he preached; and from good old pilgrims, we learn his ministry was truly useful to them. We have communications; and if outlines and extracts of his discourses are sent, they shall have careful attention.

Notes and Queries.

DEAR MR. EDITOR,—Will you, or any of your correspondents, be so kind, to prove from scripture, whether it is right or wrong for a believer in Christ to take the Lord's Supper in the Church of England, if there is no place of Truth near where they reside.

By so doing, you will much oblige,
June 9, 1862. A CONSTANT READER.

Deaths.

On Friday morning, June 20th, after a lingering and painful illness, Edward, the beloved and most affectionate son of John Fuller, of Long Lane, Southwark. This is the third heavy stroke which death has brought into this family lately. Mr. Fuller—extensively known as the patentee of the improved Neoteric hat—has been greatly afflicted in his family. The Lord has given him faith—that faith is sharply tried—but unto the end it will endure. Beyond these earthly shores we hope they all will meet again.

The Thousand Years:

IS IT PAST, — PRESENT, — OR TO COME?

GOG AND MAGOG: WHAT? WHERE? WHEN?

WITH SOME NOTES ON

MR. JAMES WELLS'S SERMONS ON THE REVELATION.

RIGHTLY to "divide the Word of truth," is an essential part of the Gospel ministry: to carry all prophecies, all promises, all precepts, all mysteries, all miracles, and all the manifestations of the Lord's mind, into one dispensation,—to concentrate them all in one narrow compass, is an infirmity of the flesh, and not a fruit of the SPIRIT—is the offspring of prejudice; but not the result of an enlarged and comprehensive intellect, baptized into, and sanctified by, the revelation of Heavenly purposes, Divine providences, and the realization of those exceeding great and precious promises, whereby we are partakers of the Divine nature. It is a just observation, that "the wisest men do not see all truths, nor are they able to judge of all matters," with precision, propriety, and infallibility. There were three kingdoms, if we may so speak, before the Gospel kingdom: the *priestly*, the *kingly*, and the *prophetic*. And although these three are, in part, comprehended in the one we now enjoy—yet, they are not so fully established, or so perfectly manifested, as they will be in the glorious future so amply and repeatedly declared. Those three kingdoms, or separate dispensations, speak with a loud voice to us in several ways. By them Christ seems to say, "Where I am a PRIEST to atone for sin, I will be a KING to reign over sin; and where I am a PRIEST and a KING, *there* I will be a PROPHET to unfold more fully the beauties and blissful treasures of wisdom and knowledge, of glory and undying majesty and dignity folded up in the chambers of the everlasting covenant. In the days of His incarnation, CHRIST did the work of a Priest perfectly, entirely, and eternally; "by that one offering he hath perfected for ever them that were sanctified." The sudden surrender, the complete conversion, the never-ceasing devotion, of Saul of Tarsus, was a delightful pledge of how sovereignly, how supremely, how omnipotently, and progressively CHRIST would reign as KING in this dispensation, especially in the consummation and closing up of the same; and the Apocalyptic visions given to St. John in Patmos, are the earnest of that other kingdom which Christ will

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establish on the other side of this time-state, when He will say indeed and for ever, "Come up higher!" and when he will lead his glorified saints to fountains of living waters, and when the cause of all sorrows shall be for ever wiped out, and cast away.

In this Gospel dispensation—"a day known to the Lord;" neither day nor night, we have good men, ministers, angels, stars, messengers, witnesses, and devoted pastors, whose ministry, at best, is but partial and imperfect. Some are more especially clear and useful in the Priesthood of Christ; others are looking as well at the Kingly office and glorious reign of Christ; while a few are favoured to advance a little into the deep mysteries, and hallowed regions of prophecy. But to say that any one man is perfect here in the three is, we think, a theory and not a fact. Elihu saith (in Job xxxii. 9.) "Great men are not always wise;" it is added by one, "we may say wise men are not always wise: and as no man is wise at all times, so there is no man wise in ALL things." Paul speaks of the ministry as being limited in men by *measure* and by *line*. We say sometimes of a good brother, "he is out at sea"—or, "he is beyond his *depth*." So St. Paul says, "We will not boast of things without our measure, but according to the measure of the rule, which God hath distributed unto us, a measure to reach even unto you." It is possible for a good man to carry his own spirit into an attempt to explain mysteries, and reveal hidden things, which God hath not revealed unto him, thereby he will be found *perverting*, but not unfolding "the deep things of God." We take that saying of Elihu to be wonderfully distinctive, discriminating, and dividing between men and things which differ. He says, "there is a spirit in man:" that is one thing; a natural powerful active spirit: "And the inspiration of the Almighty giveth them understanding." Sometimes, even in the service of God, good men go to work in their own spirit; their natural, their mental powers may be unusually strong: and, if left in any branch of their work without "the inspiration of the ALMIGHTY"

(that is, without the enlivening, the anointing, the nourishing and strengthening breasts of the eternal God), they may, in some things, go wrong.

In some few cases we behold living illustrations of that delightful Scripture, (Prov. i. 5,) "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Nevertheless, the perfect ministry of Christ's gospel—the full development of all revelation—is not, we believe, committed unto any one man. It may be said of gospel men, as the old Episcopalian said of all men, "Men differ not more in the measures and degrees of their outward estates, worldly riches, titles and honours, than they do in the measures and degrees of their inward abilities, wisdom, knowledge, and understanding; men differ not more in the feature and figure of their faces, than in the furniture of their mind. One hath five talents, another two, a third but one; and as the various degrees of the same gift, so diversities of gifts are from the sovereign pleasure of God." It is said Luther had matter, not words; he did not affect any exactness or style of speech: Erasmus had words at will, but less weight of matter: Melancthon was full in both; there was a concurrence or complication of many eminent gifts in him. In Athanasius there was a serious perspicuity of speaking; in Chrysostom, a flowing eloquence; in Basil, a lofty sublimity couched in the most pleasant language; in Hilary there was matter of the highest order, and a style almost angelic, if by that you will understand a man whose words are like wings which bear you up, and almost carry you away into the third heavens, wrapping your souls up for a time in the holiest and most delightful raptures; Cyprian had his lion-like spirit; Ambrose, most modest incentives; Jerome's large cellars of Scripture knowledge fired his soul with flames most penetrating and pure; while Gregory's sanctity might to some appear too heavy. Now, seeing these shades, these degrees, these immense differences have existed in the best of men, let us not be counted meddling, nor mischievous, if we attempt to clip the wings of one who is fast flying away with some of the most interesting portions of New Testament prophecy, and is thereby antagonistic to the views, the faith, the anticipations, and established persuasions of thousands of God's dear children. We refer to Mr. James Wells, and his many recently-published sermons on the twentieth chapter of Revelation. We will readily admit that Mr. James Wells may be the modern Melancthon of our own times, but we cannot admit that

in all his conclusions touching either the Sonship of Christ or the Kingdom of Christ, he is orthodox and correct. We may here give one paragraph from No. 2 of "*The East London Pulpit*," (published at 54, Paternoster Row, by Stevenson,) in which the preacher says:—

"It certainly becomes us all in matters of this kind to speak with modesty, humility, and godly fear; but it is a stern fact, that one cannot receive what is not revealed in us by the Holy Spirit; neither can we be persuaded out of those things which we have received by the unctious teachings of the Holy Ghost in the unfoldings of the pure word of God. I have read Mr. James Wells's sermons on the Revelation; and while for years I have in my heart esteemed him as a most profound and powerful exponent of the blessed Word of God; while I can honestly affirm that I seldom ever hear or read his sermons without feeling my soul increasingly knit unto him as a very highly honoured man of God; while I believe he has studied the Bible almost more, perhaps, than all the rest of his brethren put together; yet on the Sonship of Christ, as to its *previous eternity and reality*; and the kingdom of Christ, as regards its future glory and visibility on the earth; in these two extreme branches of theology, I never can run with him; but in the central, in the solid heart-truths of the gospel, I hardly know his equal. This testimony before God I avow is sincere, and is recorded with pleasure and confidence; and as to any comment made hereupon by the proud upstarts from whom I have suffered much, so much that I am weaned from them; to me, both their smiles and frowns are as small as the dust beneath my feet. There are a few faithful witnesses in whom I do rejoice."

The special work to which Mr. Jas. Wells has recently devoted himself on Lord's-day mornings, has been an exposition of the twentieth chapter of the book of the Revelation of St. John the Divine; and in these discourses of Mr. Wells there is an immense amount of originality, ingenuity, stern ability, and experimental truth; but his theories respecting the thousand years—the binding of Satan—Gog and Magog, with some other features, are points deserving of very special notice and examination; and fully believing that these subjects may be considered to much spiritual advantage, knowing that many of the Lord's "*little ones*" are anxiously inquiring "Is our *LITTLE ONE* quite correct in these sermons on the Apocalypse?" and being ourselves anxious to be the means of removing all dreamy delusions from the minds of the people, and of establishing them in the most useful, most holy, most

substantial truths of the everlasting gospel, therefore we have commenced carefully to read *The Surrey Tabernacle Pulpit*, and if Zechariah's angel will come with his measuring line; or if John would bring his "reed like unto a rod," and enable us thorewith to measure these discourses, that so a clearer light on *what is past*, of *that which is now present*, and of *all which is yet to come*, may shine, we shall hope to render some service unto the churches in these days of extraordinary labour in the fields of evangelization. We say not at once that Mr. Wells is not correct. In his exposure of many men's fallacies and extravagancies, he has done well; but in bringing in his bill for the entire abolishing of the Millennium, and all the concurrent and increasing glories therewith connected, we have not been satisfied he has done well; therefore, we desire to move an amendment, which is to this effect, "That before we sit down quite decided with Mr. James Wells, that the thousand years spoken of in Rev. xx. is only intended to set forth the gospel dispensation, and that the binding of Satan, instead of being a great act of the Saviour's yet in the future, is already past and done; that we examine a few witnesses, search a little more deeply into the records of the Revelation itself, and then and thereby aim to walk in faith, fellowship, and practice, according to THE LAW AND THE TESTIMONY, whether that be—in these things—with or without, this most excellent Theophilus, whose praise is in all the churches."

We are drawn to the moving of this amendment, first, for our own benefit; and secondly, for the help of many who have become very unsettled by these talented and well-arranged discourses. Could you behold the consternation of some of the earnest disciples of Jesus, you would not soon forget it. "What!" says one—and he speaks and writes for many—"What! is there to be no other Millennium than this? And is Satan never to be bound any tighter than he is now bound?" Mr. Wells says not. But let us weigh the question with care, and a prayerful concern in all things to be both useful and right.

We have adopted this course for our own benefit. About five-and-twenty years since, we were led most happily into the doctrine of the Saviour's second advent; THE COMING OF THE LORD was one of the most pleasurable themes of secret reflection with us. A violent storm burst upon our head and heart too, and it so thoroughly shook us to the centre that, except at intervals, this blessed hope has been like the anchor when cast deep into the rock *beneath* the boiling and surging waves—it has been *hidden*, but still it has not yet been for-

saken, nor has it broken away from our faith and expectation. We take then another paragraph from *The East London Pulpit*. The preacher gives in his introduction the following:—

"Luther said he never gained anything except by the labour of sleepless nights. But an old commentator says,—“Our evening meditations should be rather devotional than scholastical; to beat our brains at night will leave us without fruit or rest.” If our Brother Wells has studied the Revelation in the night season, I would be glad to know he had resolved to take the morning in future; hoping that the pure light of heaven might give him still clearer views of these deep things of God. Surely none can say that Christ reigns supremely here now.

"I believe three things most firmly.—1. That Jesus Christ does not reign supremely here now, as He will do in a future day. He reigns supremely in His own Person in Heaven. He reigns supremely in His Father's purposes, counsels, and decrees, there can be nothing to oppose or hinder them. He reigns supremely in the power of the Holy Ghost, quickening, sanctifying, and saving whom He will; but the world, the empty profession of merely nominal Christians, appear to reign more than Christ and His Gospel at the present can be said to do.

"2. I believe from the beginning there has been an advance towards the more glorious reign of Christ. The building of altars in Patriarchal times, the erection of the tabernacle in the time of Moses, the splendid temple in Solomon's day, the revelations made to the prophets, the Gospel dispensation set up by Jesus Christ Himself, the pentecostal shower, the conversion of Saul of Tarsus, his success in planting Churches, John's vision in Patmos, the Reformation, and the real, God-wrought revivals in the world, these are all so many advances towards the Spiritual and Personal reign of Christ; but the end is not yet.

"3rdly. I believe that the profession of the gospel will increase; but the true heaven-born witnesses will in some manner be slain:—they are slain now. Yet their resurrection will come in a way as it never yet has been seen by them."

This Review is entered upon with no desire to appear wise above what is written, with no intention to censure or condemn; but to shew that while Mr. Wells is not only right (yea, that he excels, and enlarges most abundantly over and above all experimental expositors, that ever we have found) in spiritualizing the Book of Revelation, while in making it speak out fully the work of the Spirit, the worth of the Sa-

viour, and the wiles of Satan; that while the figures of the Apocalyptic visions furnish him with an amplitude of material for the illustration of that which for some years has been his *forte*, THE DEVELOPMENT OF THE SPIRITUAL KINGDOM;—still, as the ancient prophecies respecting the FIRST ADVENT of Christ were *literally* fulfilled, so those other ancient prophecies respecting the Jews, the Gentile Churches, the end of this present dispensation, and the glorious

appearance of the Great God and our Saviour—will have a literal accomplishment also; the spiritual being but the precursor of the literal. We must not further encroach upon our limited space.

We shall furnish extracts from Mr. Wells' sermons, with notes, in the next month, and continue the examination, not in an hostile controversial spirit, but in a happy and profitable mood, if we are spared.

THE ARK OF THE COVENANT.

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

"THE ark of the covenant," of which the apostle speaks (Heb. ix. 4), was a kind of chest, made of shittim wood, covered with gold on all sides, and ornamented on the top, with a golden crown or cornice. "The mercy-seat," which formed the lid or cover of the ark, was made of pure gold. At the two extremities of it were placed the "cherubim of glory," with their faces turned towards each other, and gently bending downwards, as if looking in the "mercy-seat;" whilst their wings which "overshadowed" it, were stretched out so as to come into contact, thus forming, as it were, the throne of the God of Israel, who manifested himself from thence to his ancient people in the Shekinah, or symbol of the Divine presence, which dwelt between the cherubim. (Ps. lxxx. 1.) In the ark, the mercy-seat, and the cherubim, Christ, and the Gospel dispensation, were typified in several respects.

I. The ark of the old covenant was a type of Christ, who is the ark of the new covenant. (Rev. xi. 19.) In that sacred chest the law of everlasting obligation was deposited. (Deut. x. 1—5.) And as that holy law was deposited in the ark of the old covenant; so that same law is written in the heart of Christ, who is the ark of the new covenant. In strict accordance with this remarkable emblem, the Divine Redeemer is introduced in the Psalms, as addressing his Father in the following terms:—"I delight to do thy will, O my God; yea, thy law is *within my heart*." (Ps. xl. 8.)

II. The mercy-seat was typical of Christ's propitiatory sacrifice. The mercy-seat, as we have seen, covered the holy chest in which the tables of the law were lodged, and was exactly commensurate to that sacred repository. The first tables on which this law was written with the finger of God, were broken (Ex. xxxii. 19); and this transaction indicated the impossibility of a transgressor being justified by the works of the law. But God was pleased to renew these tables after they had been broken, and to accompany the

renewal with a proclamation of mercy. (Ex. xxxiv. 1—7.) These new tables were solemnly deposited in the ark of the covenant, and covered with the mercy-seat, which was afterwards sprinkled with blood by the high priest in all his approaches to God. (Lev. xvi. 14, 15.) The Holy Spirit thus signified the fulfilment of that law which had been broken, by the atoning blood and justifying righteousness of the Lord Jesus. "He is the propitiation for our sins." (1 John ii. 2.) "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. iii. 25.) In both these passages there is an allusion to the mercy-seat. The word which we have rendered *propitiation* in Rom. iii. 25, is the same as that in the Greek translation of the Old Testament Scriptures, which, when it refers to the cover of the ark, is always rendered *mercy-seat*, and the word used in 1 John ii. 2, though different in the original, is of the same derivation. The Hebrew word which we have translated *mercy-seat*, signifies a *covering*, and is often rendered *atonement*: the Greek word means an *expiatory sacrifice*. Both these ideas are perhaps included in the passages which have just been quoted. As the mercy-seat covered the law which had been broken, so the obedience of Christ covers our transgressions; and as the mercy-seat was sprinkled with blood, so our sins are forgiven through the sprinkling of the blood of Jesus Christ.

III. The interest which the angels take in contemplating the mystery of redemption seems to have been typified by the posture of the cherubim, which were placed at the opposite ends of the ark with their faces bending downwards, as if gazing on the ark and mercy-seat. There seems to be an allusion to this in 1 Peter i. 12, where the apostle informs us that it was revealed unto the prophets of the former dispensation, that "not unto themselves, but unto us they did

minister the things," which are now proclaimed in the Gospel, "which things," says he, "the angels desire to look into," or "which things the angels desire (*παρακψαι*) to bend down and contemplate." (See Luke xxiv. 12; John xx. 5, 11.) Thus as the cherubim seemed to bend down and gaze on the ark and the mercy-seat; so the angels are represented as bending down to contemplate the mystery of redeeming love. The angels announced the birth of the infant Redeemer to the shepherds in the plains of Bethlehem, and sang, "Glory to God in the highest (heavens), and on earth peace, goodwill towards men." (Luke ii. 14.) During the whole period of his humiliation, he was "seen of angels," who beheld his condescension and love to man, with wonder, admiration, and praise. And if the birth of Jesus furnished them with matter of wonder and admiration, so did his resurrection. This glorious event we find them celebrating in responsive strains, in these sublime words of the sweet Psalmist of Israel:—"Lift up your head, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? Jehovah of hosts; he is the King of glory." (Ps. xxiv. 7, 10) And again,— "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that Jehovah God might dwell among them." Ps. lxxviii. 17, 18. It is in the work of Christ that the manifold wisdom of God is displayed, not only to man, but even to angels. Hence the mystery of redemption is said, "From the beginning of the world to have been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God." Eph. iii. 9, 10.

IV. The mercy-seat appears to have been emblematical of "the throne of grace." It was from thence that God manifested himself to his ancient people, and held communion

with the chosen tribes. "There I will meet with thee," says God to Moses, "and I will commune with thee from above the mercy-seat." (Ex. xxv. 22.) So God now communes with New Testament worshippers from "the throne of the heavenly grace," in the sanctuary above. The antitypical throne of God is in heaven. It is a throne of inflexible justice, having the eternal rule of righteousness underneath, as the law of everlasting obligation was placed under the throne of Israel's King in the ark. "Justice and judgment are the habitation of his throne," and hither sinners dare not come. But it has been sprinkled with the reconciling blood of Jesus, who appears as a slain Lamb in the midst of the throne (Rev. v. 6), and has thus satisfied all the demands of offended justice. It is therefore a throne of grace, as well as of justice, and sinners are encouraged to come up even to Jehovah's seat, and to order their cause before him, because he hath filled their mouth with arguments. Though "justice and judgment are the habitation of his throne;" yet, in consequence of what Jesus has done, "mercy and truth go before his face." In the doctrine of the cross, we see these apparently conflicting attributes dwelling in harmony. "Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. lxxxv. 10; Ps. lxxxix. 14.) Jehovah's throne thus appears at once a throne of inflexible justice, and a throne of free and sovereign mercy.

"Having, therefore, brethren, boldness, to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, through the veil—that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." "Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

THE CONDESCENSION AND LOVE OF JESUS.

By E. J. SILVERTON, CARLTON, BEDFORDSHIRE.

"But I will see you again."—John xvi. 22.

CHRIST here comforts his disciples before his death. It is well when our near friend is dying if he or she can tell us that all is well, and that they will see us again in the

bright world of spirits. It is the thought of not seeing a mother, or a father, or our children again that fills us with sorrow and sadness. If the wife, standing upon the

pier head, or on the river shore, could be certain that her own dear husband would see her again, it would dry up her tears and comfort her heart. If, while she waved her white handkerchief till the ship was out of sight, she knew that her husband would see her again, she could go home, count days as hours, weeks as days, and months as weeks—compared with the dreadful thought that he might be a dead man before days and months passed by, and she never see him again. Now the Man Christ Jesus could say of returning, "I will see you again." And this the Lord says to every saint on the earth. Yes, there is not a saint to be found to whom Jesus has not said, "I will see you again." He has also said that he will never leave, nor forsake any one of them. Bless his holy name!

Now there are six things I want to speak of, and they lie in these words. Each word will make a small text.

In the word **BUT**, we have Implication.

II. In the word **I**, we have Condescension.

III. In the word **WILL** we have Determination.

IV. In the word **SEE** we have Satisfaction.

V. In the word **YOU** we have Designation.

VI. And in the word **AGAIN** we have Repetition. So that it stands thus, "But—I—will—see—you—again." Implication, condescension, determination, satisfaction, designation, and repetition.

Now in the word **BUT**, there is implied, that the child of God does not always have the same thing, he is not always alike; he is to have sorrow and sadness, as well as joy and gladness. The saint finds that it is true what Christ says, that it is "through much tribulation you must enter the kingdom."

The regenerated man or woman, or both, have found out that the sun does not shine every day. Yes, they find that dull days are real things, and that a gloomy soul is no strange thing. Poverty, sickness, and death all go to make the saint have sorrow. But the felt poverty of soul often leads us into more grief than any other thing on earth. We think of by-gone days, and wonder when they will return. It is when we are blind to the promises of God our heavenly Father, that we think we never can enjoy as once we did, nor see the King in his beauty, as we have beheld him. Now I say, if we will put all our sadness, sorrow, and grief together, we have more than a match for them in these words, "But I will see you again."

Dear child of God, it is no proof that thy Father hath given thee over, because he is pleased to give thee a little darkness and trouble; thou art saying, that "his mercy is clean gone for ever," and thy God is saying that he will see thee again. These are some of the things implied.

II. "But I." Now here we have very great condescension. It would have been condescension if an angel had so said, or an earthly king had so said; but this is the word of the Lord of lords, and King of kings. Oh, beloved, we cannot have a more glorious person for our Friend and Brother than Jesus Christ. What doth it matter where we live, or how we live, whether we are poor or rich, so long as we have the King of heaven on our side, for to have him on our side is to have all. But to be without him is to be in eternal poverty and everlasting death. Shall we not value the friendship of Jesus more than the friendship of any other? When we consider our littleness and his greatness, we must feel or see or both, the condescension of our blessed Christ. One thinks much of an earthly king coming into his house; but the saint thinks much more of Jesus coming into his or her heart. For it is better to have Christ in the heart than a king in the house.

III. But "WILL." Here we have the determination. What a blessed word this is, God's determination to save poor sinners from hell. The determination of God is found in his eternal love; the determination of Christ is found in his giving his life for ours, and the determination of the Holy Ghost is found in his so powerfully working in men and women and that to their salvation. Yes! our precious Jehovah is not to be moved from his purpose. If he means blessing who is he that can curse? What a favour that our bad and wicked heart did not prevent salvation coming unto us.

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

If it be over mountains or through valleys Christ WILL come and see us again, and whenever he is about to leave us, by faith we may read in every foot-print, I am going to leave you for a season, "but I will see you again." He reigns the Almighty God; he is Almighty in every sense; Almighty over angels, saints, sinners, and devils; there is none beside him, nor is there any to be compared with him. Every saint has enough in his or her heart to prevent the blessing if it were not that Jesus is determined to bless where he will.

"He saw us ruined in the fall,
Yet loved us notwithstanding all."

I say, if Christ means to bless a saint, or save a sinner, or to do both, that all angels, devils, and men cannot turn him from his purpose. God is fixed upon what he will do, also upon what he will not do, "with him there is no variableness, neither the shadow of a turning." Oh, what a mercy to know that God in Christ has, does, and ever will love us. Reader, do you know this? And now we come

IV. To the SATISFACTION, "But I will see you again." Christ made this promise in a two-fold point of view. He would see them again, first by the Spirit: for he shall take of the things of Christ, and shew them to the people. We often see Jesus with the eyes of faith, and when we don't see him we can sometimes hear him. I say he will see us again. His people see him in his Gospel, in his word, in his ordinances, in trouble and in joy. It is very blessed for us when we can see the Lord, for we know it is then he sees us. We love to see him anywhere; a smile of his face is more precious than the light of the sun; for it is far better to be blind to the sun of heaven, than to be blind to the Son of God. Yes! Jesus meant he would see them again by the coming of the Spirit, by the blessing of the Gospel; and as he would look upon them with love and mercy, he meant, secondly, he would see them at death, or as he speaks to all his people, he will see them at the last great day. So he said to his disciples, I am about to die, and your hearts will be sorrowful, "But I will see you again." To be seen savingly by Jesus is far better than being seen by kings, lords, dukes, or squires. We know if we have been seen savingly here, we shall be seen savingly there; that if Christ has ever looked upon us with love, he will never look upon us with wrath; for Jesus never loves whom he hates, and never hates whom he loves. Praise his name!

V. "But I will see you again." Here we have DESIGNATION. God's promises are not made to everybody. This one was spoken to the men who stood as the representatives of the great family of God, and not to all men and all women, but to those who repent of sin—who pray to God for Jesus' sake—who have faith in the Lord Christ, and who love to behold his precious face. Now our most blessed Saviour has made this promise to all saints all over the world; rich and poor, old and young. He says you may be in sorrow about this or that, "But I will see you again." The people of God may know they are such by a broken

heart, by a troubled mind, by a praying soul, by hating sin, and loving that which is good.

VI. "But I will see you AGAIN." Now here we have REPETITION. We do not like a repetition *in* prayer, but we do a repetition of prayer. There are things we never want repeated, and there are some things we should much like to be repeated. But there is nothing we want or need like Jesus Christ. Some saints are saying what peaceful hours they once enjoyed; the text is saying, yes! and you shall enjoy them again. Know, O child of the Most High, that if thy Lord ever loved thee, he ever loves thee, and can never cease so to do; that is, he will love thee for ever and ever. Thou knowest thy God has blessed thee; thou well rememberest thy tears, thy groans, thy prayers, thy times of joy and gladness—your joy and gladness shall come again. If you have ever seen the King in his beauty you shall see him again; if you have seen him by faith, you shall see him by faith again; if you have ever felt sure of salvation, you shall feel sure again. Emmanuel says he will see you again. If we *live* in Christ, we shall be sure to *die* in him. We have got to look more to our birth than to our death in order to know how we stand as touching everlasting life. Now Christ will see the convicted again. Every conviction as brought about by the Spirit has these words stamped upon it, "I will see you again."

Poor sinner, God may have seemed to have left the work undone, "But he will see you again." God has pricked thy conscience, and he will sooner or later break thy heart. Christ will see the enquirer again; will cheer, bless, and save him. He that is Jesus Christ will see the sinner again when the trumpet shall wake the slumbering dead. The Lord is coming and he will receive his people to himself; but all the wicked will be destroy. If we share not in his love we shall share in his wrath, that is all. Amen.

THE RIGHTEOUSNESS OF CHRIST AND THE MINISTERS OF CHRIST.

By T. W. MEDHURST, COLERAINE, IRELAND.

[A REVIEW.]

"*The Heresies of the Plymouth Brethren.*" By James C. L. Carson, M.D. Second Five Thousand. Coleraine: J. McCombie, 7, Meeting House Street. 1862: pp. 36. Price Twopence.

THE Baptist denomination throughout the whole world owes a debt of lasting gratitude to the memory of the late learned Dr. Alexander Carson, of Tubbermore, Ireland, for his unanswered, and unanswerable work

on "*Baptism in its modes and subjects*;" and now, his son, Dr. Carson, of Coleraine, the talented author of "*Letters on the Revival in Ireland*," has conferred another boon of great value, not only on our own denomination, but also on the whole of the Christian world, by his manly and able exposure of the "*Plymouth Heresies*."

The little work now lying before us consists of four letters, addressed "to the Editor of the *Coleraine Chronicle*," in the columns of which they originally appeared. The first and second letters are on the errors promulgated by "Mr. Mackintosh," regarding the Person of Jesus Christ. Mr. M. seems to join with the old Valentinian heretics, who taught that Christ had a "heavenly humanity." By copious quotations from the writings of Mr. Mackintosh, and especially from his *second edition* of his "*Notes on Leviticus*,"—which edition, Mr. M. tells us, is a "*guarded*" one,—the Doctor clearly proves that Mr. M. holds the error in question, notwithstanding he appears so to "guard" his language as to render it extremely difficult clearly to understand what he really desires to teach.

The Doctor's *third* letter is an able and most valuable defence of the doctrine of "the imputed righteousness of Christ;" a doctrine which the "Plymouth Brethren" do most vigorously deny. The letter thus begins:—

SIR,—The great danger to be feared from the Plymouth Brethren is, that they have ingeniously mixed up some very important truths with the most pernicious and fatal errors. This is often done in such a "*guarded*" manner, that ordinary readers are not very likely to discover the combination till they have actually imbibed the poison. Hence the vast importance of discovering the errors and laying them open to the gaze of the Christian world. "In most of these combinations of Scriptural truth with error—of which the Apostles were very jealous"—say a foreign correspondent of the *London Record*, "instead of the good compensating for the evil, by neutralising it, as is often erroneously supposed, it rather increases the evil by helping to give it currency; many proofs of which could be supplied from the history of the Christian church."

He next proceeds to deal with the vicarious work of Christ during his life, for his people, in contradistinction to the Plymouth heresy, which teaches that Christ did nothing for the church until he came to the cross; that the life of Christ was no more than an act of self-devotion to his Father. The following extract, though lengthy, is of great value. On page 16, the Doctor says:—

There are few questions of more importance than the one which has reference to the way in which a sinner becomes perfectly righteous before God. If he is not completely righteous, he cannot enter heaven. When man fell from his pristine sinless condition, he could not procure a righteousness of himself. He therefore required a substitute who was able both to keep the law and to suffer the penalty for its breach. It is of the utmost importance to understand the distinction between obeying the law and suffering its penalty. Suffering the penalty can never bring innocence. If a man obeys the laws of his country in every particular, he is in-

nocent; but if he has committed a breach, and is brought to trial, he must be pronounced guilty. Being once guilty, he can never be made innocent by suffering the punishment. For example, a man who has committed murder, may suffer death as the penalty of his crime, but no person would think of him as innocent. Even the Royal pardon, which would save him from the punishment, could not make him guiltless. So it is with the sinner. He has broken the laws of God and cannot save himself. If he is to be saved, it must be by the instrumentality of one who is able to render perfect obedience to every precept of the law, as well as to suffer its penalty. In both these points, the saved sinner has a perfect substitute in Christ. Christ "took not on him the nature of angels; but he took on him the seed of Abraham"—our humanity—and in the room and stead of his people, he lived a life of complete and perfect obedience to every possible demand of the law, when they were required to keep; and then, in his death, he paid the full and entire penalty of the law, which they had broken. In this way, he wrought out a complete robe of righteousness for his church. The law was kept, and the penalty paid, and the saved sinner entered heaven perfectly righteous, when viewed by God, in his all-sufficient substitute, Christ Jesus. We thus see that Christ, in his death, by bearing the punishment due to our sins, has taken the penalty entirely off us; and in his life, by obeying all the precepts of the law, and thus fulfilling its requirements, has provided a perfect righteousness of his own, which is imputed to us. As we are one with Christ, in his life, in the keeping of the law, and one with him, in his death, in suffering the penalty of the law, we are completely free and perfectly righteous. We have no righteousness of our own. We get it, by imputation, from Christ. "And their righteousness is of me, saith the Lord. . . . He hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness. . . . Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. . . . That righteousness might be imputed unto them also. . . . For the marriage of the Lamb is come, and his wife [the church] hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of Saints. . . . But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. . . . For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. . . . For as by one man's disobedience many were made sinners so by the obedience of one shall many be made righteous." The imputation of Christ's righteousness to his people is here taught as plainly as words could teach it. Their righteousness is not their own; it is said to be of the Lord. They are covered with the robe of righteousness. God is said to impute righteousness without works. The church, the Lamb's bride, is arrayed in fine linen, which is the righteousness of Saints. Christ is distinctly said to be unto us, wisdom, righteousness, sanctification, and redemption; so that if we have not his righteousness, we have not his redemption. But to place the matter beyond every possibility of dispute, we are informed that, as by the disobedience of the first Adam many were made sinners, so by the obedience of the last Adam many shall be made righteous. This doctrine is stated in the words of Inspiration as clear as the light of heaven.

Having thus clearly established, and vindicated the doctrine, the Doctor proceeds to combat the errors of the Plymouth-ists. Mr. Mackintosh asserts that we never read in Scripture of "the righteousness of Christ." To this the Doctor replies:—

It is the righteousness of God, in contradistinction

to anything which could be done by men or angels. If Christ be God, his righteousness is God's righteousness, and has a perfect right to be so called. But it is also called the righteousness of Christ. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

"It cannot be disputed that the one by whose offence death reigned was Adam, and that the one by whose righteousness life reigns was Christ. It is not said here that those who reign in life have a righteousness of their own. It is expressly stated that they have received the *gift* of righteousness. It was a *gift*, and consequently could not possibly be one of the *attributes* of the Godhead, as that could not be bestowed upon man. If it was not one of the Divine attributes, it must have been something worked out and bestowed; and surely no person will dare to say it was worked out by God the Father, and not by Jesus Christ." Further—

"For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." Surely the disobedience here which makes many sinners is the disobedience of Adam, and the obedience which makes many righteous is the obedience of Christ. Is it not then the righteousness of Christ resulting from his obedience?

After clearly stating and demonstrating the Scriptural teaching regarding the *work of the ministry*, the Doctor makes the following most wholesome, and truly valuable remarks. We unfeignedly believe many of our church members might profit by their perusal:—

"Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine; for the Scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward.' There are several items of importance in this passage. The duty of the Elders is to rule, as well as to labour in word and doctrine. They must attend to discipline; at the same time they are to be very careful to instruct the flock in all the doctrines contained in the word of God. They must be both 'apt to teach,' and capable of ruling. When they have done this they are to be rewarded; they are all worthy of reward, but some of them more than others; some are to be doubly rewarded." The Scripture here lays down the rule of fair play, which is applicable in all the pursuits of life—every man is to be rewarded according to the ability he displays, and the work he performs. The context here shews that double honour means double support. The temporal wants of the Elder are to be supplied, so that he may be enabled to attend to his duties. He is to live on the proceeds of his ministerial labours, just in the same way as the ox must be permitted to support nature by the proceeds of his labour whilst he treadeth out the corn for the wants of others. This is the plain meaning of the comparative illustration. If the ordinary labourer is worthy of his *hire*, surely the spiritual labourer is not less so. This is the teaching of Scripture, and I believe the man who denies it, generally does so because he is too great a miser to dip his hand into his own pocket. I am sorry to say the greatest disgrace which hangs over all sections of Christians in this land is the miserable—shamefully miserable—way in which they support their ministers. If they were properly alive to their duty, and their solemn responsibility to God, they would, in general, pay ten

times as much as they do. I am surprised they are not often ashamed to see their minister in straits and difficulties in worldly matters. They should never act so as to compel their pastors to follow worldly occupations or starve. There is a prevalent idea abroad that ministers ought to sacrifice something for the sake of the Gospel. So they ought. But I ask are they the only parties in the community who are to sacrifice, or rather to be sacrificed? Is the man who, from his education and natural ability, could earn three hundred a year in any other profession, to be content with one hundred a year doled out from heartless payers, merely because he is a preacher of the Gospel? Is he to sacrifice two hundred a-year, whilst rich men in his congregation would not sacrifice two pounds? Do the Scriptures demand this? NEVER! The labourer is to be rewarded according to his work. Can any man call himself a Christian while he neglects his duty to a minister who is faithful labouring in word and doctrine? Shame! Oh shame! How can people expect a blessing to rest upon the cause they are engaged in, while the miserable parsimony prevents them from seeing and doing their duty as laid down in the Scriptures of truth? Are these narrow hearted creatures aware that it is written, 'The Lord ordaineth that they which preach the Gospel should live of the Gospel.' Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked. . . He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully?" It is to be hoped they have never seen these passages; but if they do cast their eyes on them, and afterwards decry ministers for taking and seeking a proper support for preaching the Gospel, let them answer to the Almighty, who will not be mocked.

Although our extracts are already too lengthened, yet we must be permitted to make one more, that our readers may be fully on their guard against this new system of most plausible heresy. We have long been grieved at the awful lengths to which the Plymouth Brethren will go, in defence of their fanatical notions, and believe it is high time, the Church was warned against their insidious poison. Let the following paragraph from the doctor's tract have its full weight:—

Mr. Darby asks, if God is there, "Is he not to make his presence known? If he do, it is a manifestation of the Spirit in the *individual who acts*: it is a gift, and, if you please, an *impulse*. It is God acting, that is the great point"—(*Presence and operation of the Spirit*, p. 21, as quoted by Mr. Govett). If this is not touching on inspiration, I know not what is. If the man acting is God acting, he must be inspired and infallible. If the man's action is a manifestation of the Holy Spirit; if it is the result of a direct *impulse* from the Holy Spirit, he should not only not be appealed from, but his decision should on no account be questioned, because he is the direct and infallible mouth-piece of the Almighty. If it were possible to make the statement plainer, Mr. Darby has done so at the 56th page of his *Present Testimony* (quoted by Mr. Govett). "It is not sobriety," says he, "as a Christian, to overlook or deny the *present direct guidance*, by the Lord, through his Spirit, of his disciples, as being something *over and above* the written word." This actually claims inspiration for the interpretation of the inspired Writings. The disciples now, or Mr. Darby and his party, are so guided by the Spirit that they have "something *over and above* the written word." If this be so, no false views, or views inconsistent with each other, could be ever taught in their assemblies. A contradiction could never occur. I shall advert to this presently. "Instead of looking

immediately to one man, the Spirit should be waited upon to minister through whom he please"—(*Reasons for leaving the Moravians*, p. 26). Quite rich, if they are all insured. "The manifested judgment of the spirit of God in one gathering of saints is valid for all"—(*Present Question*, p. 39, as quoted by Mr. Gorcott). Correct again on their own theory. If the Spirit of God inspires one assembly to deliver a particular judgment, all other assemblies should consider the decision valid and infallible. It would certainly be a very ticklish affair to try the insured men in various Plymouth assemblies on the same point, as the consequences of a variety of adverse decisions from a number of tribunals under the direct guidance of the Holy Spirit, would be dreadful to contemplate. Hence it is a wise thing to lay down the rule that one decision is valid for all.

We thank Doctor Carson for his able defence of truth, and for his manly exposure of error. We pray for him that the mantle of his sainted father, may ever rest upon his shoulders. He has done his work well; may the Lord reward him. His concluding words we can bear testimony too. "It would require a large volume to unfold and criticise the numerous heresies and almost endless errors of the Plymouth Brethren."

To one and all of our readers, we say, send one shilling in stamps to Dr. Carson, of Coleraine, for six copies of this most timely tract. Those who do so, will, we are sure, not regret having followed our advice, as they will be furnished with a small armoury from which they will be able to equip themselves for the great battle which must speedily be fought, against the "insidious" and "Jesuitical" writings of the "Plymouthfraternity." **TRUTH MUST TRIUMPH.**

THE RIGHTEOUSNESS OF GOD. TO THE EDITOR.

DEAR BROTHER.—In the April number of the *VESSEL* (page 97), Mr. Medhurst, speaking of the "Brethren," says:—

"'Tis high time Christians were awakened from their slumbers regarding the errors which this body circulate far and wide. 'The imputed righteousness of Christ' they plainly deny; and 'C. H. M.' in his printed books, does not hesitate to affirm that the moral effect of this idea will be found to be decidedly pernicious. (See note at the foot of page 33 of the 'History of the tribe of Levi considered.')

Now I have no intention of defending the brethren, or "C. H. M.," of this I dare say they are capable of themselves. But Mr. Medhurst should not quote part of a note to the damaging of truth. "C. H. M." had been speaking of the laying of the hands of Levi on the head of the burnt-offering, and on the head of the sin-offering, remarking that as to the act, it was the same in each case; but oh, how different the results! The act of imposition of hands was at once the imputation of *sin* to one "who knew no sin, but was holy, harmless, and undefiled, and whose very nature abhorred all sin." And on the other hand, it was the imputation of *perfect righteousness* to one who was by nature "a cruel, fierce, and self-willed mur-

derer;" and then comes the note from which Mr. Medhurst quotes, which is as follows:—

"NOTE.—I would observe here, that in speaking of the 'imputation of righteousness,' I by no means desire to be understood as giving any countenance to the prevailing theory of the 'imputed righteousness'—of this expression, so much in use in the theology of the present day, it would be sufficient to say that it is no where to be found in the oracles of God. I read of 'the righteousness of God,' (Rom. 3, *passim*); but never of the 'righteousness of Christ.' 'Tis true we read of the Lord Jesus being 'made of God unto us righteousness.' (Jer. xxiii. 6.) But these passages do not support the above theory. I would further add that the moral effect of this idea will be found to be decidedly pernicious, because it of necessity supposes the believer as standing *apart* from the Lord Jesus; whereas, the doctrine of Scripture is that the believer is 'made the righteousness of God in him.' (2 Cor. v. 21.) And again, 'we are in him that is true, even in his Son, Jesus Christ.'" (1 John v. 20.)

Let the note speak for itself, and also the book from which it is taken; and the teaching will, be found according to truth, and soul-elevating, and Christ-exalting, and God-glorifying.

T. A.
Islington.

SHORT NOTICES OF NEW BOOKS.

"*The Banqueting House: or Communion Addresses.*" By Dr. J. S. Spencer. London: Thomas Nelson and Sons, publishers in Edinburgh, &c. A substantial volume containing twenty six sacramental discourses, at the head of which, in very expressive form, stands the sentence: "THIS DO IN REMEMBRANCE OF ME!" Dr. Spencer has since gone to his rest; but these discourses embody such an amount of pure truth, and genuine experience, as leave no doubt of his salvation by Jesus; or of his safety in that kingdom, where instead of ordinances to bring the dear Redeemer to remembrance, they "see him as he is;" and ultimately will be made like him. The literal, the spiritual, and the practical bearings of the text, are developed with a simplicity and clearness which renders almost all these discourses valuable to those whose hearts need a sanctified instrumentality to move them onward in the Lord's service: and whose souls are habitually concerned to be doers of the Master's will in his own appointed way. Under the peculiarly interesting heading—"The Banqueting House"—we desire to give a few short articles, as helps, under God, to lead many to a more careful consideration of that universally admitted, but sadly abused ordinance—"The Lord's Supper."

"*Black Bartholomew, and the Twelve Years' Conflict.*" London: Elliot Stock, G2, Paternoster Row. This little volume takes you from one end of the Bicentenary story to the other as by an express train,—you travel through its pages so easily; the scenes on either side are so interesting and enticing that you reach your journey's end before you are half aware of it. Some one told us that Dr. Waddington (minister of the Pilgrim Fathers' Memorial Church in the New Kent Road) is the author, and we can easily believe it, for every page in the book, and the book altogether, looks like the Dr. himself. He is an upright, straightforward, persevering, hard-working, hard-thinking, man; yea, we had almost said a martyr to the cause he has espoused. He has been called to endure hardness, but he has not laboured in vain. We really believe he has a deep-rooted affection for the Puritans—their history, their doctrines, and their achievements. We hope to see the Pilgrim Church completed, and glad should we be to hear the Dr. there preaching Christ's gospel in all its greatness and glory. This Black Bartholo-

new manual is a perfect history, and embraces every event of interest.

"*The Gardener's Weekly Magazine and Floricultural Cabinet.*" Published by T. Allen, Warwick Lane, Paternoster Row.—Ah! we remember well when Glenny was in his prime, and nothing on floriculture or horticulture was worthy of much notice unless Glenny wrote it. In those days books and papers fetched aristocratic prices, but, now that the stamps are gone across the Atlantic, and the paper duty is laid in the cornery, nearly everything is sold for one penny. Shirley Hibberd has reduced his *Gardener's Weekly* to a penny, which is a boon indeed now that all the clerks and the mechanics are living in the suburbs, where every one has his garden, and not a few their glass-house too. Well, Shirley Hibberd just says as much as this,—“Gentlemen, multitudes of you can neither afford to keep or hire a gardener, but for one penny per week, I will give you the pleasure and the profit of being your own nurseryman and gardener.”

"*Brambles and Bay Leaves: Essay on Things Homely and Beautiful.* By Shirley Hibberd. London: Groombridge and Sons.—Shirley Hibberd has an excellent gift for writing with such simplicity, and at the same time incorporating so much that is practical, and expository of every thing above, beneath, around, and within you, that, we think all sensible souls must love his productions, and none—but determined crabs and disappointed critics—can find any just fault with them. "*Brambles and Bay Leaves*" is not an ordinary volume by any means; there is a novelty, a variety, and a spirit-captivating beauty interspersed in every place. Open where you may, you are caught up either by some delightful illustration, or by some sublime unfolding of the wisdom of God as developed in the works and arts of nature, that the book becomes a perfect museum, wherein you walk and enjoy yourself, with pleasure most refined, intelligent, and ennobling to the powers and passions of the inner man.

"*The Gardener's Daughter; or, Mind Whom you Marry.*" By the Rev. C. G. Rowe. London: S. W. Partridge, 9, Paternoster Row.

THERE is a marked difference between the charming cover of this pretty volume, and the painful contents embodied in a narrative at once attracting, appalling, and cautionary. The characters in this smart 16mo.,—from the clergyman to the housemaid, and from the Judge to the condemned malefactor—are all well drawn; while religion, and the circumstances which make up the tale, are so gently interwoven, that everybody will feel attached to the author for a production so likely to arrest the wayward, and to enlighten and encourage those who are seeking the right way.

"*The Life of Richard Weaver, the Converted Collier.*" London: Morgan and Chase.

WE are reading this book carefully. Richard Weaver has obtained much notoriety with the people. He is an original in every sense, and gathers great multitudes to hear him. He bears witness to some essential parts of truth, and his mind and feelings appear free from enmity, jealousy, or contempt towards any of the Lord's servants. He is too simple, good tempered, earnest, and interesting, to allow of much criticism; still, in the review of his life, and in looking into his religion, as we shall at some length soon, we may venture to suggest a few things to him.

"*Hart's Hymns.*"

Mn. COLLINGRIDGE of the City Press, London, has just issued Hart's Hymns, with preface, author's life, experience, and appendix, complete, and bound in roan tuck, for the pocket, at one shilling per copy, gilt edges, and lettered. We need say no more: it is a marvellous evidence of the exceedingly low rate at which books may now be produced, where an immense sale can be anticipated, and where the producer has no lack of capital or perseverance.

Letters from the Heart.

LETTER II.

DEAR MISS—,—As you gave me so affectionate a reception before, and invited me to visit you again, I come with much pleasure, for his dear sake, after whom I trust you are seeking; for if I rightly understand the language of your note, your heart is breathing this desire, I would see Jesus. You have read of him, and heard of him, and have at times felt a wish kindle in your soul, like what the Queen of Sheba felt when she took a long journey to see and hear for herself the glory and wisdom of the literal Solomon; and when you gain the audience, like her, you will say, "It was a true report, but the HALF was never told me." May the dear Lord please tell me how to answer your fears; for indeed I am not able, though I believe once subject to the same. Like yourself, I was nurtured in the bosom of Gospel privileges, but am quite unable to state any set time when a work of grace was begun in my soul—from early childhood, I did long to be "converted," and have the grace of God in truth, and always trembled at a half-hearted, worldly kind of profession. It looked to me such a miserable inconsistent way of living, and in my way, I constantly prayed to be brought right out and made to live only for the Lord. While a child, and when growing up into life, I have had meltings and drawings of heart under the word preached, and in reading the lives of eminent saints, &c., and sometimes the solemnities of the soul and eternity seemed all-important, and I felt as if I could readily forsake the world, and all in it, to be a disciple of Jesus; and then those feelings would considerably subside, and trifles occupy and please, after which would be self-condemnation, and cutting off any little hopes I might have felt that I was getting into the right way. I well remember weeping bitterly when under the anxious concern, because these feelings would go again, and I should grow cold and careless, and oh! I thought I would give anything if I could always weep, and pray, and seek, and think the world nothing, and Jesus everything; but it was not so; and therefore, I feared my convictions and desires were not of the right kind, and my spot, not at all the spot of God's children; I thought they had victory over sin, but sin too often seemed to have victory over me. But not to enlarge more. I have now to testify for your encouragement, my dear young friend, that these small beginnings have ended in having my feet set upon the Rock, my goings established, and the new song put into my mouth; the Lord deepened the work, made me feel that I owed *five hundred* pence, and then freely forgave me all; but I did not learn how deep my debt was all at once; it was a

gradual work, not cut down at one stroke, but by little and little, brought lower in the dust, according to that word, He must increase, but I must decrease; and I trust from your note things are thus going on with you, not perhaps so definitely and demonstratively as you could wish, but yet a something really working which makes you desire more desires, pray for more prayer, seek to seek more earnestly, and long to feel more intensely—say dear Miss—are not these things so? and would you not open your bosom, and welcome even an *arrow* from King Jesus, that you might have also the balsam of his blood, being quite sure that where he wounds he will heal; well then, I am quite as sure that where he gives one little spark of true desire, he will take care it shall never be quenched; though sometimes there may seem only smoke, there is fire underneath which causes that smoke; it was God's command that the fire on his altar should never go out. It was for the Priest to keep it burning, and Jesus, our great High Priest, does the very same. He watches the tiny spark, and in many ways feeds it, and by many means stirs it up. I do trust this spark of divine fire is kindled in your heart.

He who put it there will cause it, ere long, to burst into a flame; and precious is the flame of love to Jesus, and from Jesus: I say it, for I feel it. and have at this time a present heaven in my soul in the embrace, love, and personal glories of my precious "Well Beloved," and yet I once felt as far from it as ever you can do. You write me your feelings freely. I return that freedom, thinking it may be the best way to meet them. If you glean but one corn from the apron of the gleaner, our heavenly Boaz shall have the praise. Wait on him—wait for him—he is worth waiting for, and you *shall not wait in vain*. I shall be most happy to hear from you, and write to you, if the Lord will. May he soon come and claim you for *his own*, and then use you much for his glory. With affectionate desires for your rooting down, and growing up into Christ, the living root and living head,

I am in him, yours very sincerely,

R. B.

P.S. This line is very poor. O that I could so speak as to set your soul on fire of love, and longing after my precious, precious Jesus.

PHASES IN THE CHURCH'S HISTORY IN OUR OWN TIMES.

HER MINISTERS; HER LITERATURE; HER INSTITUTIONS; ETC., ETC.

No. V.—ORDINATION SERVICES.

WHEN the very existence of our churches is threatened, we can but feel thankful to witness the uprising of small plantations, and the continued supply of faithful pastors to those churches who have for many years contended faithfully for that unity of faith and practice so plainly declared to be the mind of Christ in the New Testament. On every hand we are told that the principle and practice of the Particular Baptist Churches is fast sinking to the ground; that all the most popular and powerful preachers of the day are against it, and that the rising race of young men are taught and trained to denounce it; and more than all, even those churches where it is maintained are divided respecting it; and could they remove one or two hindrances, they would soon throw open the doors, and welcome all who to their board would come. We know all this to be true. We know there are ministers over our churches, and deacons in our churches, who are heaving with desires for the freedom they "*feel to be so useful,*" but the time has not yet come.

We know more than all this. We are Particular Baptists because we cannot re-

move the deep-wrought conviction that it is the New Testament order of things, as revealed by the Holy Spirit, received by the first believers, and, in fact, acknowledged by all the Churches in Christendom, from the days of the apostles until now; hence, Mr. D. Wilson, the honorable and faithful pastor of the Clare Church, in his charge to Mr. Murkin, at Keddington, on July 10th, 1862, enlarged with fiery eloquence and great ability on this point, and clearly showed that the Church of England, the Independents, the Wesleyans, the Countess of Huntingdon's,—in a word, that all our Protestant Churches always taught and stood by the truth; that there were two ordinances—baptism and the Lord's supper—and that the one must precede the other. Mr. Wilson most nobly and intelligently argued that ordinances instituted by Christ and His apostles, ordinances sanctioned and honoured by the presence and power of THE SPIRIT OF GOD in all ages, ordinances wherein the saints have enjoyed the sweetest communion with their Lord, and through which they have seen more of His love, His fulness, His glory, and His grace, than in

any other way,—Mr. Wilson declared he would never consent to the theory, that these ordinances were *non-essentials*. There is no salvation *in* them, but they are essential demonstrations of the Church's separation from the world; of the Church's faith in the death, resurrection, and eternal salvation of Christ for all the members of His mystic body; they are tests of our obedience; "If ye love me," said the dear Shepherd, "then *keep My commandments*:" therefore, we affirm, that attendance upon these delightful institutions must be the fruit of a living faith *in* CHRIST; a vital, experimental, decided, and blessed union *to* CHRIST; and such a deep-seated and sacred love *for* CHRIST, as admits of no cavilling, no questioning, no conniving at what is *convenient*, but seeing the way, hearing Heaven's voice proclaiming "This is the way, *walk ye in it*," breaks out—

Lo! glad I come; and thou, blest Lamb,
Shall take me to thee as I am;
My heart, my soul, to Thee I give,
And in Thy statutes wish to live.

The serious question of the day is this, "Are not the traditions of men more easily followed than the testimonies of THE MASTER?" We are jealous of the worship rendered to men, when it leads in any way to the slightest denial of the commandments of Heaven's Great King; but we have laboured so many years for these great principles, and have been so almost universally slain in every sense, that we are more ready to lay down in the dust and be crucified, than we are either to attempt any vindication of our cause, or opposition to the flood breaking in upon us. If the truth is again to be trodden down in the streets of our Zion, we are assured it is but for a definite period. TRUTH is the very breath of God's nostrils; it is the out-flowing essence of His heart; it is the light which emanates from His eternal Mind; it is the foundation and the furniture of the everlasting covenant; it was—yes! TRUTH was the girdle of Immanuel's priestly office, and on *that* girdle LOVE was written; it was the girdle of His kingly office, and on *that* girdle FAITHFULNESS was written; it was the girdle of His prophetic office, and on *that* girdle KNOWLEDGE was written. By love, knowledge, and faithfulness, the Apostle and High Priest of our profession has bound TRUTH close to His precious heart, therefore every particle of God's truth, whether it stand in doctrine, in experience, in practice, in promise, in prophecy, or in precept, every particle of God's everlasting truth must remain, must continue, must be honoured, must triumph. It may be crucified, as Christ was; it may be buried, as the martyrs were; it may be persecuted, as the Lamb's followers always have been; con-

tempt may be poured upon truth, and it may have to go out, as Wycliffe's pilgrims did, in sackcloth and penury, but the day of its holy and happy espousals will dawn, will draw near; it will come, and then to *all* its faithful followers, it will be said, "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as My Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Oh! blissful morning, when that glorious day shall dawn! Meanwhile, in the time of our casting down, let us look at every little star in the Evangelical firmament, which whispers, "Yet a little while, and He that shall come will come, and will not tarry." Till then, may we increasingly sympathize with Zion in all her afflictions, and rejoice with her in all the favours a covenant God is pleased to grant unto her in this day of declension and trial. We shall record a few features of her onward progress and prosperity.

At Marks Tey, in Essex, a church has been formed on New Testament principles; Mr. French is the recognised pastor; the brethren, R. Powell, of Coggeshall, and Mr. Hanger, of Colchester, conducted the services.

On Monday, July 21st, Mr. E. Debnam was ordained minister of the Particular Baptist Church at Maldon, in Essex; Mr. John Corbitt, of Norwich, conducted the services. Other ministers and numerous friends attended to encourage the infant cause in this town, wherein the gospel has been faithfully preached for many years, by the late venerable and truly godly minister, William Collins, whose memoir has been published by Mr. Cowell, of Chelmsford, a memorial of great spiritual interest.

ORDINATION OF MR. MURKIN, AT KEDDINGTON, ESSEX.

The ordination of Mr. Thomas Murkin, as pastor of the church at Keddington, took place July 10th, 1862. On the previous evening, a service was holden in the Independent chapel, at Haverhill, which was kindly lent by the good minister, Mr. Simpson, and his friends, when C. W. Banks preached to a large congregation. On the morning of the 10th the solemn service commenced by Mr. John Dillistone reading the hymn,—

"How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day."

Truly, in every sense, it was a holy, happy, and useful day. Mr. D. Wilson read the Scriptures, and offered an earnest and seasonable prayer; after which C. W. Banks stated the Nature of a Gospel Church, in a

discourse upon Ephesians ii. 22, "In whom ye also are builded together for an habitation of God, through the Spirit." This is published in No. 3 of the *East London Pupil*. The questions were answered by Mr. Dillistone and Mr. Murkin with great satisfaction; in fact there was scarcely one amongst the crowded assembly who was not deeply affected at the recital of Mr. Murkin's conversion and call to the ministry, which we hope to give in future numbers of the *EARTHEN VESSEL*. The following was Mr. John Dillistone's reply to the first question respecting the leadings of Divine providence:

In July, 1845, our late pastor, Mr. Powell, left the people at Bottisham-Load, or Lode. In October following, he came over to Keddington, and preached one Lord's-day, and the Monday evening following, to a few people. About a fortnight after, the friends sent him a letter for him (if at liberty) to come and speak to them, which he did to a house full of people; and the Lord blessed the word to the calling of one out of darkness into light. The friends then agreed that, if no other was open for him, he was to visit them every fortnight, and for all to make it a matter of prayer for the Lord's direction. The Lord blessed the means so used, and he visited them every Lord's-day; and after repeated attempts, and many disappointments and persecution, there was a house procured for him to dwell in, and the friends met together for some time in the open air, when a person lent them a barn until the harvest; after which, the cottage being empty, application was made for it, and possession obtained. This was in September, 1846, and in Oct. following, five persons were baptized; and they, with two others, were formed into a church, which increased, and likewise the congregation, until the cottage was not sufficient for them. After many prayers and cries to the Lord for help and direction in the matter, a piece of ground was bought, and this humble place of worship erected thereon, and duly put into trust for the public worship of the Triune Jehovah. On the tenth of October, 1850, it was opened. Our highly-esteemed brethren and servants of the Lord, Mr. Hanks, then from Cambridge, and Mr. C. W. Banks, from London, preached on the occasion. The latter brother has been with us every year since; and as a father and friend to the cause, on the opening day as above, brother Banks suggested the idea of some friend holding a basket at the door for the people to contribute what they could towards the liquidation of the debt; and the advice was regarded and followed out; and it was not long before, with the assistance of some friends, the debt was paid. See *EARTHEN VESSEL* for June and November, 1850, vol. 6th. The Lord continued to bless the church and congregation for a length of time. Our late pastor, Mr. Powell, in going to supply at other places, and up in such occasions, brother Murkin came and supplied for him, after fourteen years' residence here. Mr. Powell gave the friends to understand that he should resign the pastorate and the pulpit into the hands of the church, which he did on Lord's day, August 5th, 1860, after preaching three times. In the time of our widowhood, brother Clarke, from Somerton, came several times; and brother Read from London, two Lord's-days. But the friends desired brother Murkin to supply at all times. He was then occupying a position of great trust as farming bailiff. He continued to supply, and the church gave him an invite for three months with a view to the pastorate; but after duly considering the subject, he declined it, not seeing his way clear, and not wishing to run before sent. The anxiety of the friends increased for his settlement amongst them, as his ministry was blessed to their souls; and after sixteen years' occupation of his position as bailiff, friends transpired for him to see his way to leave, which he did honourably, and

much respected by his employer. He informed the friends of his position, for which they were glad, as they could plainly see the hand of the Lord at work for them. A house being at liberty at Keddington, the friends procured it for him; and on July 27th, 1861, he came to reside amongst us. On the 22nd September following, he consented to become the pastor of this church; and after receiving a letter of dismissal from the church at Clare, on Lord's-day, Nov. 24th, he was received into full communion, and to be the pastor. Since his residence with us, the congregation has increased, there have been added seven to the church, and the ministry is still held in esteem, and is blessed to many. This day, through the good hand of God upon us, we are met with our brethren publicly to confirm the choice of the church by the ordination of brother Murkin as pastor.

A new baptistry having been recently sunk in the chapel, the church requires some help to clear off the debt incurred. We should be exceedingly grateful could we be instrumental in obtaining for the Keddington cause a few pounds to set them quite clear. They are a faithful, truth-loving people, and having laboured hard for years to maintain the truth in those parts, we have great confidence in pleading their cause. The morning service being closed, a party retired to a booth, erected by Mr. John Dillistone, in the Woodland Green Nurseries, where dinner was provided. In the afternoon, Mr. Hunt, of Haverhill, read the hymns; Mr. Simpson implored a blessing upon all connected with that day's services; after which Mr. D. Wilson, of Clare, delivered an unusually impressive charge from the words "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Mr. Murkin had stood for years as an honorable and useful deacon in the church at Clare, over which Mr. Wilson presides as pastor. There was, therefore, a strong sympathy, a deep-rooted affection, and a degree of regret at parting, and desires for Mr. Murkin's future usefulness and peace, very eloquently and delightfully expressed. Mr. Wilson, though physically weak and unwell, soared high, and waxed amazing warm in many parts of the charge. The chapel was thronged inside and outside too, and the preacher fastened both the ears and hearts of the people to the subject without reserve.

Tea was provided, and received by a numerous company. The evening service would have been holden on the Green, but the wind and the wet prevented. With a chapel literally jammed in every corner, and a crowd outside, the evening service commenced. Mr. Murkin read and prayed; the sermon to the church was preached by C. W. Banks, of which some notes may be given for the Keddington friends another month.

ORDINATION OF MR. T. ROWLEY, KINGSTON-ON-THAMES.

On Monday, July 14th, 1862, the recognition of Mr. Thomas Rowley as pastor of

the church meeting in Ebenezer Chapel, Norbiton, Kingston, Surrey, was celebrated, and the anniversary services were holden. Mr. Rowley having been honorably and usefully sustained in the office of deacon, in connection with the church at Johnson Street, Notting Hill, under the care of Mr. P. W. Williamson, for twelve years or more, a large party from that church and congregation, with their minister and deacons, went down to bid him God-speed in his new position and most interesting work. In the morning service, Mr. James Wells preached a sermon from Rev. iii. 13, describing the different features of the Philadelphian Church, and speaking most emphatically upon the constitution, character, officers and members of a true Gospel Church, and then proceeded to ask the questions, which Mr. Rowley answered in a full, clear, and most impressive manner. His conversion to God, his entrance upon the work of the ministry, and his faith in the Word of God, will form a most valuable paper, which we hope to give shortly.

Mr. Beard, of Norbiton, is well known as a persevering friend to the gospel, and on his premises, beside his newly erected mansion, in a spacious booth, a substantial hot

dinner was provided, and every accommodation the friends could desire. We rejoiced to find the New Malden and Norbiton friends so united and happy in the cause of God and truth. The afternoon services commenced by Mr. Woollocutt reading a hymn; Mr. Rowley read and prayed; Mr. Williamson then called upon Mr. Beard to give some account of the Church's origin and progress, to which Mr. Beard replied in his own familiar and truthful style; after this Mr. P. W. Williamson delivered to his old friend, the newly-elected pastor, Thomas Rowley, a charge, as full of brotherly affection, of wholesome counsel, of sterling, practical advice, and of earnestness for a continuance in all the great principles and practices of the New Testament, as we have ever listened to, and that in a most unassuming and chaste spirit and manner. We have notes of that address, and purpose to give the substance next month. The Lord's Supper was administered by Mr. Woollacott; and after a numerous company had taken tea, the sermon to the Church was preached by C. W. Banks. Thus closed one of those solemn and happy days in which the Church militant enjoy a little foretaste of the bliss of the Church triumphant in heaven.

WILLIAM ROUSE—HIS CONVERSION AND SALVATION.

NO. III.

SINCE our last notice of this event, we have had the pleasing and profitable privilege of close conversation with our brother John Brett, the pastor of the church at Sudbourne; and feel more confidence in proceeding with the account of the dying pains, heart-rending sorrows, and earnest desires for salvation of the late William Rouse.

We had just introduced John Brett into the dying man's bedroom. We had, as it were, heard his cry: "Lost! Lost! No mercy for me!" Brother Brett, feeling his heart drawn toward the poor dying man, began to speak to that Saviour whose pardoning mercy John Brett has so solemnly and certainly known for himself, and of which great remedy he now preaches with power to the hearts of many. But poor Rouse would insist upon it that there could be no salvation for him. John Brett, in his narrative, says:—"In great agony and groaning, he would hold he was as black as hell. Let me say what I might, his cries were, 'Lost! Lost!' I pointed him to the blood of Christ that cleanses all guilty sinners as he was, that *felt lost in themselves*; but nothing seemed to take hold of him. Poor creature, it would appal the hardest heart to see him in such distress, and to hear his cries for

mercy. My feelings gave way. The sorrows I had with him that night, I shall never forget; but I thought I would pray with him, and leave; so I asked him whether I should pray with him? 'Yes! yes! and may the Lord bless it to my poor soul,' he cried. Sister K—— and I went down on our knees before our God on behalf of the poor distressed man; while he, with his uplifted hands heavenward (as he was in bed), cried, and groaned, and begged for mercy; and continued saying after me, 'Lord, answer his prayer for my sake. God be merciful to me a sinner! Save my soul from hell,' was his cry! I felt a going out of my soul for him; and I felt certain he would be saved; and that he was as much a vessel of mercy as myself. So as I would not trouble him any more that night, as it was the first of my seeing him, we parted for that time, leaving him in a great distress of mind; but I blessed him in the name of the Lord. He remained in that distress of mind till the fourth time of my seeing him. The next time I and sister K—— called upon him was the following evening, the 21st of that month. On that very morning I was arrested with these words: '*As the heart panteth after the water brook, so panteth my*

soul after thee, O God.' I read those words to him, and he said that was just him. I read all Psalm xlii, and as the Lord enabled me I opened it to him; but still his cries were, 'No mercy for me!' All his sins stood before him; all he had ever done; there was not one sin but he could but see it, and all as black as death; the cloud seemed ready to break over his head. I told him upon whom the Lord had mercy, whom the Lord HAD saved. I told him of Manasseh, who caused the streets of Jerusalem to run with innocent blood of the saints of God; I told him Manasseh was a vessel of mercy; then I spoke of Mary Magdalene, I said, 'Look at her; the Lord pardoned all her sins,' and a great many more. I tried to comfort him, but all was in vain. There was work for faith and prayer with me to the Lord for him. His agony and groans were more than I could bear in my feelings; the time was not yet come for his soul to be set at freedom. Again we went down on our knees for him, with our heart up to the Lord for him, as faith was at work with me, believing the Lord would in his time break his bonds. Oh! how he cried and begged for the Lord to shew himself unto him. All the time I was in prayer he was confessing the Lord would be right to send him to hell that night. We parted, leaving him in the hands of our God. Again there was work for me at the throne of grace, to ask the Lord if it were his will to make me the means in his hands, in bringing out that poor sinner into freedom. I would ever bless the Lord's name, my soul was much in exercise for him."

This of itself forms a dark chapter in this deeply afflictive dispensation.

Thomas Adams says, "There be three things, as the physicians write, which grieve the body—the CAUSE of sickness; the sickness itself; and the coincidents that either fellow it, or follow it. In soul-sickness, there be three grievances. Original pravity; all ACTUAL sins and transgressions; and the PUNISHMENTS corporal and spiritual, temporal and eternal; for all sin makes work either for Christ or Satan. It makes work, too, for all godly souls who are called to witness scenes like those John Brett has opened to our view.

As far as we have gone, there seems no bright star in the firmament of this dying chamber.

But we should be guilty of unfaithfulness did we not call special attention to the fact that now on his dying bed, all the companions Rouse could find clinging round and crying to his departing spirit, were his base, his black, his dreadful sins. They came, like so many deadly blood-hounds, to rend his soul in atoms; and so thick is the cloud of their fury; so loud is the roaring and

howling of their noise, that he can neither see the mercv seat, nor hear the Gospel say, "Jesus is able to save unto the uttermost all that come unto God by Him." Oh! that dying bed, where neither faith in Christ, nor fellowship with God is found, is an awful tribunal indeed.

Think! man, if thou canst, every sin is like a living scorpion in thy soul whom death comes to fetch it away. And if Jesus Christ be not thy deliverer, down to the region of despair and horror, thou must go.

Many remedies are given for many diseases; but the best Physician is JESUS CHRIST; the best physic, THE SCRIPTURES. May we fly to Jesus, and freely use His word; that whatsoever becomes of this frail vessel floating on the waves of this world, the passenger, our soul, may be saved in the day of the Lord Jesus. Amen. Brighter visits to poor Rouse's chamber in our next.

WHO IS THIS?

By MR. WILLIAM LEACH, OF NORTHAMPTON.

"Who is this that cometh up from the wilderness, leaning upon her beloved?"—Solomon's Song viii. 5.

A form I see—Ah! who is this
That cometh from the wilderness!
Both weak and weary she appears—
Her eyes suffused too with tears.

It is the bride of God's dear Son,
Betrothed to him, ere time began;
For whom his life he freely gave,
That she eternal life might have.

Drawn by the Spirit from above,
Attracted, too, by Jesu's love,
She ventures near his sacred side,
From which once flowed a crimson tide.

On him she leans—he is her stay,
For he supports her day by day;
While on his bosom she finds rest,
And feels herself completely blest.

His mighty arm will her defend,
And safely keep her to the end;
While his sweet voice will cheer her heart,
And bid her doubts and fears depart.

Supplied by him with needful grace,
And dwelling in his fond embrace,
Onward—she treads the rugged road
That leads to happiness and God.

Jesus will not his spouse forsake,
Nor yet his marriage covenant break;
One with him now—one with him ever,
For nothing can her from him sever.

Beloved bride, how favour'd thou,
Partaker of such blessings now;
With heavenly blessings yet in store,
Secured to thee for evermore.

Adorn'd with Jesu's righteousness,
That pure and everlasting dress—
Admired by the angelic host,
By Father, Son, and Holy Ghost.

THOUGHT AND DECISION :

OR, THE PERPLEXED ONE FREE.

CHAPTER IV.

SATURDAY morning came, and Mr. Sterne began to feel uneasy that he was not at home. It is true he had enjoyed the country trip in the company of his brethren ; but now the Sabbath was too near for him to be otherwise than most anxious respecting the services of the coming day ; when he, in the place where he had so long told of the grace of God, must again proclaim the message of mercy. The visitors had been a good deal disturbed in the early part of the night by sounds which their ears were quite unaccustomed to ; such as one voice singing in not very melodious tones ; then suddenly a whole torrent of voices shouting as though they were free from control, and had run wild ; and then another single voice was heard, followed by such a rapping of tables, and stamping of feet, as made poor Mr. Sterne dream all kinds of horrible things ; and when he woke, he sincerely wished himself again in his own quiet home. The friends met in the breakfast room of the inn at the usual time, and were astonished to find confusion reigning instead of that clean and orderly appearance which they had before witnessed. Mr. Sterne having saluted his brethren, and to their enquiries after his health, answered, that through mercy, he was quite well, asked if his brethren were much disturbed during the night. They confessed to have heard rough kind of voices, and to have been much annoyed therewith, one of them remarking that the landlord must have had a party.

The "boots" soon entered the room, and Mr. Sterne enquired of him whether anything serious had been the matter during the past night. The man said there had not. The whips had held their annual supper, and most of them had got rather fresh and sang a little, that was all, but there was no disturbance in the house—Oh, dear, no ; not the least.

A servant entered, and asked the friends if they would oblige her by walking into another room while she cleared this one ; and she promised breakfast should be ready shortly.

"But what time does the London coach start ; the one that goes from this house ?"

The girl replied, "Ten o'clock, gentlemen ; but this morning you will have oc-ans of time, for the coachman who drives that coach was so intoxicated last night, that they were obliged to carry him to bed at three o'clock this morning, and I am sure he will not be ready at the time, for after the 'boots' gets him up, and he is dressed, he will not start until he has taken three or four glasses of brandy."

Mr. Firme asked the girl if it took the coachman long to drink his brandy. She said, "Well, no ; but at first, he seems so dull as though he was thinking of something very shocking, and his hand trembles as though he did not dare to touch the glass ; and when he has taken a second or third glass, he seems to throw off all his melancholy, and be another man."

Mr. Sterne stood looking from the window where he could see into the street ; and also the women at their common Saturday morning work, with their pails on the brick footpath, and their dresses in front somewhat gathered into their left hand, and with a jug, or mug, throwing water on to the windows to cleanse them. He with a forced kind of smile, said,

"There, brethren, you would do me a kindness if you could bring something clean and pure as water, and wash away from my mind the darkness left from my dream last night. To me that dream was so terrible, I feel as if I had had no rest."

Mr. Jaalam said,

"Surely, my dear pastor, you have no faith in dreams."

The good man answered,

"If I have no faith, they have works ; and I cannot help their distressing me. Yet sometimes they are not of a distressing kind ; for I have much enjoyed sweet thoughts during the night season, and in my sleep ; and I have had, at times, remarkable dreams which have come wonderfully true ; and the substance of them has been so clear, that when corresponding things have taken place, it has appeared as though such things had before occurred, and were but repeating themselves."

Mr. Firme added to the testimony of his pastor, that dreams were often very strange, and long afterwards, in many cases, seemed to come to pass wholly or in part.

Mr. Jaalam smiled incredulously, when the minister asked him why God should not now, as in days gone by, teach by visions or dreams. The young man replied,

"Simply, my dear sir, because the dispensation of grace is so different to any other dispensation under which men have lived. But I should be very happy to hear your

dream, or dreams, of the past night, if you will be kind enough to relate them ; for though I have no faith in dreams, yet they are sometimes so strange as to be amusing, if not instructive."

Mr. Sterne at once began the relation of his dream much in the following way :—

"I dreamed I was awake by my wife saying to me, 'Get up—get up. You must sing. It is time.' I then felt to be become conscious it was the Lord's day, and also service time. I hurriedly dressed, and ran from the house all the way to the chapel, being saluted at almost every step by a voice telling me to go it for once, or to make haste, the people were waiting ; and that I must make sharp work of it, or some one would be up before me. I found the vestry entrance closed, and had to go to the front of the chapel. The lobby seemed strange to me, as did the women who stood there : and they looked bold as though they were busybodies, and were there exchanging their scandal. As I tried to pass them hastily, the sounds of confusion met my ear ; but above all that noise, I heard one of the women at the entrance say, 'Wait, sir. Order, sir. Order, sir.' I stepped back to look at the chapel to see if I had not mistaken the building ; and as I tried to look, a mist came over the entire front, and I could not tell. I then made a rush through the group of women, and along the aisle, where I saw no one at all. I reached the pulpit stairs, and then glanced towards the clock, and perceived the chapel was full, and heard voices quarrelling as to whether it was earlier or later than twelve o'clock. It was with great difficulty I could reach the pulpit. At first, the handrail seemed to turn into a hand, and grip me fiercely ; and as it shook my hand, burst into a loud and hoarse laugh, repeating this several times. It was at last still, and seemed to be but a simple handrail. The stairs then, as I tried to step up them, altered their form, and the prominent parts sank back, and the backward parts came forward, and then moved like a waving mass. The stairs, at this, was reproved by the rail, and the stairs retorted : but while the stairs was using provoking language, the voice of the people, as with one accord, shouted, 'Carry him up, carry him up, when the rail, turned into one long hand with a thousand fingers, and laid hold of me ; one finger passing me on to the other until I stood in the pulpit, and faced the people. There was a sad hubbub ; all seemed excited ; all were talking. I then endeavoured to commence the service by giving out the hymn,

'We wait to see the morning,
To see the light appear ;
Come day-Star with thy dawning,
And vi-it us, who here
Wish for thine appearing,
And seek thy race and fear.'

Instead of singing as they ought to have done, the congregation laughed, and showed a determination not to join in the hymn, and began talking again very loudly, when one voice above the rest, cried out, 'A song ! a song !' and the people then joined heartily in profaning the sanctuary by singing,

'The morn is brightly breaking,
And we should get off home ;
For some are of us thinking
That we are not at home.
Oh, here she comes with a tongue to fight,
We've finished the day and must end the night.'

As they finished the song, there was again a confusion of voices, and some said, 'Take him out ; take him home.' I trembled, while I felt indignant, and was determined to carry on the service. I opened the Bible ; the letters seemed all wrong way round, so that I could not read. I then attempted to speak, when, to my horror, I found myself alone, and the pulpit entirely gone. The staircase, banisters, handrail, bookboard, cushion, all had gone, with the exception of the floor on which I stood with a trembling, painful to be felt. I looked down to see if my standing was safe, and to my grief and dismay, I found I had only my night-dress on. This was the bitterest part of all. I could bear opposition, even to persecution. I could part with all human support ; but to be contemptible in the house and service of God seemed heart-breaking to the utmost degree. I hoped I was dreaming, and tried to feel whether I was in bed ; but no, I could not deceive myself that way, everything being seen to the greatest regularity, and in the most minute detail. While standing up on the pulpit floor, and wondering how I was to descend, and with greater wonder, asking myself why all my friends had forsaken me, I heard brother Jaalam's voice, saying, 'It is time to rise.' I answered, 'I want to come down.' My voice woke me, and I found to my great relief it was a dream."

Mr. Jaalam said,

"I did call you, sir. I knew you would not like to oversleep yourself this morning, which I thought you might possibly do, as you were very weary last night through our walk to the Devil's Dyke, and as you had taken that large glass of brandy, which the landlord so strongly recommended to prevent any ill effects from being over tired."

Mr. Firme then asked whether his pastor thought any of his friends were going to

oppose him in the house of God, and whether those human supports in connection with his pulpit services were about to be removed. He could assure him there was no indication of any such conduct, and he hoped Mr Sterne would not allow the remaining hours of their pleasant trip to be made dull by any forebodings; for doubtless the dream had been provoked by anxiety respecting the Sabbath day, in connection with weariness of body, and the noises in the house. The dream had such an effect on the preacher, that he could not shake off all fear of it, and thus they went to the breakfast table.

The window of this room overlooking the street, the occupants could see the persons passing to and fro, and shortly passengers for the coach arrived, and among them the lady who had before been seen by them, whom the friends had raised from the beach.

The sound of the horn was heard, the trampling of horses, the rumble of wheels, and the coach then stood before the door. Two or three persons tried to scramble up, but were prevented because those who had booked for places must be first accommodated. The lady seeing this, and knowing she had not booked, walked into the road, and went to the door furthest from the pavement, being resolved if she could once get inside, she would not move for any one. A young man dressed as a sailor, full of life and fun, was standing with his mother. She seemed almost in tears, while he, though full of affection, was jesting with her about the book she had pressed upon him.

"Mother," said he, "now had you not better keep it till I return? I shall not be able to make it out. I shall have no captain or mat- about those things. You tell me it will guide me to the land of glory if I sail across the ocean of time by its rules. I cannot read that compass, nor do I know its reckonings. So about that, I must just drift along until I am able to make out some of it. Then I will try to cast anchor, and set sail soon after, if a fair wind springs up."

The sailor seeing the unfair conduct of the lady, put his face to the window, so that they met in their glances across the empty coach, when he cried out,

"Heave to there, breakers ahead, and queer craft about. Haul in your sails, and drop to leeward, or your canvass will be torn, and your old hull damaged."

While the man was thus speaking, a bareheaded butcher boy on a pony was galloping down the street, and he catching sight of this attempt to obtain admission unfairly, thought he would frighten the person by drawing close to her; this he attempted to do, but on his calling to her, she turned partly round, and the boy's foot caught in a ponderous chain of an enormous reticule she carried on her arm, and she was flung down on the road. She screamed loudly for a moment, and the sailor fetched her on to the path. Being uninjured, she seized the handle of the door, and made another attempt to get in; but now the sailor interfered, and said,

"No mistress; if there is room for another 'tween decks, this poor creature with her poor little baby goes in the cabin; she is not fit to travel outside, so I have just entered her for that berth; so she will go in preference to you."

Indignant at this, she enquired why he, a low fellow, had dared to touch her? he had defiled her clothes in laying his hands on her. The sailor replied in a humorous one,

"You are a saucy craft I see; helped in your distress when on your beam ends, now you are afloat again, you don't discharge your gun as a signal of distress, but in defiance. Ah, you put me in mind of a brush we had with a little vessel called the *Wasp*"—

"Is that creature and her baby hooked?" shrieked out the lady to the coachman, as he at last made his appearance."

The sailor again interfered, and said,—

"Madam, there is no doubt you are booked for your ocean journey."

She with scorn said, "I am not going to sea."

He replied, "You perhaps do not know where you are going; you are certainly booked for your eternity voyage, and booked for below too. Did you book yourself, or did a friend book you a place?—your father was it? You are not to go anywhere unless you're booked; the rules of the road are written so. I have read about the ocean journey, and if God has not booked you for an upper-saloon berth, yourself, or your dear old friend has booked you for below, depend upon it. I wish your friend may not rue ever consenting to take you in, for you will certainly make the bottomless more uncomfortable."

The coachman, grumbling at the horsekeepers, mounted the box, and went cautiously and steadily out of the town, and continued to drive in that manner during the first stage. The ostler at the inn where the horses were to be changed expressed himself in no very polite terms at being kept waiting for more than half-an-hour. The coachman merely grumbled something, and walking into the house, called for brandy. He again ascended to his seat, and as though he had but just seen the passengers, wished them good morning, apologized for being late, blamed the men at Brighton, but declared he would make up the lost time when he had passed one or two hills.

ANTINOMIANISM—WHAT IS IT ?

A LETTER TO A CHRISTIAN FRIEND.

BY MR. T. CORBY, BAPTIST MINISTER, SHARNDRÖÖK, BEDS.

DEAR BROTHER,—Your repeated inquiries respecting Antinomianism, as to what it is, and what kind of people they are whose views of religion are expressed by that term, have led me to conclude that a letter on the subject will not be unacceptable to you. I am aware that you are a seeker after truth, and that, through Divine teaching, you have attained to the knowledge of it as far as concerns your own salvation. But to know the truth of God does not imply a knowledge of the errors of men, which, woven like spiders' webs to obscure it, often are mistaken for the truth itself, and entangle the indiscriminating unawares. Young and inexperienced as you are, your knowledge of the truth as revealed in the Word of God is sufficiently clear and extensive to know that Romanism is a lie, that Socinianism is a lie, that Arminianism is a lie, and though Antinomianism is more subtle and deceptive than either of those heresies, you would not fail, were you placed where it prominently manifests itself a sufficient length of time to test its spirit and working, to discover by the light of Bible truth that Antinomianism is a lie also.

Before I proceed to give you a description of this dark theological deformity, it will be right to state that the term which denotes it is often wrongly applied by persons ignorant of the Gospel, to "the truth of the Gospel" itself. The Gospel emphatically declares that man is saved, not by his own merit, but by God's grace; that he is justified, not on the ground of his own works, but by faith in Christ as "the Lord our Righteousness." All this you understand, but there are many who do not; but being in a perverted state of mind, view the Gospel of free and sovereign grace as dangerous to virtue and good works, and represent it as being in antagonism to the moral law of God. If the Gospel of the grace of God were as they view it, it would be, in the strictest sense of the term, Antinomianism, that is, *against law*. Nevertheless, while many thus view the religion of the Cross through a perverted medium, with horror and disgust, there are some who adopt the same view of it, both in theory and in practice, and call it *the truth*. They are Antinomians. If Antinomianism is the truth, of course, Antinomians are good people, and their being called such is no more a reproach than their being called "Christians."

But is it the truth? Is the Gospel opposed to the law? and is grace fatal to a virtuous and holy life? No. The moral law of God and the Gospel of Jesus Christ, though designed for different purposes, are in perfect harmony with each other. If a

sinner is ever saved he *must* be justified. "It is God that justifieth." But it is plain that he cannot be justified on the merit of his own good works, for he has none, and in point of law stands condemned before God. But notwithstanding he is condemned by the law and has *no merit*, God justifies him freely by His grace, through faith in the redemptive merits of Christ that died. This emancipates him from his low state as a sinner, and raises him to a state of righteousness with God, *through Him in whom* he believes. Does his faith in Christ, which unites him to God in the living bond of grace, dry up the spring of moral virtue in his heart, so that he should not obey the will of God in the conduct of his life? No. But it becomes experimentally a vital motive and the strongest of all reasons why he should henceforth live unto God, and be "zealous of good works." (Titus ii. 14.)

Antinomianism consists chiefly in rejecting religion *as a law*, and in taking a speculative view of a few of the supralapsarian points of doctrine, apart from the practical details of Christianity, and thereby neutralising its operative influence upon man for good. The Gospel in the hands of the Antinomian does not make men *better* men. Antinomianism, ministerially, is "turning the Word of God into a lie," and personally, it is "holding the truth in unrighteousness."

To revert to the original significance of the term, it is not true that the Gospel of Christ is against the law of God. The moral law of God is an everlasting law of moral rectitude to man as a rational creature; and the grace of God which leads a sinner to Christ leads him on to a course of life in moral accordance with its precepts.

Christ went to the end of the law, fulfilling its precepts and sustaining its penalty for righteousness to every one that believeth. This is the glory of the Christian, which, while it saves him from sin and its deadly punishment, does not exempt him from obedience to his Deliverer as the supreme Lawgiver, ruling in righteousness by his grace. (Rom. v. 21.)

The morality of the law is embodied in the Gospel, and the precepts of it are echoed and re-echoed upon the ear of Christians from the teachings of Christ and His Apostles.

Antinomianism rejects all *rule* in religion, represents God as being *bonded* by his engagements to save his people, and his people as being *free* from all obligation to obey and serve him by submitting to the guidance of His Word.

If this description of the *ism* is acceptable to you, it will be followed by one on the Antinomian, by yours truly, T. CORBY.

Intelligence from our Churches, their Pastors and People.

BERMONDSEY.—**EBENEZER.** Anniversary of the institution of Sabbath School was held on Monday, June 23rd. The Alderman Abbiss, Esq., Sheriff of London and Middlesex, took the chair at 7. A hymn being sung, brother Easeman solemnly and affectionately supplicated the Divine presence and blessing. The chairman then called upon Mr. Henry Cowtan, jun., as secretary, to read the report of the past year, which for its humility, success, and affection, drew forth the approbation of all present. The chairman then offered some congratulatory remarks upon the general healthful and happy position of the institution, at the same time regretting the fact that we are obliged to refuse further admissions for the want of room, kindly adding, should the time arrive, and he hoped it shortly would, when a more commodious chapel and school room could be obtained, he, the worthy alderman, would cheerfully add his subscription towards the same. After many kind and judicious suggestions to the committee and teachers, the chairman called upon Thomas Pocock, Esq., to move the adoption of the report. Our much honoured and highly esteemed friend and brother rose, and with his usual affectionate manner, dealt largely upon the lamentable past. The lack of Sabbath school instruction in some parts of the church militant, hoping ere he went down to the grave, there would not be a church holding the great distinguishing doctrines of grace without its Sabbath school. After many pleasing relations of good arising from such instrumentality, our long proved friend declared his willingness to assist with the worthy chairman by subscribing for an enlargement of our coast. Thomas Pillow, Esq., seconded the adoption, expressed his very high gratification at being present, and hearing so excellent a report, admiring that spirit of meekness it contained; and after exhorting the dear teachers to be instant in their work of faith and labour of love, with much fervency of spirit commended them to the Lord. Our highly beloved brother Milner then addressed the friends on Sabbath schools as a righteous instrumentality. Our brother's long experience of the efficiency of truth to combat error, was ably used to shew the conquest of right, and downfall of wrong. Our much esteemed brother Moyle next rose to address the meeting on Sabbath schools, their social excellency: our brother said he hardly understood his subject; but from the many practical illustrations given, and the very fruitful mind of good brother George clearly demonstrated to all present he was no novice in what consisted social excellency, robbing orchards, Sabbath breaking, riotous living, drunkenness lying, swearing, resisting Sabbath schools formed no part thereof—to which we all said, Amen. A hymn was sung, a liberal collection made. Our good neighbour and brother J. L. Mueres, from some unexplained cause was not present: we hope affliction was not the reason. Brother J. Anderson was next called upon; subject; Sabbath schools, their relative good. Our dear brother ably entered into his subject, shewing in a variety of senses the personal and relative advantage and mutual benefit arising from right use of mental faculties—the great advantage to society at large, as well as the churches. Thomas Pocock, Esq. rose to move a vote of thanks to the worthy chairman, which was most cordially seconded by Mr. W. Stringer, deacon, and was carried with sincere expression of gratitude. The pastor, Mr. Chivers, then tended the chairman the united and affectionate thanks of himself and friends, wishing him every real good for Jesus' sake; which the worthy alderman received and acknowledged in the true spirit of Christianity, and after remarking very pleasingly and profitably upon the mottoes worked by our beloved sister Knott, "Grace, Truth, Love, and Mercy," with which the front of gallery was adorned,

the chairman declared the two hours which the meeting had occupied, were among, if not the happiest he had ever spent. The doxology was sung, and the pastor concluded with prayer. The Lord hath done great things for us, whereof we are glad. Faithfully and affectionately the church's servant in the Lord, T. CHIVERS.

TO THE EDITOR OF THE EARTHEN VESSEL.

ANDOVER.—**DEAR SIR,**—As an appeal has been made by our Particular Baptists of Andover, the question is asked, What is it for? It is for a chapel, we know, but as the advocates of sound, pure, Christ-exalting, God-glorifying truth, we look after truth more than the doctrine of eternal election in the head, continual baptizing, swelling churches, or building chapels; forasmuch as this may be done as a matter of form, while the power of eternal grace, which is most surely seen upon, and felt by, every vessel of mercy, is boldly denied. My own twenty-seven years' labour in the vineyard has taught me a few useful lessons on this most solemn subject.—See I John iv. 1. Not that I would discourage; no, by no means: for should the Lord spare me twenty-seven years more, I hope to spend them in exalting the glorious Three, in their co-equal and eternal purpose of grace towards the church, in predestinating, calling, justifying, and glorifying it. Is this the object in view? If your correspondent, or the pastor, Mr. Dyer, are "Found in the faith," they will not be ashamed to speak out, to let the people know what they subscribe for. Is it intended as a place where the Lord's poor may assemble, and hear the sweet trumpet sound out a full, free, and complete salvation through the precious blood of Jesus Christ; aye, and "without price," an effectual salvation, from the *dominion of sin*, the horrors of the law, or a guilty conscience, from this sinful world, the terrors of death, &c.? These great and most solemn tones are kept back by many now-a-days, doubtless, to please the flesh; but will it be preached faithfully in the new chapel? Is the blessed Spirit of God to have "all" the honour in quickening, reaching, comforting, and sanctifying the souls of God's own children. Does the sealing power of the Spirit purify the consciences of men by the blood of Christ—the standard marks sought for in order to baptism or membership. Is the dear Lord's command as in Mark xvii. 16, your guide? or will you open a wide door? Our being called Particular Baptists amounts to nothing, if we abide not in the truth: nor do we wish to be "fellow-helpers of anything but the truth." We hope that, not only truth, but the whole, and nothing else but the truth, be proclaimed to them. They will we proclaim with all our hearts, "Save thy people, bless thine inheritance, feel them also, and lift them up for ever." Is it one of your most ardent desires, as well as unceasing efforts, that they which believe in God be careful to maintain good works?—Titus iii. 8; and that thine the name of Jesus depart from all iniquity.—2 Titus ii. 19: for by so doing, you will put to silence those foolish men—I Peter ii. 16, that are every where speaking against the truth of God, and them that love it. I commend you now to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. R. MOWER.

Shipton, Hunts, June 20th, 1862.

[This appeal is to the Andover friends—not to us—they only can answer the questions.—ED.]

KNOCKHOLT.—**THE GOSPEL IN HAPPY COTTAGE, KNOCKHOLT.**—[The following is a cheering note by the way:]—The anniversary took place on Whit-Tuesday, June 10th, at Happy Cottage.

Gospel sermons were preached by Mr. J. Wells, and Mr. T. Chivers, which gladdened our hearts. We were favoured with the Lord's presence. Mr. Wells was brought up amongst us in spirit and in power. Bless the Lord, he has still some faithful, unflinching witnesses upon the walls of Zion. God is pleased to own their testimony by giving seals to their ministry, and souls for their bere. We have had some duty-faith men at Knockholt that would have formed what they call a church before now; and I dare say, the news of a revival would have been affixed in consequence of it. Satan is pleased with a mere profession to lull upon blind creatures into carnal security; but regeneration must be the ground work of a revival or it will not start the fire; and the fire is to try every man's work of what sort it is. To form a church is a solemn matter; without decision for the truth, where will it end? Why, it will come to nought. Bless the Lord, we have been favoured with the truth at Knockholt, from time to time; and we feel persuaded God will bless the testimony of his honoured servants whom he is pleased to send to us to preach the unsearchable riches of Christ to the in-gathering of precious souls and to raise up a cause in this dark corner of the earth. The Lord knows the sincerity of our motive in trying to be useful in any measure, so that his great name may be glorified, whilst our souls are the happy recipients of free grace and undying love. Our little place has been opened for preaching more than four years. We have not had the pure Gospel here till lately; and never were we more favoured than on June 10th. Our collections amounted to £4 10s. This greatly encouraged us; and I desire to feel gratitude to our covenant God for putting it into the hearts of our friends who gave us their support; and for the encouraging way in which my highly-esteemed pastor, Mr. Wells, was led to speak to us on the morning of our anniversary, which made us think that we shall yet see greater things. We hope soon to have a free grace chapel in Knockholt in honour to the neighbourhood; for we are surrounded by Wesleyans, and mere professors, strangers, I fear, to the work of regeneration in the soul; three parishes, all adjoining, and no cause of truth in either of the parishes, except the one we are trying to raise. If the Lord is pleased to bring this about, our language shall be, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." So prays
J. CHILTON.

CLAPHAM.—EBENEZER CHAPEL, WIRTEMBERG STREET.—Dear Mr. Editor, According to arrangement, we held our first anniversary on Tuesday, July 8th; and in every sense of the word, it was a good day. At 7 o'clock in the morning, and again at 10, we met for prayer. Mr. Alderson, of Walworth, preached in the morning; Mr. James Wells in the afternoon, and Mr. Bloomfield in the evening. The sermons were exceedingly good; and so was the attendance, for the chapel was full, and the word of the Lord was thoroughly enjoyed. Neither was there any lack of funds, for the people offered willingly: the collections, including the profit from dinner and tea, were £29 4s. 3d.; which, with donations received during the quarter, increased the sum to £49 4s. 10d. We beg most sincerely to thank both ministers and others who favoured us with their company; and we feel assured that those friends who could not join us, will be glad to hear that through the Lord's goodness we have paid off during the year £385; that the Church has increased her members by twenty, and several others are waiting to be added to us. For mercies so timely, and help so needed, we know not how sufficiently to express our gratitude. We trust that these mercies will induce our friends to continue to send to us what help they can, even to a few stamps. I am, dear Mr. Editor, yours in the truth,
H. HALL.

P.S.—We are also indebted to Mr. Hallersley, of Nursling, Southampton, who has very kindly sent us £5 worth of books, edited by our aged

and worthy brother J. A. Jones, which we are selling for the benefit of the cause. Since received £1; 10s.; 10s.; 10s., from several friends.

CROW HILL, NEAR RO-S, HEREFORDSHIRE.—The anniversary services were held here on June 29th and 30th, when three sermons were preached by Mr. J. E. Cracknell, from Black eath. On Sunday afternoon, the 29th, the first of the services was held. The text was from Isaiah xxxii. 2. Christ was set forth as the only hiding place from sin, the shadow of a great or overhanging rock, affording shelter to the believer from the burning sun of temptation. As the rock receives the rays of the sun, and then affords the shelter, so Christ suffered being tempted that he might be able to succour them that are tempted. The chapel was full at the evening service. Mr. Cracknell preached from, "Look unto me, and be ye saved all the ends of the earth."—Isaiah xiv. 22. He said he considered the ends of the earth might be taken spiritually and experimentally as setting forth distance from God, felt in the soul when sin was charged home upon the conscience and heart; and when the holiness and majesty of God were revealed by the Holy Spirit, together with the spirituality of God's law—then it was the sinner with a heart overwhelmed, from the ends of the earth, cried unto the Lord; the text contained God's message to such an one: "Look unto me."—Christ in his complex Person, Christ in his finished work, Christ in his cleansing blood, and thus Christ was set forth as the all and in all in a sinner's salvation. The chapel was crowded in every part, and many were unable to gain admittance. On Monday following, the 30th, a large company sat down to tea—part in the chapel, and others in a building adjoining. After tea being found that the chapel would not accommodate half the people gathered, it was determined to hold the service in the open air. Mr. Hall, the esteemed pastor at Gosley, gave out the hymns, and Mr. Cracknell took his subject from Ruth gleaning in the field of Boaz. Great attention was paid, and we trust great profit realized by those assembled from this practical discourse, full of encouragement to the seeking sinner. The collections were good, and the people encouraged. It is reported in this part of the country that Mr. Cracknell has been educated for the ministry under Mr. Spurgeon. This is not true. He was a member amongst the Independents, and preached in a village in Essex, came out from that denomination as a strict communion Baptist, and after a short time, accepted an invitation to his present pastorate at Dacre Park. We believe he preaches the truth in its fulness and in the spirit of love.

EAST BERGHOLT.—DEAR BROTHER,—I know you are deeply interested in our little struggling cause of truth at East Bergholt. We held our anniversary on Wednesday, June 11th: two impressive sermons were preached afternoon, by Mr. Poock, of Ipswich; evening, by Mr. Arthur Baker, of Tunstall. This is our fourth anniversary, you are aware, you having visited us on three occasions, when we were kindly accommodated by our Primitive friends with the use of their chapel. Through the kind providence of our covenant God and Father, in answer to earnest prayer, we have had the Word of life preached unto us every Lord's-day for the last twelve months in a cottage, a mile distant from the other places of worship, where it is found desirable to erect a chapel. Our friends wished this year to hold our anniversary in this part of the parish; a kind farmer lent his barn, and also gave us every accommodation we needed for the tea meeting; for these acts of kindness we are grateful, and from our inmost souls we pray heaven's best blessing may rest upon him and his family. A large bus arrived from Ipswich filled with warm-hearted friends, and another from Chelmsford: there were present Mr. Maturin, of Wadleigh; Mr. Last, of Waldingfield; Mr. Roots, and Mr. G. Poock, Jun. Our dear brother Poock

preached a most encouraging sermon from Haggai ii. 19, "Is the seed yet in the barn?" About ninety partook of tea in the barn, and enjoyed themselves much. In the evening we were quite full, and our brother Baker preached a faithful gospel sermon from 2 Cor. iv. 7, "We have this treasure in earthen vessels." Truly he did exalt his Master; he gave Him all the glory. He said he hoped there would be a chapel erected here, and he should like to come, and if he knew when it was opened he would come if he walked all the way. The people paid great attention, and were very anxious to know more about our brother, as was shown by their eagerness to read our brother's life in the "Earthen Vessel;" it has been going amongst them ever since. I hope our friends that can render assistance will turn their attention to this part of the vineyard. East Bergholt has a population of near 1,500 souls, and for nine miles around (with the exception of Hadleigh, which is six) there is not a Baptist cause. We wait men, endued with the spirit of their Master, to go out into the highways, and according to the Divine commission, to preach the gospel: it is a work of faith, and must be a labour of love; they must rely entirely upon their Master for all things, for we are only a few, and poor, so that we cannot build a place unless our friends come forward and help us. We can have a piece of ground, and we do not wish at first to exceed £150. We have collecting cards, but have not done much yet. We want to know, before we make application, whether our friends from surrounding parishes will help us; may the Lord put it into their hearts to do so. Any friend wishing for any information may receive it by applying to any of the under-named:—Mr. S. Mathern, Lindsey; Mr. Sewell, Layham Mills; Mr. Verlander, Hadleigh; Mr. T. Poock, Ipswich; Mr. Wm. Churchward, Bramford Lane, St. Matthew's, Ipswich. Wishing you, dear brethren, much of the Master's presence and help, I am, yours, in gosp'l bonds,
ELIZA BALDWIN.

East Bergholt, June 30th, 1862.

[If every lover of Christ and the gospel would but send Mrs. Baldwin a trifle, she would soon have the chapel built, and no place in England requires it more than East Bergholt; we have long known the friends there; we have seen Mrs. Baldwin's tears, heard her prayers, watched her faith. God has made her an instrument for raising up the truth in that popish place, and the churches must help her.—Ed.]

CARLTON, NEAR HAROLD, BEDFORDSHIRE.

—On Thursday, May 29th, a bazaar was opened in this village in connection with the Baptist meeting, for the purpose of raising funds to pay off the debt on the new schoolroom. Mr. Silvertown received a fine present from Glasgow; also from his friend at Wellingborough, which were a great help. For a poor people we did wonders. After all expenses, we have left for the building, £54 9s. When we first began to build, two years ago, or rather when we had completed the work began, we found we had spent £330. Many said it never will be paid for; but there is only £70 now to be paid. Mr. Silvertown, our pastor, will pay another visit to Scotland in the end of August. The people of Kilmarnock have promised him some collections; so that the debt may be cleared right off. When the bazaar was first named, the people said you will never get the things. Well, after we had got the things, they said, "Where are the buyers to come from?" But these timid folks did not stop the zeal of those who had the matter at heart. Mr. Iberson preached in the afternoon of the same day to the much pleasing of his hearers.
E. J. S.

HACKNEY ROAD.—Mr. Myerson's Excursion to Rye House, July 1st, was a happy and useful event. Nearly 300 of his friends accompanied him; and after reviewing the ground, garden castle, &c., an open-air service was held. Mr. Myerson, minister of Stalton chapel, Hackney-road, presided.

Mr. Strickett, of Dartford, sought the divine blessing in a powerful petition; Mr. Flack, and C. W. Banks, addressed the people; and the day closed with singing, thanksgiving, harmony, peace, and holy joy. The first anniversary of Mr. Myerson's pastorate is fixed for August 12th, of which we hope to give a favourable report.

IRELAND.—The Rev. John G. M'Vicker, of Ballymena, has withdrawn from the Baptist Irish society on conscientious grounds. In a printed circular addressed to "The members of the church of Christ meeting in Hill-street, Ballymena," he "thankfully acknowledges the generous aid given him by that Society;" but states that "after much observation and reflection," he sees "circumstances connected with it, and almost all similar societies, in their constitution, in their management, in the details and results of their operations," which "convince" him that "it is not the Lord's mind that his labourers should be supported by such instrumentality."

HERTFORD, HERTS.—EBENEZER CHAPEL.—the anniversary of the chapel was commemorated on Tuesday, June 3rd. The afternoon service commenced by Mr. Atwood, of Camberwell, giving out the hymns; and Mr. James Wells preached a most excellent and acceptable sermon from John i. 18; a large number of friends filling, not only the schoolroom, but also the vestry, partook of tea. The evening service commenced at half-past six, Mr. Bowles, the pastor, giving out the hymns; and Mr. Chivers, of Bermonsey, preached a sermon, which for savour and sweetness, will not soon be forgotten. At the conclusion, he gave out that beautiful hymn,

"An hail the power of Jesu's name,"

Tune, "Miles's Lane," which was sung with spirit and life. (We country folks always rise to sing, and also stand during prayers: a hint to the wise Londoners, we hope will be enough. Aged and infirm persons and mothers with infants not intended.)
A RUSTICATED PASTOR.

BRAINTREE.—Mr. Smith preaches here to some believers who could not comfortably sit and sing under Mr. Warren's ministry; but why or wherefore we know not. Mr. Smith has recently baptized some new converts at Halstead; the chapel being kindly lent to him; so it is evident he is not working in the vineyard without his reward. He is a good-tempered little man; he loves his Master's service; is honest and industrious; therefore, his crown, his ministerial crown is promised;—let him see well to it, that no man take it from him. We heartily wish him freedom in his work, and an abundance of fruit.

HALSTEAD.—Mr. Samuel Kevan, the steady and honourable pastor of the old Strict Baptist cause here, has been the instrument of adding fifteen to the church during the short time of his pastorate. We love Samuel with a pure Christian love; and can thank God for all the success which may attend his labours. Christmas Evans added about six hundred souls to the churches in Wales in about two years. We pray the God of Israel to fire Samuel Kevan's soul as to make his ministry a burning flame, setting light to many a sinner's conscience, and showing unto him the way of life and peace.

CRANBROOK.—The old Dane House, where Dr. Birch used to minister the word of life, is still an open door for the Gospel ministry. Mr. Beaman's old chapel is supplied principally by good experimental men; so in the Dane; and Mr. Thomas Beaman speaks to a few in his own house. How changed and divided are all things here

SIBLE, HEDINGHAM.—Mr. Beacock has engaged to preach at the chapel for the next six or nine months.

GRAVESEND.—Report of the testimony to Mr. Thomas Wall, on his leaving Rye, shall have

notice next month. We rejoice to know that the church and congregation at Zoar chapel, Peacock-street, Gravesend, have now settled over them, a father in Christ, a faithful, an honourable, and a most laborous minister of the Gospel. *Their walls* will doubtless soon be too strait.

AUSTRALIA.—Our brother, Daniel Allen, writes us, dated, Hawthorne, Melbourne, May 24th, 1862. He says:—"We are well—tried in many things—yet the Lord is most precious." He says:—"Brother Ward has just completed his new chapel at Collingwood: a good day at the opening." The brethren, Daniel Allen, Ward, and Hosey, addressed the friends assembled at the opening meeting. Our brother Allen declares that many have gone out from England, because they were not made enough of here; and they have only done mischief out there. This we are sorry to learn. Mr. Ward has had a fire to pass through; but, it is declared, the Lord has honored, helped, and established him. It appears our brother Daniel Allen thinks he has been slighted by the *EARTHEN VESSEL* Editor. It is not so indeed; but the storms of life have almost driven us to distraction. All things have been nearly swept away; but brother Allen's letters, and reply to them, will appear next month. We must add that the large printed sheet containing "The Creed of the Man of Sin," and the Creed of the Man of God," of which brother Allen is the Editor, is an extraordinary work. Cannot he send some of them to England? We shall take special notice of it ere long.

EPHING PLAIN.—Mr. James Stace, of Swiss-cottage, Epping Plain, has sent us tidings of a little cause of truth rising in that quiet part of Essex. Mr. Cook, Mr. Weeks, and Mr. Harris, have preached; they need monetary and ministerial help. We shall be glad to aid them; so will many more. A traveller's note shall be referred to again.

Notes and Queries.

Open Communion.—DEAR MR. EDITOR,—Your correspondent, signed "A Pilgrim," has given last month an interesting description of the high privileges enjoyed by the Church of Christ in Plymouth, Stonehouse, and Devonport, particularly setting forth the success attending the ministry of Mr. Vaughan, at Mount Zion. It is doubtless the desire of every divinely-commissioned servant of Christ to be successful in the work of his Master. The oft-repeated saying, that it is preferable to preach to ten of the right sort than to a hundred of the mixture, is generally understood to have no foundation in fact; it may serve as an opiate to quiet conscience, or as an action to self-conceit, or as a cloud of dusty words to cover disappointment and defeat; but where is the minister of Christ that would not like the chapel or church full when he stands up to discourse on the gospel way of salvation, and publish the riches of Divine grace? Nevertheless, many of our chapels are by no means full; there is room for many more than what are found to regularly attend. For this, is there not a cause? The Mount Zion Church and congregation, to which your correspondent refers as an example of success, is not of the Baptist, but Independent order. The minister, though formerly a Baptist, is now a conformist to the order of the Independent churches; believers' baptism by immersion is held a great discount, and there is no baptism bar to communion. Your correspondent's letter assures us that God's blessing eminently rests upon the minister and people, and that great success attends them there. Now, sir, it is a well authenticated fact that strict communion is a bar which has prevented the attendance of many at those places where the order of strict communion is practised; and it may be stated with truth that at these chapels the gospel is preached uncompromisingly, the subject being dissected, separated into its constituent parts, and duly examined; not the least diversion, no turning aside from the straight course of the truth of the gospel; Christ is set forth in all the glories of His person and work, while equal dis-

tinguiveness is given to the personality and Godhead of the Holy Ghost; and sometimes there is almost breathless attention, while the flowing tear marks the power of the Word upon the mind; and yet there is room. Is it that the Baptists are wrong in their strict communion! Does the Almighty show his favours to the free and open principle, and discountenance the strict and exclusive? The one is blessed with great success, the others just subsist, and that frequently upon the principle of retrogression. It may seem to be all very well for persons to be moving consistently around their self-imposed circle, saying, "The temple of the Lord, the temple of the Lord are we! and all are heathens beside!" A large proportion of the friends and lovers of the truth as it is in Jesus, are opposed to the strict order in these three towns, and though the gospel be preached in the chapels of Particular Baptists, yet they prefer to attend where there is no bar from water baptism to their communion, and in this course many who have been baptized unite with them, objecting to the order of strict communion. The good people at Mount Zion put aside the ordinance of baptism by immersion altogether, and the Lord prospers them. Would He bless them with such prosperity if He willed they should all be baptized by immersion? seeing they cast it aside. But they cannot see baptism by immersion to be right. Who is it that teacheth the practise? is it not God? Then if they see it not, it is because He hath not taught them, and this He would do if it was according to His will, seeing He dwelleth with them. Besides, some of them have been baptized; if then success be an evidence of the Divine approval, and if a Christian or a congregation has that approval, who will be found to fight against God? The above thoughts, written in all sincerity and love to the truth, were suggested to the mind of the writer while reading the letter of "A Pilgrim," to the general accuracy of whose representations he can bear testimony. True Christian communion is spiritual, and is dependent upon the Holy Spirit; the thing signified is of greater importance than the sign; by one Spirit we are all (the whole elect) baptized into one body. Let brotherly love continue. Him that is weak in the faith receive ye, but not to doubtful disputations. AMICUS.

July 3rd, 1862.

Deacons and their Wives.—DEAR EDITOR,—Is it in accordance with Church order to choose a single man for a deacon of a Church? An answer in your next will greatly oblige

A CONSTANT READER OF THE "VESSEL."
[This, to us, is a singular question, because we have known, and have been connected with, so many deacons who never had any wives at all. Nor can it be proved from God's word, that it is absolutely necessary that a deacon be a married man, any more than it can be proved that every minister must be a married man. Paul is very plain in this one thing, that neither ministers nor deacons, if they marry, have more than one wife at a time. But a good bachelor brother in the faith, may make as good a deacon as any other man, provided his soul be alive unto God, his faith according to the word, and his walk and conversation as becometh the Gospel. But, as so many questions are asked respecting deacons, we will answer this more fully another month.—ED.]

Deaths.

THE widow of the late Mr. Joseph Irons has gone to her rest, Mr. Bayfield preached her funeral sermon in Grove Chapel pulpit on Sunday evening, July 13, 1862. Mr. Fenlon, the long and well known itinerant in the Gospel has also been called home. The Independent body have recently lost four of their leading men,—Mr. James Sherman, Dr. Laifchild, and Dr. John Burnett, and Mr. George Clayton. We expect to give some particulars of all these departures ere long.

Strength for the Journey.

By JOHN EDMUND CRACKNELL, MINISTER OF DACRE PARK CHAPEL, BLACKHEATH.

"And the angel of the Lord came the second time and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and nights unto Horeb the mount of God."—1 Kings xix, 7, 8.

THE best of men are but *men* at the best. That we might see that a man full of faith is still a *man*, God was pleased to let the feebleness of man shew itself in the history of those who achieved great victories. Behold the prophet Elijah! he has builded an altar to the Lord his God; the priests of Baal have built another; Elijah appeals to God. "He that answereth by fire, let him be God." The priests of Baal supplicate their god. He answers not; they cut themselves with lancets and with knives, still no answer comes. Now it is Elijah's turn; he bows the knee, and lifts up his heart to the God of heaven. The flame descends; it licks up the water in the trenches—consumes the sacrifice, the wood, and the stones. Take the prophets of Baal; let not one of them escape, cries Elijah; they are seized, condemned, and executed according to law. And now what follows when Elijah gets away from all the heroic daring and excitement? There is a re-action, and behold! he who hesitated not to meet Ahab, and who had confronted all the prophets of Baal, fears and trembles at the impotent menaces of a proud and passionate woman. It was not the *man* that accomplished these things—the grace of God in him. When for a moment that is removed we see what the champion becomes.

Fleeing from the murderous design of Jezebel, the prophet was overtaken in the wilderness by weariness, and sitting down beneath a tree, in the fretfulness of his spirit and the despondency of his mind, he requested he might die. "It is enough; now, O Lord, take away my life, for I am not better than my fathers." At this moment an angel appears, a table is spread in the wilderness, and a voice is heard, "Arise and eat." What an instance of the unchanging love of our God to his people, contrasted with their unbelief and fretfulness.

Cheered and refreshed, the prophet arose, and went in the strength of that meat for forty days and forty nights unto Horeb the Mount of God. There is a spiritual view of this narrative both interesting and instructive. Let us notice,

I. *The Christian as a Traveller.* "Here we have no continuing city." All may say that. But the Christian can say more,—“I have a home beyond and a Father above.” I can see the footmarks of friends who have

trodden this tract before me; they have arrived home.

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

The Christian has in possession promises, great, many, sufficient, and sometimes can say,

"Yes! I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

The traveller passes through many scenes; the road is sometimes perilous from its smoothness, or painful from its roughness, but it is the way *home*, it leads to the Mount of God. There are times when the traveller is weary and exhausted, ready to sit down and weep, like Hagar, or to say "let me die," like Elijah. But whence this weariness? let us examine the cause. First, *the body of sin*; "When I would do good evil is present with me." The existence of the opposites in the Christian causes his burden; holiness and sin, grace and nature are in fierce combat; until grace was given there was no warfare. Think of this ye troubled ones and be comforted; let the thought cheer you. If dead in sin you would be an utter stranger to the conflict. Secondly, *the assaults of Satan*, also cause weariness; the enemy assailing where weakness is great, taking advantage of every new position and circumstance, and of every peculiarity in temperament, distorting God's character, taking the eye from Christ and turning it upon self; these are Satan's devices. And thirdly, *the varied trials and afflictions to which the people of God are subject* both temporal and spiritual (the heart knoweth its own bitterness) add not a little to the toilsomeness of the way. But let us notice,

II. That our God and Father has *provided for all the necessities of his people.* At the time when the prophet gave himself up to feelings of loneliness, God was near to him, and when faint and hungry a table was spread for him in the wilderness. Christian traveller, weary pilgrim, behold the table spread before thee, the provision of covenant love; and, O, may the angel of the covenant touch thee with the hand of love, saying, "Eat, O friend, drink; yea, drink abundantly, O beloved." Here is the bread of life: "My

body is meat indeed; my blood is drink indeed." You can have no better evidence that this provision is for you than your sense of hunger. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." In the person of Christ all your wants are met, "It hath pleased the Father that in him should all fulness dwell." And, consider, Christian, what he is made unto thee; wisdom to meet you in your difficulties, and his language to you is the same which Moses spake to the people of Israel: "The cause that is too hard for you, bring it unto me and I will hear it." He can make plain all that is mysterious in your case; with him nothing is impossible; to him all is transparent; by him all is known; and by his wisdom all is provided for. He is made unto thee righteousness, to meet thee in thy depravity; sanctification, so that in all your felt want of spirituality, you may be led to look to his holiness, his sanctity, and say, it was for me; it is mine; redemption free, full, and perfect, a redemption that was covenanted for before all time, accomplished in the doing and dying of Christ, and brought into the soul, made known, and applied by the Holy Spirit. "The prophet went in the strength of that meat forty days and forty nights (as long as the necessity lasted) unto

Horeb the Mount of God." Christian, remember you are travelling to the "Mount of God."

"A few more rolling suns at most,
Will land you on fair Canaan's coast."

There is your Father's house. Behold it in the distance! there will be the absence of all evil, the presence of all good; no sorrow there because no sin; no night there but one eternal day; no tears there, for God will wipe all tears away; there is the river of life;—here thou hast been refreshed by its streams.

"If such the sweetness of the stream,
What must the fountain be?"

There is the "tree of life;" here thou hast sat under his shadow with great delight and his fruit has been sweet to thy taste. But how few and how transient have been those seasons of hallowed enjoyment, green spots in the waste; but there awaits thee happiness that will never end, fruits that never cloy, pleasures that never fade.

Pilgrim to the Mount of God, let the promise encourage you, "As thy day, thy strength shall be;" let the prospect cheer you; "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

THE REDEEMER COME TO ZION.

BY T. G. BELL, LL.D., LYNNMOUTH.

MOUNT ZION in Jerusalem remained in the hands of the Jebusites all the time of Saul's reign over Israel, and up to the period when David was established in his kingdom. We read in 2 Samuel v., "David took the stronghold of Zion: the same is the city of David." Also, "So David dwelt in the fort, and called it the city of David." It is too manifest to need proof that David was a type of Christ. David and his city represent Christ and his Church. Mount Zion, the city of David, is then undoubtedly a type of Christ's Church, but let us not forget that wherever we find the word used there must be the literal as well as the typical application. The Redeemer will have come to Zion, speaking figuratively, when the whole church complete—the first-born church of the present dispensation—shall be caught up to meet the Lord in the air. But if we speak of literal things set forth in various passages of Scripture, we say most confidently, that like as God has purposes to accomplish in connection with the literal Israel, so he has yet many wonderful events yet to transpire in the literal Zion. The Redeemer of Israel, who

is David's anti-type, will come in the latter day to Zion, the very place taken by David. It is from thence that his cry will go forth to his ancient people, "Turn, O backsliding children, for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." It is also written, "There shall come out of Zion, the deliverer, and shall turn away ungodliness from Jacob." We also read again: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." The third and fourth chapters of Malachi are very important in regard to this. "The Lord whom ye seek, shall suddenly come to his temple." Israel will seek the Lord in her extremity and distress. In answer to their cry he will suddenly come. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Then we have his work as the refiner, "He shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offer-

ing in righteousness." In the fourth chapter we have within the compass of a few sentences, the Redeemer come to the literal Zion, and there is his work as the "BREAKER," "THE RESTORER," and "THE HEALER." "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." All this will shew very distinctly the contrast between opinions referred to in a previous paper. The word declares that Christ will come and "sit as a refiner and purifier of silver." Oh no! say those to whom we referred, all will be refined and purified before he comes! The Word says that Christ will come to them that look for him as the Sun of righteousness with healing in his wings. No! say our friends, the world and Israel too, will all have been healed before this healing Sun shall begin to shine.

The 65th chapter of Isaiah sets forth very beautifully this literal work of healing and restoration. It refers literally to the Redeemer come to Mount Zion at the time of the restitution of all things. We know that by saying this we will bring out the expression "carnal" from those who oppose these views. What do they mean by that expression? Do they connect it with sin in their thoughts and refer it to the old Adam nature of which the word speaks when it declares that "the carnal mind is enmity towards God?"—or, do they really only mean that our views are "material?" And why do they seem so afraid of "materialism?" Can there be no sinless materialism, no perfect materialism? The Lord Jesus took a *material* body; his saints in resurrection glory will have *material* bodies; heaven must be a *material* place. The eminent and godly Dr. Chalmers says, "The highest homage which we know of to materialism, is that which God manifest in the flesh has rendered to it. That he, the Divinity, should have wrapt his unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that he should have chosen such a tenement, not as a temporary abode, but should have borne it with him to the place which he now occupies, and where he is now employed in preparing the mansions of his followers; that he should have entered within the veil, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon the cross, and where-with he ate and drank after his resurrection"—"that humanity, that substantial

and embodied humanity, should thus be exalted, and a voice from every creature be lifted up to the Lamb for ever and ever;—does this look like the abolition of materialism, after the present system of it is destroyed?—or does it not rather prove that, transplanted into another system, it will be preferred to celestial honours and immortality throughout all ages?" Let us now return to the 65th of Isaiah. It refers to *material* scenes and events in or about Zion and Jerusalem. The chapter begins with the oft repeated reproof to rebellious Israel, the hypocritical people which could say to others, "Stand by thyself, come not near to me; for I am holier than thou," and yet be to the Lord "a smoke in my nose, a fire that burneth all the day." Next we have the Lord's determination to come forth and "measure their former work into their bosom." At the same time there is the important promise, "As the new wine is found in the cluster, and one saith destroy it not; for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all." Then is the coming of the *restorer* and *inheritor* set forth with all its blessed results, "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain, and MYNE ELECT shall inherit it, and my servants shall dwell there." "For behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind." This does not speak of the utter annihilation of the present earth and heaven surrounding it. It evidently refers to the same event, spoken of in Heb. xii, 26, &c., "the removal of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Peter does not speak of *annihilation* however strong his language—he gives an example to shew us more clearly what he means. He refers to the deluge of water, "Whereby the world that *then was*, being overflowed with water, *perished*." In like manner he says, "The heavens and earth which are now, by the same word are kept in store reserved unto fire." This must necessarily be taken to modify or explain his words in the 10th verse (2 Peter iii. 10).

The eminent American professor, Dr. Hitchcock (and we quote him here without endorsing all his opinions), says,—

"This passage does not teach the earth will be annihilated"—"the destruction will be only the ruin of the present economy of the world, but not its utter extinction." His whole chapter on the subject of "Future Changes in the Earth's Condition (Religion of Geology) is well worthy of consideration.

Many well instructed Bible students believe that the two passages in Isaiah and

Peter, though so much alike refer to two different periods, there being in each the double application observable in so many prophecies, so that a double fulfilment is to be expected, first a modified accomplishment which shall be a picture of the more complete and final one. Thus Isaiah, in the spirit of prophecy, uses language which refers to some great change which shall take place at the beginning of the millennial reign; and Peter takes up his prophecies—adds to it many details, and applies it to a still greater and more tremendous baptism of fire which shall change all things at the end of the millennium.

Dr. Hitchcock remarking on the passage in Isaiah says, "It seems highly probable that the new heavens and earth, here described, represent a state of things on the present earth before the day of judgment, and not a heavenly and immortal state; for sin and death are spoken of as existing in it; both which we are assured will be excluded from heaven. Hence able Biblical writers refer this prophecy to the millennial state, or the period when there will be a general prevalence of Christianity. In this they are probably correct. But some of these writers, as Low and Whitby proceed a step farther, and infer that Peter's description of the new heavens and new earth belong also to the millennial period.

One thing is most evident in the chapter before us (Isaiah 65th), that there is no

break in continuation, nor any change of time or place, but from the 17th verse unto the end there is a description of one state of things to be witnessed at one time and place. Whatever therefore be the precise meaning of Isaiah's expression "new heavens and a new earth," Jerusalem is part of the same, but so changed as to be a rejoicing to the Lord. There shall be no untimely death (verse xx); no building or planting for others to enjoy (verse 22); but the full enjoyment of all the work of their hands (verses 22, 23); there shall be also universal peace even down to the brute creation (verse 25); and the Lord himself supplying all their wants even before they asked (verse 24).

Then will have come to pass the word, "The Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." "Joy and gladness shall be found therein, thanksgiving and the voice of melody."

All this is more than the restoration of Israel; it is their *conversion* too. We believe that will be brought about by the Lord's own advent amongst them, *after* their restoration to their own land. "When I have brought thee again from the people, and gathered them out of their enemies' hands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord."

MINISTERS—DEACONS—AND PEOPLE.

By MR. GEORGE WEBB, OF EYNSFORD, KENT.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1.

THE word "brethren" in my text, admits of more than one signification: it is a term applied to members of one family; it is also common in its application to members of a society.

I shall use it as applying to church membership, for one is your Master in heaven, "and all ye are brethren." We all admit that there is nothing more delightful than to see members of a Christian church dwelling together in unity. In discussing the text, let us examine, first, the meaning of the word unity. Unity used to be illustrated by the ancients by the means of an equilateral triangle. Now if we look at this figure we find it has three equal sides, and three acute or sharp angles. For a church to live in harmony it must be equal-sided. There must be no lording it over God's heritage, either by ministers, deacons, elders, or other members; for again, "One is your Lord and Master, even Christ who is in heaven; and

all ye are brethren." The minister is only a man as fallible as the humblest Church-member, as we have unhappily too many proofs; his call is from the same source as the other members of a church; but it may be our heavenly Father has equipped him with two, five, or ten talents, and the Spirit has given him a burning desire to use them, and watching the leadings of Divine providence, a way has been opened for the exercise of them, and hence he is found preaching the everlasting Gospel, declaring the whole counsel of God, keeping nothing back, warning the sinner,—encouraging the inquirer,—instructing or building up the church,—presiding over its affairs,—watching for souls. But this does not prove his Divine call to be a whit more superior than the man who sits in the pew and listens, or the Sunday school teacher toiling in his class. In short, a minister is a man whom a company of believers, called in my text brethren,

have chosen, believing him to be a man of God, for their spiritual instructor,—a leader in Divine things and a church government; and much depends how he exercises his functions in keeping unity in the church.

Again, the deacons are chosen by the church; men full of good report, for the express purpose of business (if it be a scriptural choice), for the first seven mentioned in the Acts were evidently chosen for that purpose. Now it depends too, greatly, upon these men as to the unity or harmony of the church. They are sometimes a *little company of despots*, acting as so many thorns in the side of the minister, hedging up his way at every step, and treating the church too often as a nonentity, keeping all business matters to themselves, as being too sacred or something else for the church to know; lording it over God's heritage, thus proving they have not chosen the equilateral triangle to illustrate their idea of unity. The church has occasionally to complain of ministers setting themselves up as little popes, pretending to a calling of superiority, but the deaconocracy is far more arrogant than a priestocracy. Would it not be as scriptural if our deacons were chosen annually instead of for life? It strikes me they would have a very powerful motive to keep themselves men of good report in the church, and would be conducive to the general weal.

Again, we do not know exactly the fitness of a man for the office of deacon till he has been tried. According to the present system, fit or unfit, unless his conduct is flagrant, he cannot be moved, unless he resigns, which is seldom the case. I trust these remarks will be received as delivered with the utmost frankness and kindness. I am only trying to shew how the idea of unity may be learned from the equilateral triangle. Let there be thorough equal-sidedness in the church, and unity or harmony will follow.

Unity has sometimes been illustrated by the old man and the bundle of sticks, and in various other ways; but the best illustration of unity, is the Trinity in Unity, Three Persons in One God, all exercising their functions with the utmost harmony. A God of justice, stern and rigid, demanding reparation for the mischief done to the utmost farthing, forgiving nothing without compensation; secondly, a God of mercy, satisfying in his own person the claims of justice, paying to the utmost farthing, even to the last drop of blood, all that justice requires, that his chosen ones may go free; and, thirdly, a sanctifying God, setting apart the chosen ones, and giving them to feel the realization of the price paid by the God of mercy, bringing them to feel their sins, which are many, are all forgiven. Here is perfect harmony, because perfect equality. We all admire this Trinity in Unity. Let us copy

this equality in our churches, and the delightful unity in my text will follow.

II. There must be agreement in doctrine, or harmony will not long continue. "One Lord, one faith, one baptism." The Unitarian ignores the Divinity of the Redeemer: take that away and he is not a Christ worth having. "He became the Author of eternal salvation for us," thus proving his Divinity, because perfect equality in the Trinity. But in the following passage he shines even more brilliantly, "The Author and the Finisher of our faith." Here we have his double character set forth.

"One faith," or creed. There are a good many in the church, but only one in the word of God. Some must be wrong; perhaps all have erred a little, but there must be agreement in sentiment, or there will soon be a clashing. "One Baptism." I often feel puzzled to understand how any with common sense and the English Bible before them, can practice infant sprinkling. The old adage is, "There are none so blind as those who will not see." Again, I am equally puzzled to know how a church can be held together in harmony upon the open communion principle, unless they agree to put down the ordinance of baptism as non-essential. If they do so, the SAVIOUR said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He did not treat it as non-essential, nor had we ought to do so in the face of such a Scripture. Also, I am equally puzzled to know how some of our evangelical Episcopalians can use a popish creed, associate in Church fellowship with Arminian and Puseyite clergymen, and yet preach an evangelical sermon. With the utmost amount of charity let us contend for principles, and shew that it is not the profession of an evangelical creed, but the carrying it out in our lives—is the basis of unity.

To refer again to the equilateral triangle, all its angles are acute angles. So the Church should feel keenly for each other. "Rejoice with those that do rejoice, and weep with those that weep:" to sympathise always, and help when help is heeded. To illustrate the way sympathy is too often expressed, allow me to introduce an anecdote from a negro sermon. A negro once preaching to his coloured friends, came across the word sympathy. "Oh, bredren," said he, "what a beautiful word dat sympathy is; sympathy in all our trials, sympathy in all our joys, sympathy at home, sympathy abroad, sympathy in sickness, sympathy in health, sympathy in losses, sympathy in crosses, sympathy everywhere! And there is a place, my bredren, where you may always find it." They said, "Where, broder, where?" And he said, "In the dictionary.'" But the old quaker, last winter, gave a better exposition of it. A

young man who had been to visit another in sickness, came to the quaker, and narrated the case, telling him how he felt for him. The old man said, "Friend, thou tellest me how much thou feelest for him; hast thou felt in thy pocket for him? I feel ten shillings for him, how much feelest thou for him?" The quaker's was the right kind of feeling. Under the circumstances let us do likewise.

Again, if a scandal be raised against a brother or sister, let us feel acutely; and if true, prove it, and deal with such an one according to Scripture; if not, undauntedly vindicate the innocent.

Another property of the triangle—it cannot be put out of place, or shape, press upon one side and the other two confront

you; press upon one corner and the other corners serve you the same. You can by pressing upon a square at the corners convert it into a rhombus,—a parallelogram into a rhomboid, but you cannot alter the shape of a triangle. So you see the ancients made a happy choice of the triangle to illustrate unity.

Let there be equal-sidedness in the church, acute feeling one toward another; harmony in doctrine; God for our Father; Christ for our Saviour; the Holy Spirit for our Sanctifier and Teacher; the love of Christ, holding all the corners together; and all the powers of hell will not be able to do much mischief, but all will prove in this community, "How good and how pleasant it is for brethren to dwell together in unity."

WILLIAM ROUSE—HIS CONVERSION AND SALVATION.

NO. IV.

Poor Rouse was in great agony of soul: John Brett was pleading at the throne of grace for the Lord to appear and deliver him, when last we parted with this trying scene. We now proceed with the narrative as penned by the Sudbourn pastor. He says:—

'On the 24th, sister Kerridge and I called on him again; he was in great trouble. I asked him how he was; but finding his time was drawing nigh, I read the eleventh chapter of Matthew to him, and when I came to verses 28, 29, and 30, I shewed him who the Lord was speaking to, 'Why,' I said to him, 'YOU ARE THE VERY PERSON!

'Yes,' he said, 'I know I am labouring under all my sins.'

'Well,' I replied, 'if I had read this to you some months back you would not have believed either that or me.'

'No,' he said, 'but I feel it is this time for me.'

'I could see a little hope; still he was in great distress of mind, and the devil was telling him he was too great a sinner ever to be pardoned. I told him God was love, and he never set our sins before us and caused us to feel the guilt of them, and to cry unto him through the precious blood of Christ, and then cast us off. He said,

'Does he not?'

'Well,' I said to him, 'there is one thing I should like to know; many that know they must die, they fear and dread the punishment of hell; so if they call upon God for mercy, they think that all is right.'

'That night he seemed so to lean to me as if I might speak to him so as to be honest

to him and to myself, so I was in mind to know where his standing was.

'Oh!' he says, 'I have merited nothing—but hell.'

'I replied, 'You can say with one of old, 'against God, and against God only have I sinned.'

'Yes, yes.'

'Well, do you feel that it was your sins that put the dear Lord to an open shame, and caused him to bleed and die, and that all he suffered here on earth was for such an one as you?'

'That is my grief,' he said as well as he could, for crying. 'Oh my Lord; Lord, have mercy on me.'

'I felt hope rising up in me; I began to think my travail in soul was not all in vain. His brother in the flesh who was living there with him, and who I trust has a knowledge of himself as a sinner, sister K., and myself, went down on our knees to the throne of grace for him again; I believe all of us were in solemn prayer, and during that time I could hear him begging of the Lord to answer my cries for him; and if ever I knew what it was for the Lord to appear to me in prayer, I did that night; yet the time to favour Zion was not yet come. When I left the room he gave me his dying hand, and said to me,

'God bless you.'

'I bade him farewell for that time.

'On the 25th, which was Saturday, a week before his death, I and sister K. went again in the evening, but he was getting very weak in body; Satan had been working at him, telling him that he had sinned

away the day of grace. Bless the Lord, the time was come to bring forth, although the pains were very great; much conflict was going on. I asked him many things; his answers proved that the Lord was at work in his soul, although he did not know what was the matter; he was writing bitter things against himself. I read the 14th of St. John to him, and in my weak way opened it to him. When I read the first two verses, and told him what the dear Lord was doing in heaven in preparing for his people, his face brightened up as if there was a fresh manifestation of hope rising up in him. Never, never! shall I forget that night, or the look he gave me when I told him that there was not a sin he had committed, but the blood of Christ could wash it away. Being weak in body he could not talk much at a time; so I asked him many things that proved it was the Lord's work. According to our way, we went to prayer again, and in that prayer he kept calling unto the Lord to remove his sins and bring him pardon through his blood. although he was in great agony of soul and mind, as I could hear while I was in prayer. All in a moment I can say there was such a feeling in my soul, going out to the Lord for him that it was almost too much for my feelings—when, all in a moment, I heard the good man say,

'Bless the Lord, bless the Lord, O my soul.'

'How I felt I cannot say; I was lost in wonder, when I heard his cries were turned into praising the Lord. I and sister K. rose up from our knees, and asked him,

'Well, brother, how now?'

'I AM HAPPY,' with tears of joy coming out of his eyes; then he said, 'happy as a

new born babe!' he was all joy; he had sown in tears, and now was reaping in joy. I left the room again, when I bade him good-bye for the time—with his hand in mine he said,

'Bless you: God bless you;' and as I was coming away from him, I heard him say, 'bless him, bless him.'

'When I arrived home, I told my wife that dear Rouse had found pardon. We both wept for joy and gladness for him, seeing he could say he was happy.'

The last interview which brother Brett had with poor Rouse, and the death scene we shall give in October, the Lord permitting. We have given this narrative in pieces, hoping it will be more extensively read, and that great good will result from it.

When Dr. Sibbes gives his signs of those whom Christ will not break or quench: he says—'We must have two eyes; one to see the blackness in ourselves and in others; and the other eye to see whatever there may be that is good.' Old Bucer, that deep and and grave divine, after long and varied experience, said he resolved to refuse to cast away none in whom he could discover anything of Christ. A spark of living faith in Christ will kindle into a flame of love to him; that LOVE will labour for cleansing in his blood, for clothing in his righteousness; and this WORK OF FAITH, this labour of love will not be despised, as we shall see in poor Rouse's dying testimony.

WHAT MEAN YE BY THIS ORDINANCE?

By MR. KILPIN, BAPTIST MINISTER, WOOLWICH.

"Thou shalt therefore keep this ordinance in his season" (Exodus xiii. 10), in comparison with Luke xxii. 19: "This do in remembrance of me."

THE accomplishment and fulfilment of the types and shadows of the Mosaic law in the Person and work of our blessed Redeemer are subjects sufficient to excite the admiration of angels; and it is no wonder there should be joy in their presence over every fresh trophy of the Saviour's work, when the everlasting Father and eternal Spirit sanctioned and approved so manifestly the mighty undertaking of our adorable Jesus by the angelic embassy, an audible voice and message, with a visible appearance of his glory from heaven at his advent: and on the cross,

"When God the mighty Maker died,
For man the creature's sin."

The types of the passover reflected upon and considered by a living faith, in connection with the Saviour's last dying injunction, "Do this in remembrance of me," must prove the source of a never-failing supply of peace, hope, and joy to all the redeemed; like to the apostle Paul, in the face of all discouragements, we can say, "Now thanks be unto God, who always causeth us to triumph in Christ Jesus." The children of God by faith must triumph in Christ, for when only the little children at Jerusalem sang his praise with hosannahs to his name, and some rebuked them, he said, "If these hold their peace the stones would cry out."

My dear brethren, if you are bought with the blood of Christ, you must sing hallelujah, "For the redeemed of the Lord shall

come to Zion with singing, and with everlasting joy upon their heads."

Let us just glance at the significant beauty of the type in comparison with the great Anti-type. Passover, the very word signifies to pass by, or to cover, skip or step over (see 1 Cor. v. 7; also, Col. ii. 14). Observe also the very night God's Israel came out of Egypt, they were marked with the blood of the Paschal Lamb; so the sinner, the same night he is delivered from worse than Egyptian darkness, is he washed in the precious life blood of the slain Lamb of God, while the destroying angel, commissioned to cut down all the flower of Egypt, sheathes, his sword, passes the despised Israel of God safely by. Hence the beauty of the figure of the Paschal Lamb. We also see how God in his severity will reserve and punish the impenitent for their unbelief in the day of doom, whilst those whom he has determined to save, and predestinated through faith unto eternal salvation, shall be sprinkled with the blood, and safe in their eternal ark.

Observe, again, that as the Paschal Lamb was offered before Israel came out of Egypt, so was it necessary that Christ should suffer before we could be redeemed, which in covenant he virtually did, when he stipulated with the eternal Father the price he should pay for all whom he would ransom. Hear the prophet Isaiah, 63rd chap., 1st to 9th verses: "Who is this that cometh from Edom with dyed garments from Bozrah; this that is glorious in his apparel, travelling in the greatness of his strength. I that speak in righteousness mighty to save," &c. See also Ps. lxxxix. 3; and the Saviour's acquiescence and response in Ps. xl. 7: "Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God; yea, thy law is within in my heart."

Again, the passover was instituted before Moses's law, or Aaron's sacrifices were appointed to shew they were but types of that salvation that should henceforth be revealed through the great Messiah, High Priest, and all-atoning sacrifice in the fulness of time, ordained for all believers. The passover was roasted with fire to typify the extreme pain and suffering the Lord Jesus should endure from his Father's wrath, and the wrath of earth and hell, when he freely offered himself a sacrifice for our sins. The passover was eaten with bitter herbs to remind the children of Israel they were entering now upon a service of self-sacrifice, which compared with the drudgery and hard bondage of Egypt was perfect freedom. This shews to the child of God that mortification of sin and submission to the divine will, to suffer endurance for Christ's sake is a most important part of his experience in living godly in Christ Jesus, and the bitter herbs may be compared in the Christian to the law work

the poor sinner undergoes during his state of conviction, the opposition he endures from the world, and his experience and exercise of his own spirit in laying aside every weight, and the sin that does most easily beset him, that he may run with diligence the race that is set before him, looking unto Jesus, which to the flesh is a work of self-denial, affliction, and pain: but, says Jehovah, "Fear not, I am with thee; I am thy God; my grace shall be sufficient for thee." "Thus the saved one with rapture shall sing, "Most gladly will I glory in my infirmity that the power of Christ might rest upon me. I will rejoice in the Lord; I will joy in the God of my salvation."

And now, my brethren, when are these enjoyments to be experienced? We are told in the words we have selected for meditation;—when we obey, or observe God's holy ordinances; and when we remember him. For the kind of spirit to be cultivated and encouraged, and the spirit we are to discourage. See 1 Cor. v. 8. The privileged recipients to this feast of love are all those whom the Saviour calls unto obedience. Such and such only are united in holy fellowship with him. That all true believers who are united to him are constituted his children by the spirit of adoption, and must have a willing and obedient heart to follow him in all his appointed ordinances, and then they will know how to rejoice in what the world esteems shame, that they were counted worthy to suffer shame for his dear name, when he says, "Thus it becometh us to fulfil all righteousness."

Dear reader, may the Lord so fill your heart with his presence, that you may be encouraged to acknowledge him in all his appointed ways, and to say,

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

WELCOME TO MR. WALL, MINISTER OF ZOAR CHAPEL, GRAVESEND.

ALL hail! thou servant of our God,
Faithful proclaimer of his word,
We bid thee welcome here;—
To lift the Gospel-standard high,
Oh! may its blood-stained banner fly
Above this church,—thy care.
Oh, under shepherd of this flock,
Lead them beneath the self'ring rock
Of their Redeemer's love;
And may his blessing, like the dew,
Descend on church and pastor too,
From his blest throne above.
May he regard thee with his smile,
Prosper thy labours, bless each trial—
Succeed thy work at large:
Aid when thy part on earth is done,
Then will the Father's glorious Son,
Present thee thy discharge.
Until that period, may this band,
O'er which as pastor now you stand,
Hold up thy hands in love;
All one in Christ may we be found,
When the archangels trump shall sound,
Around the throne above.

THE THOUSAND YEARS :

IS IT PAST, — PRESENT, — OR TO COME ?

GOG AND MAGOG : WHAT ? WHERE ? WHEN ?

WITH SOME NOTES ON

MR. JAMES WELLS'S SERMONS ON THE REVELATION.

[SECOND NOTICE.]

"Here speaketh love:—'Thou in the glance, below'd,
Seek to behold, not earth but heaven; and thus
Thy better strength shall grow therein more strong,
Thy star become no light to lead astray.'"

CONTRIVERSY is not our *forte*:—*Criticism* has no charms for us: we are never happy but when we can swim freely in the immeasurable ocean of EVERLASTING LOVE, without any let or hindrance:—we cannot rejoice in any scientific discovery, nor in any theological, spiritual, or literary development, except it lead us right up to a full and unclouded view of the glorious PERSON of GOD'S ETERNAL SON: our sympathies never spread their wings and fly forth unfettered; but when the prophecies, the promises, and the propositions, touching THE ADVANCEMENT OF THE REDEEMER'S KINGDOM, meet our eye, come like music to our ear, and set the few and feeble passions of our soul all on fire. So dull and stone-like is our heart, and so near the heels is its abode, that nothing can raise it, or soften it, or fetch the tears of sacred penitence and adoration from it; but

"The voice of love and mercy
Sounding loud from Calvary's tree."

Whenever, wherever, under whatever circumstances, we can catch a glimpse of God's everlasting covenant—JESUS CHRIST'S adorable Person, or the HOLY GHOST in carrying on the triumphs of the cross in the Gospel kingdom—there we rejoice with a joy which is unspeakable, and full of glory. but hard, dry, lifeless contentions; severe, censorious, and bitter disquisitions, emanating, as they generally do, either from a brain squeezed into a dreadfully narrow crevice; or from a mind naturally buried in darkness, ignorance, and bigotry;—these things—fine capital though they be for many—have nothing in them which ever can be either pleasing or profitable to us. There can be no question but that the birth-place, the ancestry, and the subsequent kind of training, have much to do with the whole course of life. We write now not of *natural*, but of *evangelical* things. Joseph Fletcher, that blessed man of God, who raised an useful cause at Wingerworth, near Chesterfield, says, speaking of his translation from sin to salvation—"I verily believe I was born hungering and thirsting; and the Holy Spirit of God, who was present at my birth, knew my wants, and gave me a choice breast

of consolation, that I might milk out, and be delighted with the abundance of Zion's glory." There is much in this; and, we would say, before you think of making any man in the Gospel your companion, find out, if you can, *where* he was born; for if, *between you and him*, there is no similarity in the birth and bringing up, there can be but little real fellowship by the way. Martin Luther was born in the very precincts of Rome; yea, in the gloomy cells of Anti-Christ; and it had much to do with his movements all the days of his life. Sometimes his ransomed soul, under the anointings of the Holy Ghost, took wing, flew out of self, and nestled in the bosom of the electing, covenanting, and incarnate love of heaven;—then, Martin Luther, in hymns and sermons, was grand in zeal, glorious in light, seraphic in sentiment, and in the Gospel sound; but, without these special revelations and operations of the DIVINE SPIRIT, Martin Luther was not all that the devout and enlightened Christian would ever desire to be. The same may be said of John Calvin; and of many good men in our own day. Some of them will stand in the pulpit and preach a good Gospel sermon. They come down to the tea-table; and there—what are they there? What, indeed! Many who have heard them preach, now turn away with shame, disdain, and wonder; and well they may. It is a solemn pity there is not moral courage enough in our churches to attempt the overthrow of this injurious inconsistency. But to return.

Who is that woman of whom all the evangelists speak so emphatically as sitting, and running, on the morning of the resurrection, to anoint the body of Jesus? Who is *she*? *Where* was she born? Matthew says, after detailing the depositing of Jesus' body in the tomb:—

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."

Poor Magdalene could think of none the of him whom her soul did so ardently love. Mark, Luke, and John, all make most honourable mention of her, as coming "*very early* in the morning, at the rising of the

sun." And to shew us that true love toward JESUS is never lost, or left unnoticed and unrewarded, Mark specially says:—

"Now, when Jesus was risen early on the first day of the week, HE APPEARED FIRST to MARY MAGDALENE, out of whom he had cast seven devils; and she went and told them that had been with him, as they mourned and wept."

No doubt but these seven devils ran all the country over, and getting into all the professors' hearts they could, would give poor Mary an awful character; but, never mind, Jesus had CAST THEM OUT of her heart no more to enter there; therefore she truly loved him; and in heaven before the throne she sings:—

Was ever grace, Lord, rich as thine?
Can aught be with it nam'd?
What powerful beams of love Divine
Thy tender heart inflam'd!

Then, looking upon the millions of angelic spirits who wait around the throne, she rapturously exclaims—

Ye angels hymn his glorious name,
Who lov'd and conquer'd thus!
And we will likewise laud the Lamb,
For He was slain for us.

Do we ask *where* was Mary Magdalene born? We answer, under that sermon Christ preached when, opening his loving heart and mighty arms, he exclaimed, "Come unto me, all ye that labour and are heavy laden, and I WILL GIVE YOU REST." The Holy Ghost sealed this invitation on Mary's heart, and discovered unto her her own misery, and then revealed in her own soul the Saviour's perfection and power; so that she did indeed come unto him; and in him did find rest. Saul of Tarsus was born under the full blaze of the light of the Saviour's Person; and, consequently, to know Christ, to preach Christ, to LOVE CHRIST—to see sinners really and truly brought unto Christ—to LIVE FOR CHRIST, and to DIE FOR CHRIST—was everything Paul could desire. If we ever passed from death unto life, it was in the revelation of Christ as the Days-Man, the Redeemer and Saviour of poor seeking sinners. To us, therefore,

"The very mention of his name"

is like the live coal from off the altar—touching our lips, and purging our sins,

It makes us sing for joy of heart;
It makes us praise his name;
From him we never can depart;
We long to spread his fame.

But there are many precious souls born in the trammels of Arminius, cradled in the free-will nursery; and fed upon the empty leaven of creature piety and carnal performances until nearly starved; and consequently when delivered from these penal settlements, they are dreadfully

boisterous in condemning those by whom they have been deceived. In no way whatever can such contentions be food for living souls.

In our notices of Mr. James Wells's sermons on "The Thousand Years' Reign of Christ," "The Binding of Satan," "The Book of Life," &c., we are not anxious to make it clear that he is altogether *wrong*; and that we are altogether right. Nay, nay; but, seeing that Mr. Wells repeatedly and most positively rejects the revelation of any other Millennium than that which the Gospel has already given us; seeing that in his sermons he has advanced some striking and useful theories, and some which, to us, seem to overturn the church's hope, in one respect, and the faith of millions, we have desired that these deeply interesting revelations made by our blessed LORD JESUS CHRIST himself, should be again read, re-considered, and reviewed, from whence we are persuaded, soul-profit and Gospel pleasure will be derived. The simple question is this:

Will JESUS CHRIST verify the assertion of the angels at the ascension, or not? They said, "*This same Jesus*, which is taken up from you into heaven, SHALL SO COME, *in like manner*, as ye have seen him go into heaven." We shall simply examine the premises and points herewith connected; and as these apocalyptic visions have engaged the hearts and minds of the best of men in all ages; as the prophetic part of the New Testament is still unfolding and coming to pass, as our hopes and our happiness are all bound up in the PREDESTINATED PERMANENCY, in the PROPHETIC PROGRESSION, and in the ultimate and long-looked for PERFECTION OF IMMANUEL'S KINGDOM; inasmuch as we do not believe that "the Thousand Years' Reign" is a mere human invention; but that it is the promised crowning glory of our exalted Saviour on the same earth where he fought and fell; therefore, we ask permission to be heard.

We had almost forgotten that we live in Railway times. Some of our readers will be angry at our long introduction. "Tell us at once," says a hasty spirit, "what it is Mr. Wells advances, which you think ought to be considered before it pass for current and correct divinity among our churches?" To this we at once proceed.

"There are three reasons," says Mr. Wells, "Why I believe the thousand years (of Rev. xx.) mean nothing less, nothing more than the New Testament dispensation, commencing with the day of Christ, and going on to the final judgment."

"The New Testament Dispensation" is a

large term; and to that no objection could be urged. But let us read Mr. Wells's own words.

"The first reason why I hold this doctrine is because the numbers in this book must be understood not literally, but mystically. And hence you will find in Daniel ix., the seventy weeks there spoken of must be understood mystically—that is, declarative of a limited time—within which the Lord would do certain things; but what that limited time was, no one knew until the end arrived. Men tell us that the 70 weeks mean seventy weeks of years, that is 490 years, and at the latter part of that seventy weeks, Jerusalem was to be destroyed. Now, Jerusalem was destroyed in the year 70; that takes seventy years off from the 490, bringing the 490 down to 420. Now, from the going forth of the commandment to build Jerusalem, unto the coming of the Messiah, ought, therefore, according to their view, to have been 420 years, but it turns out that the space between these two events, the decree of Cyrus and the coming of Christ, was between 500 and 600 years; so that there is no way in which they can make that seventy years chronologically answer. But take the words in accordance with what the Saviour saith in the 1st of Acts, that it is not for us to know the times and the seasons, which the Father hath put in his own power. That there are times and seasons is an advantage for us to know, but the termination of those seasons lies entirely with the Lord himself. Hence the Saviour, when pointing to the end of that seventy mystic weeks, himself, as man, did not know, before he died, when they should terminate; for he saith in the 13th of Mark, 'Of that day and of that hour,' speaking, as he is all through that chapter not of the final judgment, but of Jerusalem's judgment, of the subversion and overthrow of the national sun, and moon, and stars of that nation and dispensation—'Of that day, and of that hour knoweth no man; not the angels in heaven, neither the Son, but the Father only.' So that it was not necessary that Christ as man at that time should know it. Also, in this same book (Revelation) you read of forty and two months, of 1,260 days, and of three days and a half. The learned have twisted those spaces about into all shapes and forms, and there are as many opinions as to the time when they commenced, and the time when they will terminate, as there are days in the year; and none of them can understand either themselves or one another; because the fact is, that those spaces must be understood mystically. Nobody knows when they will terminate. They must not be understood literally, and we have no right to turn a day into a year, and make

it chronological. Those spaces must be understood mystically. There are times and seasons, and within those times and seasons the Lord will establish his counsels; but when those seasons terminate no one can tell. So with the thousand years here—it must be understood mystically. I am aware the learned tell us we must take a day for a year, and then the thousand years will be 365,000 years. That is a long time, certainly, 365,000 years; but where is their authority for turning a thousand years into 365,000 years? and where is their authority for the time when these thousand years shall terminate? Take a thousand years mystically, as a space by which the Lord has been pleased to nominate a time the exact length of which lies as yet in the cabinet of heaven; lies as yet in the secrets of his council; lies as yet as one of the secret things that belong to God, and that do not belong to us. That is one reason, then, why I believe that this thousand years means nothing more and nothing less than the Gospel dispensation; because the spaces of time named in the ninth of Daniel, and in this book, must be understood not literally but mystically; and we are authorized so to speak by the words I have just now quoted,—that it is not for us to know the times and the seasons. We know there are times and seasons. The Lord could reveal to you and to me the day when we shall die, but he has not done so. There is the fact that we shall die, but the day we know not. There never were, that I know of but two men that knew beforehand when they should die—not long beforehand. The one was Hezekiah, and he would not have known if the Lord had not told him: 'I have added fifteen years to thy life;' and the dear Saviour knew when he should die."

If these Apocalyptic visions "mean nothing more, nothing less than the Gospel dispensation;" then they are simply a reiteration of all that had been written before by the prophets, the evangelists, and the apostles of our Lord; but to such a conclusion we have not been brought; although with much care we have read *The Surrey Tabernacle* sermons on this great theme. There is, to us; ah! and to Mr. Wells, too, we are persuaded, a manifold beauty and glory in the book entitled, "The Revelation of St. John the Divine." How rich, how exalting, how expressive that introduction to the whole! "THE REVELATION OF JESUS CHRIST."

The whole of it concerns his person, his church, his work, his Gospel, his government of the world, his providence, his kingdom, the blissful climax to which his ransomed shall be brought, and the awful judgment of all who believe not, and obey not, the Gospel of the eternal God.

It is not the revelation of things manifestly foreshown by him already; or that are past and gone; but of things which are to come; some sooner, or some later; but all of them, in the several succeeding ages of the church; and, therefore, this *encouraging advertisement*—this edifying proclamation, meets you at the threshold as you enter, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

The testimony of the Patriarchs had been given; followed by the Levitical, Prophetical, and Experimental portions of the Old Testament. The evangelists had written their several Gospels: the apostles had indited their several epistles; and now to close up, God gives unto his dear Son; and his Son gives unto his angel; and the angel unto John, and John to the churches, this "FINIS" to this whole Book of the Almighty Maker of all creatures, and of all things. Here, then, you have the complete history of the church and of the world, down to the end of time, comprised, chiefly, in three parts.

I. *The Vision of the Seven Churches*, which presents the seven arches to that nobly-constructed *Prophetic Viaduct* connecting the Saviour's first and second advent together: one unbroken line of new covenant history carrying the church clean over the whole *Valley of Time* which lay between the ascension and the glorious manifestation of the Son of God, when he shall come to be glorified in his saints, and to be admired in all them that believe.

II. *The Vision of the Seven Seals*; the seventh containing the seven trumpets. And

III. *The Visions of the Opened Book*, with the seven vials; and all the other visions of this final section.

We have no sympathy with either the learned or the unlearned, of whom Mr. Wells speaks, who have attempted to define and to explain the numbers; and to fix dates and times when certain events should transpire. Neither do we run with ancient and modern authors, who have prophesied of the speedy end of the world. Much less do we consider a true faith in the Millennial reign of Jesus Christ to be essential to a man's present or future well-being. Nevertheless, believing that Mr. Wells has overlooked many portions of prophecy, and many precious testimonies which point to that exalted period when Christ will take unto himself his great power, and reign triumphantly, manifestly, and most gloriously; believing, also, that the church may be benefited, edified, stimulated, and encouraged, by calling her attention to this long-disputed, but Bible-established event; believing that this may be done without

exciting any unholy or unhappy spirit; believing that this will afford us an opportunity of introducing the thoughts of many good hearts who have long since entered into their rest; and sweetly assured that our only aim and motive will be to speak well of our divinely-honoured Master; therefore, we cannot hold back, although, like David (1 Samuel xvii. 28), we may be reproved.

Mr. Wells says: "This thousand years is, in my estimation, intended to set forth the Gospel dispensation; and the thousand years can no more be understood literally, than the measurements of space can be understood literally. The city is said to be twelve thousand furlongs square; that is fifteen hundred miles square; but no Christian, surely, would take that in the literal sense. It is expressive of two things; first, that everything is square by Jesus Christ with God; and secondly, this measurement signifies that everything is taken account of."

This is very good; and we are quite willing to take the measurement of time mystically and spiritually too; but while we do not attempt to define *the thousand years*, we do contend for the God-spoken fact involved, that the saints shall live and reign with Christ a thousand years. Whatever the eternal Spirit may intend thereby, as to the *extent* of the period, we dare not decide; but that such a state of exalted glory will be realized, is, to us, so positively declared again and again, that we must not, cannot, dare not, dispute it.

Is it not evident, that what John calls "*a thousand years*," is in Isaiah's prophecy, called "*many days*?" In the twenty-fourth chapter of Isaiah's prophecy, we have the gradual punishment and downfall of all anti-Christian and mere professing and idol-worshipping powers, persons, and systems—"In that day, the Lord of hosts shall punish the host of the high ones that are on high; and the kings of the earth upon the earth." This is a large word descriptive of all *earthly* dignitaries, of all *carnal* cardinals, of all popes, prelates, presidents of colleges, deans, deacons, doctors, and dumb dogs, whose standing is upon the high places of the earth, and not on the walls of Zion; whose greatness is found in the acquirement of worldly wisdom and temporary wealth, and *not* in the quickening, regenerating, Christ-revealing, truth-receiving, and God-honouring work of the ever-blessed Spirit, whose exaltation is by the esteem, support, and applause of a fashionable alliance, an amalgamating community, and not by the mighty power of which Gideon speaks, when it is said, "The Lord looked upon him, and said, Go, in this thy might; and thou shalt save Israel from the hand of the Midianites; HAVE NOT I SENT THEE?" This "*host of the high ones that are on high*," are some-

times called *hirelings*; sometimes *hypocrites*; and *heady, haughty, high-minded*; and so on. Now, God will punish them either by taking their wages away from them; or them from their wages; and when the hirelings lose their wages, the hypocrites their false covering, and the high-minded all their vain-conceits, this will be punishment indeed. As prisoners, they are to be shut up in prison; but after "MANY DAYS" they are to be visited, brought to judgment, found wanting—as the margin says—and then finally cast away.

How dreadful, in a religious point of view, are the delusions of Satan—the deceivings of men—and the fearful disappointments to which all these "high ones" will be subjected, when God shall take away their soul!

Oh! blessed, ever blessed mercy, to be brought by the Lord God himself, to feel the need of THE TRUTH; by the teachings of the Holy Ghost, to know the truth; and by the remission of sins, through a Saviour's name, atoning sacrifice, and precious intercession, so to LOVE the TRUTH, as never, no never, to be ashamed of it, nor afraid to sanction or receive in the house of God, anything but the covenant of grace; the Person and work of the adorable Days-Man; the life-giving, and grace-exalting operations of the sacred Comforter, as THE TRUE and ESSENTIAL GOSPEL OF THE GRACE OF GOD.

But what is to take place during these "many days?" Preparatory to the existence of these many days, the host of the high ones, Satan, and all the fallen angels, who are spoken of as being the prince of the power of the air, the principalities and all the earthly powers are to be gathered together as prisoners in a pit, bound under sentence, and held in charge until the great day of their trial shall come; and that day of their final trial will not take place until the Philadelphian and Laodicean states of the church shall have passed away.

Now we are drawing on to the end of the Sardis state; then will come the Philadelphian, the *spiritual* introducing the PERSONAL REIGN OF CHRIST, and, finally, the Laodicean, at the end of which the door will be shut; and all the wicked, and all the graceless professors banished from the presence of the Lord for ever. This is at least the long and deep-seated conviction of our mind. To us, it seems as clear as doth the doctrine of election, or the ordinance of baptism by immersion; than which, nothing to us is more transparent; but there have been, and still are, hundreds of thousands of professors of the Gospel, who neither see nor believe either the doctrine or the ordinance; and so as regards these future events—as Dr. Cumming observes—"good men, eminently Christian men, are at issue. I do not mean

to say they quarrel; but they differ; and it would be strange, if in speaking of those events that stretch into future ages, we should, as yet, *all see eye to eye.*"

Most expressive and beautiful is that Solomonic saying, (Prov. xxv. 2) "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter." God doth reveal many things, as to the facts themselves, but the mode and manner are hidden. God was pleased to reveal unto John in Patmos the several changes, the different consecutive states, through which the church should pass, between the first and second advents;—but while those states are revealed, the revelations are clothed in language so grand, so full of metaphor and figure, as to furnish work for the most exalted minds; yea, even to Christ's spiritual kings who sit on their Gospel thrones, in these times (as brother Wells does on his), it is an honour to search out these matters; and widely as some may differ from others, let it be in a spirit identified with the fact, that as yet, we only see through a glass darkly, or obscurely; and as some may have stronger and longer sight than others, it is most certain that different views of some things will be taken; and sometimes opposite conclusions reached.

One of our most intelligent correspondents says: "Mr. Wells's views on prophecy are so fanciful, yea, even ridiculous, that no scholar would seriously set himself to meet them. I grieve to see a man like James Wells so swayed by prejudice as to put his name to such sermons as have recently been shewn to me." This sounds rather severe; but it is mild to the tone of many. Not a few believe that the pastor of the Surrey Tabernacle has done himself and the cause of truth much damage by these anti-Millennial discourses; but we cannot thus argue. Mr. Wells is altogether an extraordinary man, and on certain points, from time to time, he delivers himself in a most extraordinary manner, which creates an excited feeling;—this excited feeling gives vent in a large variety of reports and expressions—these reports and expressions induce many to hear of him, and to run to listen to him—the Lord blesses his ministry in the essential and experimental portions of it unto the souls, perhaps, of thousands; like Peter's angel, he brings them out of prison; and almost forgetting his dreams, they fall to feeding upon the hot bread which he sets upon the table; and thus, through his instrumentality, the kingdom grows.

A noted artist, in examining "bumps," recently surveyed most minutely our excellent brother's head; and came to the conclusion, touching these so-called *fanciful* expositions, that "he could not help it." A *determination* to be different from every

body beside himself, will work out results of this kind; and many will testify that good has flowed therefrom. We say to all, then, cease to do evil; learn to do well.

From some things in Mr. Wells's recent sermons, we have thought he has carefully read Dr. Cumming's "*Millennial Rest; or, the World as it will be;*" a work which we noticed in the spring; since which Mr. Wells has delivered these sermons; wherein he not only runs against Dr. Cumming, Sir Isaac Newton, and a host of gigantic writers, but even against Dr. Gill, Huntington, John Bunyan, and thousands of Zion's most devoted friends.

A little before his death, William Huntington said, "The church of Sardis certainly was a type or figure of the church of God in the present day." William also declared that the darkest night that ever hung over the church of God was then fast coming on; yea, farther, the "Sinner Saved"—speaking of the gathering strength of Popery, and the lack of spiritual life and true Gospel light in Zion—said, "for near seventy years will this present work be carrying on; but before 1870, it will be completed, the golden city will cease, the papal sun shall be turned into darkness, and the Turkish moon into blood; and then will the Lord collect the fulness of the Gentiles, restore the preserved of Israel, and gather the dispersed of Judah from the four corners of the earth."

We are compelled here to break off. Mr. Huntington, Mr. Wells, Dr. Moore, Dr. Cumming, R. H., and many others of Gideon's men with their pitchers, trumpets, and swords, will appear in this great field of golden anticipations. Meanwhile, let those good men who stand in truth now almost alone, remember that in this Sardis state, the Master only recognizes "a few names," and these are "ready to die;" but let us be watchful; for truly the clouds are thick, the confusion is great, but we can most distinctly hear the Saviour's voice saying to us, "I have not found thy works perfect before God. Remember, therefore, how thou hast received, and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief."

Oh! brethren, has he not thus come on some parts of Zion? Alas! alas! we know it to be too true! May we have the three most essential things spoken of by Jesus to this Sardis church.

1. Grace to remember how we received him, how we have become imperfect toward him, and to repent.

2. The privilege of being found among the few names even in Sardis, who shall walk with him in the purity and victory of THE TRUTH. And,

Lastly. Power to overcome, still to find our names in the written and revealed Book

of God; and to be acknowledged by Christ himself before the Father, and before his angels. Amen, and Amen. Dear readers, on this momentous theme our heart is full. Pray for us; and expect to meet us here again in the coming month.

Obituary.

THE LAST MOMENTS OF THE LATE MRS. WILLIAM SAVAGE.

[Some years since there resided in Bermondsey a respectable citizen, with his numerous family, by the name of Savage. The father of the family was first removed by death. The widow, an intelligent and God-fearing woman, with her children, was left for a long time to struggle with the cares and responsibilities of her lonely state. She had one son. He was apprenticed in our office, and was one of the first compositors on "The Earthen Vessel." That son is all that remains now of the family, and he has recently been bereaved of his most tenderly attached wife. How deeply afflicting are such sweeping removals by the stern hand of death. To stand alone in the world, with all the remembrance of all those who were once near and dear to us, but whose spirits have fled, is oftentimes more than nature can endure. The following note from our esteemed friend, Mr. William Savage (addressed to Mr. J. Webster, the minister of Cave Adullam, Stepney), we publish as a testimony of the free grace of God.—Ed.]

DEAR SIR,—The interment of all that remains to us of my dear wife, will take place on Monday next, at Bow.

You have heard from her own lips that the serious nature of the malady from which she suffered, first alarmed her concerning a future state, and drove her to seek for mercy; that the Lord appeared for her, and she obtained that peace which passeth all human understanding. It would therefore be unnecessary for me to say anything to you on this subject, even did I feel my mind sufficiently at liberty to do so. Suffice it to say, I have oftentimes stood amazed and confounded at the marked change that had taken place; at the child-like simplicity of her belief; and at the strong faith and confidence she possessed. Would that I could obtain like precious faith.

But as you did not witness her last moments, I will endeavour, as well as my distracted brain will permit, to give a faint idea of the testimony she has left behind.

On Friday, April 18th, being very low from frequent vomiting of blood, we entertained serious misgivings respecting her recovery. The bare IDEA of separation seemed so intolerable, that I hardly dared trust myself to THINK, much less to SPEAK to her on the subject. With a great effort, however, I stifled these emotions sufficiently to enquire if she felt comfortable in her mind. The doctor who attended had prohibited her from speaking, lest it might

accelerate the discharge of blood that had already made such fearful havoc. She accordingly replied to my inquiry by writing the following words, and handed them to me with an expression of countenance that will not be easily effaced from my memory:—"The Lord will accompany me; he will not leave me; and he will support you through. Look to him."

On another occasion she opened the Bible, and pointed to the following passage, which she gave me to read:—"I know, O Lord, thy judgments are right, and that in faithfulness thou hast afflicted me."

After I had read the words, and returned her the Bible, she nodded her head with that inward satisfaction depicted on her countenance which it is impossible for me to describe. My heart would hold no longer; I removed from her side, and gave vent to the feelings that agitated my breast.

Late on Sunday evening, a dear relative for whom she experienced much anxiety of mind, called to see her. Being still prohibited from speaking, she wrote the following sentences:—

"This is what we must all come to; we must all die; and after death the judgment. Do not make light of it. I should like to meet you in another world, where we shall be for ever happy. You must go to Jesus with a broken heart and a contrite spirit."

She continued more composed during Sunday night and the greater part of Monday morning. The vomiting of blood had ceased for a considerable time, and we each thought there was hope that she yet might get up again; but a little before twelve o'clock some more blood vessels gave way, and the vomiting became so violent that in less than ten minutes the spark of life was extinguished, and her beloved sister and myself witnessed a scene that can never by us be forgotten. She continued conversing with each of us by means of a little slate and pencil till within ten minutes of her death, and the last, or nearly the last, words she wrote were expressive of a wish that Mr. Webster might be sent for in the afternoon, imagining that she had sufficient strength left for the interview. And it was in the midst of this conversation, and while sitting up in the bed, that she was seized with the violent vomiting to which I have alluded. In a few moments it became apparent to each of us that this was the last struggle with nature. With a heart bursting with emotion, and during this trying scene, I asked her if she was happy. She stretched forth her hands, and, looking upwards, exclaimed—"JESUS! JESUS! JESUS!" I cannot say how many times repeated, and each time with increased vehemence, till she sank back exhausted on my arm, and was no more.

That I may be enabled to how with submission to the will of the Lord in this severe trial is my earnest prayer. All is darkness with me now.

Accept my thanks for your kindly visits to my dear wife in her sickness, and for your sympathy with myself in my present trouble, and believe me very sincerely,
To Mr. Webster. Wm. SAVAGE.

A REMONSTRANCE WITH THE SIN-DESPAIRING SOUL ABOUT THE DIVINE PRESENCE.

If sin and 'grace could not act' at the same time, then the gift of Jesus had never suited the sinner's case; nor would he have sought the lost to save them; neither could God have any fellowship with the sinner. But it has pleased him that sin should not hinder his grace, nor grace prevent sin, only when it is his will to deliver; therefore, "hath he mercy on whom he will have mercy," "that where sin abounded, his grace should much more abound."

Herein lies both the mystery of godliness, and the mystery of iniquity; being the reason that the poor sinner, even at the time of his sin, may come boldly to the throne of grace, having free access into the presence of the Father. This way is the new and living way opened into the holiest, the will of the Father through the blood of Jesus.

Now the poor dependent on mercy cannot say when he shall stand or fall, but knowing that "God is able to make him stand," his wistful eyes seek to follow the ways of the Mighty One, trusting that he will yet deliver.

O poor sinner, who hast once enjoyed the presence of God, but art becoming more and more the slave and dupe of Satan, be advised by the warning of one in like condition with yourself. It is sin that hardens the heart, and your iniquities are those which separate between you and God. Beware of the deadening nature of sin, and while there is yet a breath of life toward God in thee (this is his drawing), "return unto the Lord, he will abundantly pardon." His grace is for such as you, and he will heal you. Cry unto God to spare you that which you have merited, to save you from being hardened by your transgression. "Take with you words and say, Receive me graciously, lest being hardened, I become shy of thee, and my sin cause me to forsake thee."

"Tell how thy bosom tyrants lash,
And rage without control;
Shew where the fetters gall thy flesh,
And bruise thine inmost soul."

BERRIDGE.

And though a greater sinner than ever, while yet in the pangs of your sin, approach nearer than ever to Him, even to the place where God meets the sinner face to face; the altar of sacrifice on which the Lamb of God was slain, where abideth a priest continually—"He that was dead, but now liveth for ever"—to comfort those that mourn, to give unto them beauty for ashes, the garment of praise for the spirit of heaviness.

If from this altar is the grace that will suit you, and if from here flows the blood that will cleanse you; then, O child of adoption, you will obtain it in the nearest presence of the Father, not being shy of his presence; for here liveth your High Priest with acceptance, who out of the Father's own will, delights to bless you.
M. C.

Intelligence from our Churches, their Pastors and People.

CHRISTIAN COUNSEL :

AN OUTLINE OF THE CHARGE DELIVERED TO MR. THOMAS ROWLEY, AT HIS ORDINATION, AT NORBITON, KINGSTON-ON-THAMES.

By MR. P. W. WILLIAMSON, PASTOR OF THE BAPTIST CHURCH, NOTTING HILL.

MR. WILLIAMSON congratulated the Church and the pastor elect, seeing the choice was perfectly unanimous. The whole church had called brother Rowley to the pastorate; and that call had been responded to. There was, therefore, no unhappy division: in this union all were of one mind. Mr. Williamson, addressing himself to Mr. Rowley, said, "My dear brother, I am happy in speaking to you on this interesting occasion without any fear or suspicion. We have known each other a long time; we have walked together in the worship and ways of God to our mutual comfort and advantage; and I rejoice that I can this day address you as a brother minister in the truth and in the Lord; and as you have been chosen by the church, and the church has requested me to address you, I do not think I can direct you to words more suitable than the words of Jesus himself as recorded in Revelation ii. 10, "Be thou faithful unto death." I say to you, brother Rowley, on entering upon this your new sphere, 1st, Be faithful to God; 2nd, Be faithful to yourself; 3rd, Be faithful to the church.

I. BE FAITHFUL TO GOD. I speak to you not merely as a Christian; I address you as a minister of Jesus Christ. You have now to stand and speak for God to this people: you have to speak of God. You are his servant, his messenger, his mouth unto the people. You have to describe and speak of God, as he makes himself known to you, as he reveals himself in his word, as he exists in his Trinity of Persons, and in the different branches of his work, which make up the salvation of his people. Never give any contradictory statements on a matter so profound, and of such vast importance. To know God the Father in his love and covenant purposes; to know God the Son in his Person and work; to know God the Holy Ghost in his regenerating and instructing power, and to speak of each, and of all, as you know them, is indeed the very life and essence of your ministry. Herein, I say, be faithful to God. To guide you aright in this, he gives you this Book, which you may read with *confidence*, and peruse most constantly. That can be said of no other book in this world. Sometimes you may have to speak of God in his anger, and here speak faithfully. Never speak of God as a God "all mercy" in the

abstract; this would be to make out a being no where revealed in the Scriptures. Never distort or pervert the word of God in this sense. Never exalt one of Jehovah's characters at the expense of another; while God is merciful in Christ, and gracious in the Gospel, there is also his righteousness, his justice, and his holy indignation against sin and all finally impenitent transgressors. In speaking of the placing of the God-Man in the sinner's stead, you may well shew forth the mercy of the Almighty, because in the Daysman God's law is magnified, his justice is satisfied, and all his claims are met. It would be unfaithful to God to speak of him in any other way than he does exist, or has revealed himself. You may not be able to set forth clearly how Three Persons can exist in One Eternal God; but that they do so exist is declared in the Bible—is revealed in your soul, therefore be faithful here. So far as God reveals his thoughts to you, tell them out to the people, just as God tells them to you. Do not hesitate to tell the people of God what his thoughts are; for he says to his people, "I know the thoughts I think toward you, thoughts of peace and not of evil, to give you an expected end." Be faithful in telling the people of God how God has written them in the Lamb's Book of Life; how Christ removed their iniquity in one day; how he redeemed them from sin, death, and hell; how they stand accepted in the Beloved; how the Holy Ghost doth work in them, revealing Christ to them for life and salvation. Tell out all these things as God reveals them to you. Do not preach A PART only, but preach THE GOSPEL, that means the whole of it. Be faithful unto Jesus Christ as the head of the church, as the Law-giver and Governor in Zion; and whatever he has commanded, instituted, declared, or spoken, to all that be thou faithful: "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." If there be two ordinances, do not put one before the other; let them stand together as Jesus Christ has placed them; do not be either coaxed or frightened into any violation of God's order of things. It is God's church. They are Christ's ordinances. You are his servant; be thou faithful. If truth will stand, as it will, seeing it is God's unalterable mind and will—then I say, if your

ministry cannot stand in the truth and for the truth in all its vast variety, harmony, and unalterableness, then give your ministry up. Rather give up your ministry than in your ministry betray the truth.

Many have come with me to-day to rejoice with you, and with the dear people over whom you are placed. Whatever has led to this union I have no need to speak of, the thing is done. Your ear is bored to the door-post; you are placed here as the pastor of this church. I say, brother Rowley, rule here for God; not for yourself, not for the deacons, not for any party, or secular ends; but rule for God. Have and hold the whole truth of God as it is in Jesus Christ. Do not let any one be your master. God is good: serve him. There will be a little slave-driving somewhere if you serve others, but God is righteous, be faithful to him. He satisfied me concerning the work of the ministry when he said he required nothing more of me than that he had shewn me, and would shew me. He is able to maintain you and supply you, to preserve you, to bless you, and to rule your spirit: and in his faith and fear you will be able to rule well.

II. I would say, **BE FAITHFUL TO YOURSELF.** You are likely to deceive yourself, or be deceived by temporary trials of mind and circumstances. You will come to the pulpit sometimes in a dull mood; very much depressed; and if you could help it you would not stand up at all. All the ministers of Christ have unhappy seasons when they feel they would rather be out of the service; but then, my brother, recall to mind what God has done for you, remember how at the very first he helped, delivered, and honoured you; and flinging yourself on the faithfulness of his promise, and on the fruitfulness of his Spirit, and on the wonder-working power of his arm, venture forth in the work; in season and out of season be instant and constant in the Redeemer's service, and your reward is certain. The little ailments of body and mind, of which we are all the subjects, are no valid excuse for keeping away from our Master's labour. We must *endure* some hardness, and so prove ourselves good soldiers of Jesus Christ. If blasphemous thoughts enter into your mind, keep them to yourself. Keep all dark and dreadful things close to your own breast. No real good comes from preaching about them. As much as in you lies, keep self out of the pulpit, and make the Saviour the great, the grand, the only theme.

Be faithful to yourself in ruling the church. Let no deacons rule you in anything contrary to God's word and order of things; let no members rule. Whatever may come, be faithful to yourself in ruling the church. Be no party man; have no partiality or favoured section; rule as a man of liberty, authority, consistency, and uprightness. You may have

companions. As Jesus loved Mary, and Martha, and Lazarus, so you may have friends and companions in the church; but never to be the leader or patron of any mere party. This always works and ends injuriously. To be faithful to yourself you will need much self-examination to know your own state before God. You will also require much study of the word to know the mind of God, and constant waiting on God in prayer will make you strong in the strength of God. In all these things, my brother, be faithful unto yourself.

III. Lastly, I would affectionately exhort you to **BE FAITHFUL TO THE CHURCH.** You know the way of salvation for yourself; you are called upon now to speak to the people for God on that way of salvation. The terrors of the law are dreadful, but they are not half so powerful as the way of salvation. Be faithful in feeding the church with the bread of life, and in giving freely and fully the whole counsel of God. So in dealing with all cases and consciences which may and will come under your notice. When all are walking on the right, acknowledge it and encourage it, saying with John, "I have no greater joy than to hear that my children walk in truth." But when any are going wrong, be faithful to them; strike at the wrong at once; deal with it scripturally and boldly, seeking counsel and strength from on high, and manifesting all the sympathy and decision the case may require. Be careful not to encourage busy-bodies; and in maintaining order and unity, let no temptation move you; nor allow surrounding circumstances to prevail with you to admit the unbaptized, or even those out of membership, to the Lord's table. I believe no Christian ought to be out of membership, there must be something wrong somewhere if they are. In all your relationships with the church I entreat you to be faithful, and I pray that you may have as much peace as you have had with us the last fourteen years. I regret we have lost you; but if the Lord requires your services here, it becomes us to surrender you to him and his people. And now may God Almighty ever bless and prosper you. Amen.

[From our notes taken at the time, we have selected the most practical portions of the Charge delivered by Mr. Williamson, which from beginning to end was full of grave, wholesome counsel, and delivered in a good homely and brotherly spirit.—Ed.]

ORDINATION OF MR. STRICKETT, AT DARTFORD.

It is cheering and encouraging to the Church of Christ (amid the surrounding heresies, and humanly-devised systems of the day, when hosts of young men are rushing into the ministry, actuated by a

false imitative zeal) to find here and there one raised by God and endowed with natural and spiritual qualifications necessary to the solemn office; who promises to become a bold defender of the truth in its primitive integrity.

Such was the universally-expressed opinion of a number of Christian persons who assembled on the afternoon of July 21st, to witness the ordination of Mr. H. Strickett as pastor of the Baptist Church, Antioch, Dartford. After reading and prayer by Messrs. Webster and Garritt, Mr. H. Myerson delivered a stirring address from the words, "Feed the Church of Christ which He hath purchased," &c. Mr. C. W. Banks then called upon Mr. J. Blackburn, the senior deacon of the Church, to state some of the dealings of God with them as a Church, and their reasons for calling Mr. H. Strickett to the pastorate. In reply, Mr. Blackburn said the Church had been organized about fifteen years, had been successively under the pastorate of Mr. J. Baker and C. Collins, but until lately had been in a languishing condition. Mr. H. Strickett had been singularly thrown among them last October; his ministry had been owned and blessed of God, and though he had often feared the Church would become extinct, he believed it had been kept in existence by God for Mr. H. Strickett to take the pastorate. Mr. C. W. Banks then asked Mr. Strickett (who is apparently not more than twenty years of age) to tell him how he had been called by grace and to the ministry. Mr. Strickett then, in a most affecting manner, (there was scarcely one in the assembly whose emotion was not visible,) related God's dealings with him. He said he had been early impressed beneath the instruction of a God-fearing schoolmaster, and detailed some deep trials which, when but young, he had to pass through. He had been brought into a saving knowledge of the gospel under the ministry of Mr. W. Caunt, at Greenwich; and was baptized by the late R. S. Bird, at Clapham. He had been called into the ministry through deep exercise of soul, and had begun by preaching in the open air; he had endured some persecution and opposition in the work, but had been sustained by God, and in a remarkable manner directed to Dartford. Seals had been given to his ministry both there and at Deptford, where he had preached on Friday evening. His bold, determined, yet fervent manner and spirit in giving his declaration, elicited much applause from the congregation, and his statement was received with evident satisfaction. He was then requested by Mr. Banks to declare his principles of faith and practice, and his declaration (to use Mr. Banks's language) was most original, clear, and eloquent, and as sound

as the Bible. Mr. Webster then recognized the union, joining the hands of pastor and deacon, and addressing them in a kind, affectionate manner. At the conclusion, a beautiful pulpit Bible was presented by the Church to their new pastor, in token of their esteem for him and for his use in preaching the gospel. In responding, Mr. Strickett said their gift was peculiarly appropriate, for what could be more valuable to a young soldier than a good sword; and they had given him a true Jerusalem blade, which he prayed the Lord would enable him to wield to His glory. An excellent tea was provided, of which the congregation partook. In the evening, after prayer by Mr. Williams, of Devonshire, Mr. J. Webster delivered a solemn and impressive charge to the youthful pastor from the words, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed," &c. Mr. J. Wallis, of Bexley Heath, then offered the ordination prayer; and Mr. C. W. Banks preached to the Church, which concluded these interesting and profitable services. The young minister was warmly received by the friends, and many a gray-headed saint pressed his hand affectionately, wishing him every blessing.

A commodious chapel is much needed here for this cause. Truth in Dartford has never seemed really to flourish, but that this may be the beginning of better days, and this young champion of truth may long be sustained and prosper, is the prayer of

ONE WHO WAS PRESENT.

RE-OPENING of CHARLES STREET CHAPEL, CAMBERWELL.

THE SECOND ADVENT.

SERVICES in connection with the Re-opening of the above place of worship, were held on Sunday, July 27th, when two sermons were preached; the morning by Mr. Thomas Atwood, minister of the church; the evening by Mr. Samuel Cozens, minister of Rehoboth, Shadwell. On the following Monday afternoon, a sermon was preached by Mr. James Wells, minister of the Surrey Tabernacle. In the evening a public meeting was held, when Mr. Thomas Atwood presided. A hymn having been sung and prayer offered—

The CHAIRMAN observed they were met for a two-fold object; first, to call in the cards which had been taken by the friends for the purpose of collecting moneys for the recent repairs of the chapel; and secondly, to hear what the ministering brethren might have to say upon an important subject, viz., the second coming of our Lord and Saviour Jesus Christ; that he would come was a certainty, but *when* and *how* he would come was not so certain: he (Mr. A.) should not anticipate (the subject himself, but leave it entirely to those ministers who were to address them; he hoped, however, that what might be said by one speaker would not be taken up by a following speaker in an unchristianlike way, but that all would speak as they might be led: he would not detain them with a speech, being content to be a hearer rather than a speaker; he would, however, just add that the chapel had been repaired under his own supervision, and had been done as economically as possible, and all that had seen the chapel thought it looked very neat and respectable—(hear, hear). He

had not gathered so much as some others had toward the repairing fund; he had generally been at the top of the poll in collecting for such things, but owing to afore-mentioned circumstances he had not on this occasion.

A Report was then read, and the cards called in, which amounted to (including collections after the sermons on the previous day) £60 18s.

A vote of thanks was then proposed to all those who had kindly collected towards the object, especially the young, which was seconded and carried unanimously.

Mr. Attwood said the amount collected was far beyond his expectations; he should call upon Mr. J. S. Anderson, of St. Luke's, to address them upon the "Signs" of Christ's second coming.

Mr. ANDERSON, after some lengthy preliminary remarks, observed the subject was a very solemn one. The Old Testament spake of his first coming, but when he did come very few of the inhabitants of Jerusalem thought or cared for him then; some few there were that did: when good old Simeon saw the day of salvation, and had blessed the babe, he said, "Now lettest thou Thy servant depart in peace, for mine eyes have seen thy salvation." With regard to the Scriptures in the Old Testament which pointed to Christ's first coming, the carnal Jew misunderstood them; they expected an earthly king, an earthly kingdom; and they expected the kingdom of Solomon to be re-established; so that when he did come, they knew him not, and the mob cried out "Crucify him, crucify him." Believers now are looking for his second glorious appearing, for nothing is more certain. But with regard to this subject carnal people use carnal reasoning. On no subject perhaps had so much been written as upon the second personal reign of Christ. With regard to Christ's reign, of course it must be a personal reign; it could be no other; but I do not think he will reign more personally than he does now. Some think that he will again re-establish the throne of David, and that he will reign over the Jews for a 1000 years, but I don't believe anything of the sort; I believe this is all fleshly; I must speak as I believe, and though some be here who believe this, and differ from me, and I find no fault with them, yet much good may their belief do them. But that he will come is certain; but then as to the signs of his coming, what are they? and I confess I cannot tell you. I don't know; I cannot find any. I have searched my Concordance and Bible, but I can find none. Perhaps, Mr. Chairman, I am thick-headed (Chairman, Very likely). In the 24th of St. Matthew it says, "And the Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come; but I demur at this as a sign. I want to know how long it will be preached before the second coming of the Lord. I am free to confess I see no particular signs whatever as to when Christ will come the second time; it may be fifty years hence, or it may be a thousand (hear, hear).

Mr. Attwood then called upon Mr. Wells to address the meeting on the *Manner* of Christ's coming.

Mr. JAMES WELLS spoke highly of the speaker who had just sat down, and remarked that so far as the signs of Christ's second coming were concerned, he believed it would be in the time of an universal apostasy. The speaker then ran through the Old Testament, showing that when there was an almost universal apostasy it was followed by brighter times, naming, amongst others, the times of Noah and the Babylonish captivity, and later still the first advent of our Lord Jesus Christ; and in like manner he believed the second advent would take place—in a time of universal apostasy. But we are not in that time now. There are many good men scattered up and down upon this globe who preach a free grace gospel. We have much improved since what may have been termed the dark ages. A wider spread of Gospel truth than we had 200 years ago; so that the second coming is not yet. And the end may not be for millions of years; that may seem to be a long time, yet it may be so. Some hold the

idea that the world is to end at the close of 6000 years, but it is a fallacy. Why the world has existed over 7000 years already, and yet is not destroyed, at least if it is we are greatly mistaken here tonight—(laughter). But when an universal apostasy comes, then will the Lord Jesus descend and take to himself his own church, and cast his enemies into utter darkness. But I say (continued the speaker) there will be an universal apostasy before the second coming of our blessed Lord; but let us not add such an apostasy; let us keep faithful, and not give in the least to error. How necessary it is then that we should be more and more decided for the truth, and nothing else. Let us stand up boldly; for if we lead men wrong, we are responsible for that; let us be free of the blood of all men. But now I come to the subject, namely, the *Manner* of Christ's second coming, and I only mention four of the ways in which he will come, and you must not think that the four I shall mention are all, for there are many more, but time will not permit. And then he will come, in the first place, *suddenly*. People will be living in just about the same state as they are now—eating, and drinking, giving in marriage, and so on, and suddenly the globe stops, and the sun, moon, and stars are extinguished, and then suddenly the great light of Christ will shine; his eternal divinity will shine forth as the noon day—in the twinkling of an eye. What a difference between the darkness of Calvary and the light of the Sun of Righteousness at his second appearing! Secondly, it will be a *gracious* coming. Gracious to his own people. That sevenfold blessing spoken of in Numbers shall then be fully theirs, namely, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace; and I will bless thee." Then as to the resurrection in that day, why the globe then will tumble to pieces, and he will gather up the fragments of our bodies, and will join them together again. Why, in that day the globe will be as a mere mustard seed in his almighty hand; and although we may have left a part of our body in each of the five quarters of the globe, yet they will be brought together again, whether the loss has been on land or sea. Christ is able to do all this; he is Almighty, and therefore he is able to do all things, and will do as his word has declared. Third, *judicially*. He will come judicially as a flaming fire, not to but for his people. Oh, that day will be an awful day! How little are all the troubles of life when compared to the glory that awaits the church of God; to be found in Christ is every thing, and to be out of him is an awful state indeed. But lastly, he will come *publicly*. He will come in clouds of mercy to his own people, but the ungodly shall see and wail because of him. ALL shall see him; I believe every eye will see him then. And the believer will then, at the judgment, exclaim with Paul, "I have fought a good fight, I have kept the faith, and there is, therefore, laid up for me a crown of glory."—(Applause.)

The Chairman read a letter from Mr. Alderson, who was to have spoken upon the "Object" of the second coming, but was compelled to go into the country to perform the last rites over a deceased friend.

Mr. GEORGE MOYLE, minister of Rye lane Baptist Church, delivered an address on the *Object* of the second coming of Christ, namely the resurrection from the dead, which was illustrated, as described by St. Paul in the Corinthians. The speaker also spoke upon the glorious *Results* of Christ's second coming. In concluding, Mr. Moyle congratulated those who had laboured so handsomely, and he was glad to see the house of God so neat and nice; all liked clean and nice homes, and shall we not look to the house of God in this respect?—(hear, hear.) It was about twenty years since, that he (Mr. M.), the late Dr. Andrews, and Mr. Woollocott, opened that chapel for public worship, and he had known the Charles street folk ever since as a very

liberal and kind people; he wished them every blessing.

Some verses of the hymn—

"When thou my righteous Judge shall come
To fetch thy ransom'd people home,
May I among them stand;
Can such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

were sung, and the benediction pronounced by the minister, Mr. Thomas Attwood.

The addresses are not given in *extenso*, merely the outlines.

PIMLICO—Rehoboth Chapel, Princes Row.—On Tuesday, July 15th, we visited this aristocratic and right royal locality, on the occasion of the first anniversary of the pastorate of Mr. W. Webb, and we were amply rewarded by a most excellent, truthful and experimental discourse, from Mr. John Pells, the warm hearted pastor of Soho Chapel, Oxford street, from, "I pray for them." Tea was then served. After a stroll to the New Victoria Railway Terminus, and taking a view of the magnificent Hotel attached to it, we returned to the neat little place of worship, then nearly filled for the public meeting. Mr. Webb presided, and after a few remarks as to the origin and progress of the cause, in which the pleasing fact was stated, that nearly fifty had been added to the church during the year, he called upon his father to open the meeting with prayer, who feelingly alluded to the presence of his two sons, both in the ministry, their pious mother in glory, and their sister and mother-in-law both, with himself, members of the church of Christ, all united in the everlasting bonds of covenant love. Mr. George Wyard, sen., then addressed the meeting, in his usual solid spiritual style, leading us to heaven as a subject in his character, associations, employment, enforcing the necessity of preparation on earth by the new birth, for such a prepared and suitable home for the Lord's chosen and redeemed family. Mr. Green followed: this modern Boanerges came down upon his auditors with such a weight of Gospel truth that must have convinced them that his whole soul was in his work. Mr. G. Webb next addressed the meeting in a neat and affectionate manner; and soon gave place to the afternoon preacher, who congratulated the chairman upon his position and prospects, and the friends upon the delightful fellowship and kind feeling of the evening, and closed his brief address with affectionate commendations of pastor and people to the continued care and blessing of Israel's triune God. These speeches were listened to with marked interest and attention by the numerous audience. Mr. Webster in concluding, alluded to the opening prayer, said there was no mixed material in that Webb, and trusted that there would be a succession of such Gospel Webbs to the end of time. After a few more affectionate remarks the meeting was closed with singing and the benediction.

CITY ROAD.—Jireh Chapel, East Road, City Road.—On Wednesday, July 16th, the teachers and children of the Sunday School recently established in the above place of worship, met for the recognition of each other, and to give publicity to its formation; that the children of this populous neighbourhood might be gathered in and taught to read the Bible. The children assembled in the vestry (now used as a school room) at four p.m. and were liberally supplied with different fruits and cake, the interval between the hour for tea being filled in by singing hymns and other suitable pieces of poetry. At 6 p.m., the friends and children, accompanied with their parents sat down to a well provided tea, the centre of the chapel being filled by the children, ready to be instructed on the Scriptures by the talented and our well-able friend to the rising race, Mr. William Hawkins, of Shrewsbury: the service of the evening being introduced by one of the

senior scholars of the girls' school presenting the venerable pastor, Mr. J. A. Jones, with a small token of the teachers' affection towards him; after which, a hymn was sung, when Mr. Jones gave a short yet weighty address, much to the point of giving instruction to children and advice to parents. The further services of the evening were deputed to Mr. Hawkins, who in his usual easy method entertained the children for an hour in a very pleasing and instructive manner to the pleasure and profit of all present, closing the service with that appropriate hymn,

"Lord, dismiss us with thy blessing," &c.

MR. R. E. SEARS'S VISIT TO LONDON.

—Mr. Sears is the pastor of the Church at Laxfield, in Suffolk, over which he was ordained in May, 1860. He was formerly a member of Mr. John Foreman's Church; and when the Laxfield people were seeking for a pastor, in reply to a letter addressed by them to Mr. Foreman, he said, "I have a youth under my care supplying vacant Churches, whom I hope and believe the Lord is raising up for the ministry, but I cannot at present recommend him to you." After a further delay the Church at Laxfield again applied respecting the "youth," and the result was he engaged to minister to them for a month. The word was well received and much blessed: and a call of three, and then six months, and then to the pastorate, was unanimously given and accepted. Our June number for 1860 contains a report of the ordination services. Here the Lord has smiled upon the labours of this "youth," and the church and congregation, under his ministrations, has grown very considerably; so that Robert Edward Sears has become somewhat popular as a Suffolk pastor. This month he has been to the great London, and supplied a Sunday or two for the Soho pastor, while Mr. Pells has been on a visit to his native county. Might we here just be allowed to say Mr. Sears is a young man of rather prepossessing appearance, of easy manner, good address; a fair flow of language, which is plain, but not vulgar; a gentle appearance; and evinces a becoming solemnity of manner consistent with the office of a minister: evidently a "youth" who gives his time to study, and is desirous of coming before the people knowing somewhat of the message he has for them. On the occasion we listened to him the text was, "And my soul shall be joyful in the Lord; it shall rejoice in God my salvation." He said the subject would be "SALVATION," which he should endeavour to illustrate by several figures. I. Salvation was compared to a rock—first, for its *antiquity*; secondly, for its *greatness*; thirdly, for its *strength*; fourthly, for its *immutability*. II. Salvation was compared to a tower—first, for its *defence*; secondly, for its *provision*; thirdly, for its *prospect*. Salvation was also spoken of under the figures of *walls and bulwarks*, "Mark well her bulwarks;" as a *helmet*, "The helmet of salvation;" as a *lamp*, "Thou art my light and my salvation;" as a *well*, "Thou shalt draw waters out of the wells of salvation;" as *clothing*, denoting our right to the wedding feast, and as a mark of distinction; as a *horn*, "The horn of my salvation;" as a *chariot*, denoting our power to ride forth as mighty conquerors; as a *cup*, "The cup of salvation;" as a *day*, "The acceptable day of the Lord;" and lastly as *victory*.

There was considerable order and arrangement in the discourse, and should the Lord be pleased to spare and preserve our young brother, we predict some days of usefulness for him in "Gospel Suffolk."

HOMERTON—The anniversary of Homerton Row was holden on August 12th; the venerable George Murrell preached Christ most sweetly; and other ministers followed on the same subject. The Baptist Chapel, Hockley street, Water lane, Homerton, is now regularly opened; and Mr. Ballard, of Brixton, preaches the Gospel with acceptance.

THE SURREY TABERNALE.—That delightful scripture (Psalm xcii. 13), "Those that be planted in the house of the Lord, shall flourish in the courts of our God," is most surely realized in the experience of the pastor and the people at the Surrey Tabernacle, in the Borough Road, London. The figure of planting is expressive of deep-rooting, long-standing, wide-spreading, and of fruit-bearing: each and every one of these ideas has been, and is, happily manifested in that sacred spot to which we now refer. When first we visited the Surrey Tabernacle, nearly thirty years since, it was a very different place to what it is now. The pastor's cottage stood beside it. Being ourselves then but newly come into the liberty of the gospel, and having heard much of the zeal, ability, and decision of Mr. James Wells; being despatched from Canterbury to London on important business, and having a Sabbath intervening, we set out to find this far-famed Tabernacle for truth. We found the court, knocked at the door, and enquired for the honoured servant of Christ. He was "gone to Brighton for the benefit of his health." Great was our disappointment; we could neither see him nor hear him; so we fled to the Camberwell Grove, and heard Mr. Irons. Since that period the Surrey Tabernacle has been rebuilt, and enlarged again and again; and "yet there is (*wanting*) room." We hear from several quarters it is in contemplation to purchase the houses in front, and to bring out the chapel nearer to the Borough Road, with a frontage and entrance more in character with the very commodious place of worship. To carry out and to complete this addition, it is said £5,000 will be required. Mr. Wells has friends and influence sufficient to raise that sum without any difficulty; and we expect soon to report the commencement of an enlargement so loudly called for by the immense numbers who now cannot be accommodated with sittings. That all our Particular Baptist Churches in London required a similar effort is the desire of our heart; but, alas! it is not so.

ARTILLERY LANE CHAPEL, Bishopsgate Street.—Sir,—This month, Mr. Davis, of Bath, has supplied our pulpit for three Sabbaths, and I believe many of our number have been refreshed while listening to the words he has delivered to us. He is a deeply-taught and much-trying man of God; and as he very tersely remarked in one discourse, speaking of himself, "I know a little of the things I am now talking about." On the 17th he spoke morning and evening from the words in Deut. viii. 2, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness; to humble thee, and to prove thee; to know what was in thine heart, whether thou wouldest keep His commandments or no." In the introduction Mr. Davis related the circumstance that led him to the text. Two days previous he completed his fifty-ninth year; nineteen years he had spent in the service of Satan, and forty years he hoped he had known something of the grace of God in his own soul. In thinking over these things the words of the text were brought forcibly before him, and from them he delivered some solemn, heart-searching truths. The subject was divided into five parts: 1st, God as the God of His people; 2nd, God as the hearer of His people; 3rd, the way He leads His people; 4th, the object of His leading: to humble, to prove, to try them; and lastly, the injunction of the declaration; and under these five divisions we had encouragement, we had warning, and we had matter for thought for many days. Mr. Davis is a quiet, unassuming, deep-thinking, and experimental preacher: and a happy day will it be for Zion when we shall see carried into practice the few remarks which were made in the evening's discourse on Christian forbearance and brotherly love.—Yours truly,

AN OLD ZORITE.

SAXMUNDHAM.—THE BAPTIST CHURCH at SAXMUNDHAM.—To the Editor of The Earthen Vessel. Dear Editor,—Will you allow me through your columns to express our gratitude to our heavenly Friend for the pleasure afforded us in a happy meeting we were favoured to hold on Tuesday, July 15th, being the day appointed for the services connected with the public recognition of Mr. Baldwin, late of Cransford, as pastor of the church at Saxmundham. In the afternoon, we were favoured with a most excellent and appropriate sermon from Sol. Song viii. 11, 12, by our venerable and esteemed brother Mr. Geo. Wright, of Beccles: after which a goodly number partook of tea. In the evening a public meeting was held, Mr. Wright presided. After singing and prayer, and some kind and seasonable remarks by the chairman,—one of the deacons gave a brief statement of the leadings of providence that induced the church to invite Mr. Baldwin to the pastorate. Mr. Baldwin then gave an interesting account of his call by grace to the ministry, and the unexpected way he had been brought to his present sphere of labours; this was followed by excellent and animating addresses by Mr. Sears, of Laxfield; Mr. Avery, of Aldringham; Mr. Butcher, of Leiston Wroots of Diss; Mr. Robert Barnes, of Saxmundham, concluded by suitable applications for both church and pastor. Several of Mr. Baldwin's old friends visited us on the occasion, and expressed for us their best wishes, indeed all appeared cheerful and happy, and many said it was to them a good day. We desire publicly to express our gratitude to the following gentlemen for their kind donations towards the liquidation of our debt. A. Abbiss, Esq., 5s., R. Churchward, Esq., £2. We pray God may dispose others to whom we have appealed to help us in some small measure; our sincere gratitude will follow. Yours in Gospel bonds, (on behalf of the church),

J. CULLINGFORD.

FARNBOROUGH, Kent.—On Sunday, July 27th, after reading and prayer by brother Harding, and a very suitable sermon by brother Knight, from the words, "For me to live is Christ, and to die is gain," brother George Webb, of Eynsford baptized three males and three females at the Baptist Chapel, Bridge street, Greenwiche, kindly lent for the occasion. Brother Smallwood supplied the pulpit at Farnborough, while we went to Greenwiche, to baptize; and at both places, they had a good and happy day. The Spirit is working with us; this makes eight added to the church this year; two in April and six in August. Others have decided upon application for membership, and many more are seeking. "It is all of man," say the envious; time will prove. I dare not dispute or condemn the Spirit's work: the time, the set time, to favour Zion has come at Farnborough; and what is better still, God has made us all of one heart and one mind; and all rejoice at seeing the Lord's work. I am at a loss why there should be envy when a revival takes place, unless the churches are determined to mark out for God in what way they will have it; for my part I rejoice in a revival. That there will be some spurious coins among God's current ones is natural. There always has been, and some current ones defaced, but current for all that; but that does not prove the work not to be of God. I hold myself second to none in insisting upon the power of the Spirit to regenerate; but then God uses instrumentally to accomplish his great work. I begin to learn more than ever the meaning of that Scripture, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

ONE INTERESTED.

WOOLWICH.—CARMEL CHAPEL.—On Lord's day, July 27th, four persons were baptized by our pastor, Mr. Hanks, after a sermon from Matt. xx. 22; and on the following Lord's-day, five persons were received into fellowship with the Church.

ASHFORD, Kent—The anniversary services connected with the Particular Baptist Church, were holden on Sunday and Monday, Aug. 10th and 11th. As the friends of truth have no chapel in this town, the Assembly-rooms were engaged for the Sunday, and the Joint Stock-hall for the Monday. Mr. Bilton, the minister, preached an experimental discourse on Sunday afternoon, from Psalm xxxiii, 18, 19, "The eye of the Lord is on them that fear him; upon them that hope in his mercy." The other sermons were preached by C. W. Banks. Mr. Bilton is a young man of good parts, and is useful and beloved in the ministry; but meeting together in the Joint Stock-hall is much against any ministry or cause. We gladly announce the fact that a building fund has been commenced: donations will be thankfully received [by] Mr. Allen, High street, Ashford; Mr. Burgess, South Eastern Railway works; or by Mr. Bilton, the minister. Ashford is become a populous and important town; to establish a cause of truth there is most desirable. "The Lord hasten it in his time."

NORTH BOW AND OLD FORD—

A public meeting was holden in Bethel Chapel, on Monday, July 29th, for the purpose of receiving the report of the committee for either purchasing or building a more commodious place of worship for the Church and Congregation assembling here. Mr. Williamson, of Notting hill, presided, and in a very able and satisfactory manner, conducted the business of the meeting. Addresses were delivered by the brethren J. Webster (who read the report), Strickett, Branch, Webb, sen., T. J. Messer, C. W. Banks, Mr. Richmond, Mr. Mumford, Mr. Scammell, and others. The business was referred to a select committee. The statement since made that Mr. Banks was urging the friends to purchase or to hire Hampden Chapel, is not correct; he is content to stand still, be silent, or remove, as a gracious Providence may safely direct.

LITTLE STONHAM—

Mr. Broom has recently baptised several persons whose conversation and confession before the church have been gladdening to our hearts. We sing praises to the Lord for all he has done for us; and pour out prayers to our covenant Head that brother Broom may be long and successfully settled among us. There is a difference and an useful variety in the ministrations of Mr. Cobb, at Framden; Mr. Bartholomew, at Maidenhead; Mr. Broom, at Little Stonham; Mr. Deering, of Crowfield; and others we might name here; but when we see the flocks flowing together at Mendlesham, Stonham, Framden, Crowfield, and other places, we are almost tempted to think with our notable and original brother James Wells, of the Surrey Tabernacle, that the millennium either has come already, or that it is fast approaching. [How is it none of these churches are in the Association?—Ed.]

HAYES—

The nineteenth anniversary of Salem Chapel, Hayes, Middlesex, took place on Tuesday, August 12th. Three sermons were preached by the brethren Bloomfield, Pells, and Alderson. The day was one of universal pleasure and satisfaction; and the attendance was larger than on previous years. Omnibuses from London, and conveyances from the churches around brought many Christian friends to testify their sympathy to brother Griffith and the people of his charge. The discourses delivered were full of life, truth, and unction, chaining the attention of the hearers to the speakers; the power of God was felt with the word. Large companies partook of dinner and tea provided for them in a large barn, and contributed liberally at the close of the services. It was indeed a good day.

MARKYATE ST.—

Particular Baptist Chapel. The Sunday school anniversary took place on Sunday, August 10th, when three most excellent

discourses were delivered by Mr. A. Peet, of Tring. The morning sermon was from Hebrews ii. 9., "But we see Jesus;" in the afternoon from Genesis xvi. 13, "Thou God seest me," being a very able address to the teachers and scholars of the above school. In the evening from Genesis xlix, 19th, "Gad, a troop shall overcome him, but he shall overcome at the last." Collections were made in aid of the school. Unfortunately there was another anniversary in the village on the same day, which might have made a little difference in money matters. The collections were about the same as last year.

ALDRINGHAM, Suffolk—In this rural seacoast corner of the land we had a solemn scene the other Sunday. Two ministers were baptising here, and a good multitude of people were gathered together. Mr. Avery, the Aldringham minister, baptised one repenting and believing woman; and Mr. John Brett, the minister of the Sudbourne church, baptised one man. I have not been to Sudbourne, but I understand Mr. John Brett is a great blessing unto the people there; and there are some good prospects that a new Baptist Chapel will soon be erected there for John Brett to preach in. John is a hard working, zealous, and useful man. His ministry in the meadows and in the cottages is a great good to the people; but I will write you again soon when I return.

KNOWL HILL—The anniversary of the little Baptist cause here, took place on Tuesday, July 29th, when Mr. Cracknell, of Dacre Park chapel, preached three sermons [Mr. Free, who was to have preached in the evening, having disappointed them]. In the morning from Romans iii. 25; afternoon from Isaiah xxxii. 2; and in the evening from Psalm xli. 4. The attendance was small, but those who were there seemed to enjoy themselves very much. The thinness of the congregations, especially in the morning, must have been discouraging to the minister, and we think he felt it; he certainly seemed more at liberty in the afterpart of the day, especially in the evening. Our old friend Mason is getting very infirm, and Mr. Webb is evidently breaking, and altogether the cause is at a very low ebb.

CANTERBURY—A lecture was delivered here a few days ago in the Music Hall, St. Margaret's street, on "The Signs of the Times." The lecturer, Dr. Bell, from Devonshire, set forth from the word of God various signs which he thought indicated the near approach of the Lord,—such as the interest felt in Israel who are yet to be restored to their own land—the running to and fro, and knowledge increasing which is spoken of by Daniel—the preaching of the Gospel to all nations as a witness, &c. The lecture lasted for more than an hour, and was listened to by a large audience with interest to the very close.

POPLAR—Special services were holden Aug. 27th and 28th, in Zoar Chapel, Manor street, East India road, when sermons were preached by Mr. J. Inwards, the minister; Mr. James Wells, C. W. Banks, and Mr. Wall, now of Gravesend. On the 29th, at the public meeting, presided over by Mr. Inward, addresses were delivered by Mr. Webster, of Cave Adullam, on the "Girdle of Truth;" by Mr. Flack, on the "Breast-plate of Righteousness;" by Mr. Wall, on "The Sword of the Spirit;" C. W. Banks, on the "Shield of Faith." A large company, and a good spirit rendered this meeting useful and profitable.

GT. GRANSDEN—Mr. Silvertown preached here on the evening of the 8th day of July; the number of people was very good, and the Spirit applied the word with power. Mr. Row, Baptist minister, of Little Gransden, was there and read the hymns. It was a very happy service; we trust the blood-stained banner of the cross was gloriously unfurled.

CRANFIELD, BEDS.—The anniversary sermons and meetings were held here in the third week in July. On the Lord's-day, three sermons were preached by Dr. Bell, of Lynnmouth; and on the afternoon of the following day, his son, Mr. Bell, of Amoraham, preached: after which, a tea meeting was held, and in the evening addresses given by Dr. and Mr. Bell, and by Mr. Spooner, of Woolton, and Mr. Hewlett, the pastor of Cranfield. The Lord is greatly blessing his own work here: the new chapel, a neat and commodious building, is nearly complete and will be opened soon.

HACKNEY ROAD—The first anniversary of Mr. H. Myerson's settlement as pastor of the Church, meeting at Shalom Chapel, in the Oval, was held on Tuesday, Aug. 12th. Mr. J. Wells preached, says Henry Strickett "one of the best sermons I ever heard; solid and weighty." After a pleasant tea, the public meeting commenced; Mr. Myerson presided. The brethren John Webster, Wall, of Gravesend; Strickett, of Dartford, and others, assisted to render the service profitable.

READING—Providence Chapel. The third anniversary of the above place of worship, and the fifth of Mr. Wale's pastorate was held on Monday, August 11th, when Mr. Samuel Cozens, of Rehoboth Chapel, London, preached two masterly sermons afternoon and evening, from Psalm v, 2, first clause, and John xii, 32. The day was fine, and the attendance good; between the services about two hundred of the friends sat down to tea. The Lord is prospering the cause both spiritually and temporally.

FRAMSDEN, Suffolk—The 16th of July was a happy day here. Mr. Collins preached in the afternoon; 400 sat down to tea; and in the evening, Mr. Sears, of Laxfield, gave us a cheering discourse from Zeph. i. 7. Mr. Cobb's ministry has been the means of calling in twenty sinners out of death and blindness, and some backsliders have been reclaimed. Mr. Cobb is doing a good work here.

EGERTON, Kent.—Since Mr. John Kingsford left this county for Queensland, two brothers, Samuel and Robert Banks, have chiefly supplied our pulpit. Samuel Banks being called to other parts, Robert has been much with us; the Lord has honoured his testimony. He is the fourth brother in one family now preaching the Gospel. May they all be found at the right hand in the great day.

YELLING, Hunts—On Thursday, July 10th, a tea meeting was held in this village; it was got up and managed by Miss S. Ascroft, who is one of a very extensive family. The Ascrofts are right good friends to the cause at Yelling. Mr. E. J. Silvertown preached in the evening of the same day to a large congregation; some said they were much pleased to hear the heart-cheering truths that fell from his mouth.

RAMSGATE, Kent—On the 27th of July, the anniversary sermons of the second Baptist cause in this place, under the pastoral care of Mr. Comfort, were preached by Dr. Bell, from Devonshire; he preached four times on that day—three in the Assembly-rooms, and once on the Sands. On the following evening, he delivered a Lecture in the Rooms, on the restoration of Israel, and the Lord's Advent.

SHARNBROOK, Beds.—Mr. E. J. Silvertown, preached in this village on Thursday evening, July 25th, and baptized three sisters in the name of the Three One God. Mr. Prament was present and read the hymns. The words of the text were, "For me to live is Christ, and to die is gain." We trust sinners were comforted, sinners converted, and Christ uplifted.

RYE, Sussex—Mr. Wall having removed to Gravesend, the old Baptist church in Rye has been left in a widowhood condition. This church has existed more than a century; during which time it is said, she has only had three pastors. Mr. Samuel Banks, of Canterbury, has been supplying the pulpit for a few Sabbaths, and it is hoped a good pastor will soon be settled over them.

BRISBANE, QUEENSLAND.—Tidings have reached us of the grace given to our brother John Kingsford, whose preaching has proved a timely and truly valued blessing in that new part of the world. Very interesting accounts from Queensland, Sydney, Melbourne, and other parts of Australia, we hope to give soon.

WELLINGBOROUGH, Northamptonshire—On the last Lord's-day in June, Mr. E. J. Silvertown, of Carlton, preached in the New Corn Exchange, three times: the attendance was good all day, but at night the large and splendid hall was crowded. It was a great and holy day to many. The silver trumpet to the glory of God gave a certain sound. It was good to be there.

OXFORD ST.—Soho Chapel. On Sunday evening, July 27th, Mr. Pells, pastor, preached from Rom. vii. 21, "The glorious liberty of the children of God," after which he baptized three believers. Through the blessing of Jehovah, peace and prosperity still prevails in our midst. To him alone be all the praise.

GREAT STOUGHTON—Mr. Silvertown preached here on the 8th day of July, 1862, from Ps. xcvi. 11, "Light is sown for the righteous." It was indeed a good time, and the people of God seemed delighted. This was the fulfilling of a promise made by Mr. Silvertown about five years ago. May the word preached prosper to the glory of the crown of our precious Jesus.

"BUT HE ANSWERED NOT A WORD."

A Canaanite oppressed with grief,
Sought at the Saviour's hand relief;
With tearful eye her snit prefer'd,
But Jesus answer'd not a word.

And could he pass unheeding by,
Unmindful of her earnest cry?

Ah, no! his heart within him stirr'd,
Although he answer'd not a word.

The Jews, with Pharisaic pride,
Would fain have had her thrust aside;
And Jesus, when at length he spoke,
With words unkind the silence broke.

"Woman, it is not meet," he said,
"That dogs should eat the children's bread!"
"Truth, Lord, yet dogs their own may call,
The crumbs that from the table fall."

At faith's appeal the Saviour felt
His bowels with compassion melt—
The needful aid did straight afford.
And kindly spake the healing word.

Take courage, then, poor timid saint,
To persevere and never faint;
Nor think the pray'r of faith unheard,
Because he answers not a word.

His ears are open, and his heart
In your affliction bears a part;
Each sigh, each groan he does record,
Though he may answer not a word.

Until th' appointed time arrive,
His grace shall keep your hope alive;
The blessing can't be long deterr'd,
And you shall triumph in his word.

Notes and Queries.

A Candidate for the Ministry.—[The writer of the following note is a member of one of our London Baptist Churches in the N. W. division. He has spoken before the church, and has their sanction to go wherever the Lord may call him. We have his address.—Ed.] DEAR SIR,—Having been exercised in mind respecting the ministry for three years; and knowing you are called upon to send out ministers, I wish to say I shall be willing to preach the Gospel where the Lord may open a door. My dear brother, for such I must call you, I cannot write my experience, because I have no time, having to labour hard fourteen or fifteen hours every day, but I have suffered much; the exercises of my mind have been, and are now many and painful; for two years I have been miserable and wretched, and broken-hearted. I am poor, and no one regardeth me; my own heart plagues me; were it not for the promised power, and faithfulness of my God I should sink; but the Lord is my Helper and my Rock, and my salvation. I think you can understand my case. There are three reasons why I wish to enter the ministry. First, I want to exalt and glorify God, Father, Son, and Spirit, for electing and regenerating me, for giving me life, light, and liberty—weaning me from the world, and drawing me to himself, endearing a precious Christ to my soul; leading me to see and receive the truth in the love of it, and making Divine things precious to my soul; opening up the sacred word to my mind, and supplying me with comforting, sustaining, restraining, and constraining grace, drawing my affections upwards, and causing me to rejoice only in him. Secondly, because my mind is continually thirsting after mental employment. I feel that I shall never be happy, and in my right element unless I am a student and a preacher. Thirdly, I have the desire, and did not create it myself—did not pick it up, cannot get rid of it; have tried many times, but could not succeed. I could tell you more by word of mouth. May the Lord bless you in body, mind, and soul, and enrich you with the blessings of the Gospel. So prays, for I claim relationship,
YOUR POOR BROTHER.

Open Communion.—MR. EDITOR,—YOUR correspondent "Amicus" asks "how is it that open communion Baptists prosper and increase more than those who adhere to the practice of strict communion?" I reply, for the same reason that the theatres of London fill better than the churches: that which they hear there is more palatable to the human mind, as at present constituted, than that which they hear at the other; and so they, (the open communicants,) like the net cast into the sea, gather of every kind, which, when it is drawn to land, will be emptied and the bad cast away. Men follow religion because it is deemed respectable; but put them to follow the Lord, and you will soon see the difference. What can be said of those who say, "Lord, Lord," and do not the things which he commands? Your correspondent "Amicus" may take his answer from his own words, "God has not taught them." They gather together, but not by the Spirit of God. Mr. Editor, our God is a God of truth: our Lord Jesus Christ is full of grace and truth, and whatsoever He has said must be fully relied upon as truth, or He cannot be considered as the God of truth, One with the Father. He has said, "Thus it becometh us to fulfil all righteousness:" "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." Your correspondent may see, in the conduct of some of the Jewish leaders in our Lord's day, a reason why Churches of open communion principles fill and increase: "they loved the praise of men more than the praise of God." People can join a church in private, but to go before the world and declare themselves on the Lord's side,—to openly shew that they follow Him in all His appointed ways, is to them foolish: "not essential," they say. I fear that those who stand in this spirit

stand not safe at all. Believer, baptism is as much a privilege as a duty, and those who do not see it as a privilege, do not see because, as your correspondent "Amicus" says, "God has not taught them."

A STRICT BAPTIST.

[The query (to which the above is an answer) was written and sent to us by a most decided Particular Baptist: one who has stood firm and faithful to his profession for many years in different parts of this kingdom. Neither that correspondent nor the Editor intended thereby to promote open communion: but the question was (in sincerity and in some sorrow) asked, Why is it so countenanced even by those who know and believe baptism by immersion to be revealed, ordained, and sanctioned by the Great Lawgiver in Zion? The mind and meaning of "Amicus" has been mistaken by some. To the query of "Amicus" we should have appended notes, but we left the matter open to better hands. We have never thought truth could be injured by free inquiry.—Ed.]

The Plymouth Brethren.—A correspondent says,—"I cannot sympathize with the VESSEL in the indiscriminate attack upon the Brethren. I am not identified with them; but I know personally many of them. The body called Brethren have no creed or profession of faith common or universally adhered to amongst them; they think it right to allow great freedom of conscience—hence, you will find high Calvinists, and low Arminians; the mistake made by Dr. Carson and others, is, that when they find a few brethren holding certain objectionable views, they take it for granted that those views are held by all the "Brethren": this is most unjust, as my own personal knowledge can testify. It shews great ignorance of "the Brethren" to take Mr. Mackintosh as an exponent of the views of the whole body; he only, at the utmost represents a section of them. The Brethren, as a body, are far more numerous, more sound, and more practically influential than you are aware. Yet I do not defend them all; in regard to some of the views stated by Dr. Carson, I hold with him,—only you and he ought to have opposed "a few brethren" amongst "the Plymouth Brethren," and not the whole body. [This refers more to Mr. Medhurst's papers than to us.—Ed.]

"The Heresies of the Plymouth Brethren."—DEAR BROTHER,—I am glad to see a word of defence on behalf of Mr. McIntosh. I have no tendencies towards the "brethren," but I think it is possible to persecute even the "brethren." The spirit in which Dr. Carson's pamphlet is written appears to me to be as dangerous a heresy as any of the heresies that it is designed to oppose. "The wrath of man worketh not the righteousness of God," nor do bitter sarcasms add anything to the strength of an argument. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

FAIR PLAY.

["Supra-Lapsarius" has broken his Gideontian pitcher over this theme; he has thrown a strong light upon it. He need not fear to come forward, although this month we cannot insert his powerful words, nor Mr. Medhurst's second paper.—Ed.]

Deaths.

DIED, at his residence, Bethnal Green, on Friday, August 15th, about four o'clock in the afternoon, Mr. Thomas Parker, late minister of Hope Chapel, Twig Folly. His remains were laid in the grave at Abney Park Cemetery, on Tuesday, August 19th, when Mr. William Flack officiated.

DIED, very recently, at his residence at Islington, Mr. James Paul, the extensive Pulpit publisher, of No. 1, Chapter House Court, after a long and severe illness. Mr. Paul was highly respected by a large body of the clergy and ministers of all denominations, whose sermons he published for many years.

What Does it Mean?

OR,
THEOLOGICAL, BIBLICAL, AND EXPERIMENTAL DIFFICULTIES REMOVED.

I was in Hyde Park, at the gathering of Revivalists, on September 3rd, 1862. Ministers, laymen, soldiers, and ladies were there speaking, singing, praying and tract distributing. They spoke as though religion was a very easy thing. They sung a chorus, something like this:—

“Only believe, and you shall be saved,
Only believe, and you shall be saved,
Only believe, and you shall be saved,
And heaven is yours for ever.”

“Only come and believe now,” they say, “and all is well; but delay, and it may be too late, and you are lost for ever.”

I went to hear them in a very good temper; with a soul willing to sympathise with them; but, really, with all the charity I could muster, I came away none the better for going. That is the mildest term I can employ; because I do not know how far the Lord Jesus may command, commission, and use these people: and not one hard thought, not one dark suspicion, would I harbour against those whom the Lord is pleased to send out in His name. But, to say I had no fears lest they should delude the people, would be very false. Recently, at Clonmel, a poor Catholic was hung: he had his confessor and priest walking and holding a cross before him: attached to his breast was a beautiful bronze cross. Other clergymen walked on either side of him, reciting prayers, “cheering him on to hope in God’s mercy.” The politician says, “This is awkward philosophy: for the felon there is the goal and the hulks; for the murderer, heaven. The man who has dyed his hands in his brother’s blood, is sent calm and hopeful to his account. Too polluted and vile for the earth, but fit to be an angel in heaven.”

Is there not much cause for the public press to make this kind of burlesque, of that making up of confessions, holding up of crosses, reading of prayers, and exciting impenitent, unsanctified, souls to hope, to believe, and even to rejoice, in that just, holy, righteous, and eternal God, who, while He proclaims Himself, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands; forgiving iniquity, and transgression, and sin,”—while, I repeat, the Almighty Lord God thus proclaims Himself, he also adds, “AND THAT

WILL BY NO MEANS CLEAR THE GUILTY: visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation?” In this holy proclamation of JEHOVAH’S name, as well as in the whole of the Bible, as also in Providence, and in the world of Nature, there are things “HARD TO be understood.”

Tens of thousands of minds are exercised, and multitudes of souls are troubled, because abstract, undefined, old covenant and moral scriptures are used by wholesale, as applicable to the salvation of all who will believe them.

We are sometimes inclined to believe that the great bulk of Revivalists, open-air, and Arminian leaders have not read THE GREAT COMMISSION which CHRIST gave to his disciples with sufficient attention: yea, we have thought whether they have not mistaken the nature of the work altogether. Look at this. Christ said *unto them* (not to everybody, or to anybody: we have no desire to monopolize, or to neutralize, much less to paralyze; but, really, we have seen so much mischief resulting from all sorts and sizes of things rushing into pulpits, and into the priest’s office, that the heart fairly sickens at the thought of what has passed before our eyes in the shape of parsons, preachers, and pretenders. I fear I have helped on many of these things without sufficient knowledge of them; and they are most decidedly the vilest enemies I have in all the world. That is the reward for unwisely yoking asses and oxen together. But to return. Christ said *unto them*—) “*unto the eleven as they sat at meat*”—and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen—and he said *unto them*, “Go ye into all the world and PREACH THE GOSPEL to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Old Thomas Watson, in his sermon to ministers, says, “It is the great duty of ministers to PREACH THE LORD JESUS CHRIST to the people:” and if what the Holy Ghost hath said in the Scriptures about preaching is not enough, I would invite men to read Watson’s eleven rules as to how it is Christ must be preached unto

the people; for certainly some of the preachers I have heard appeared to need a sort of drilling to bring themselves and their sermons into something of a Gospel shape. An intelligent, plain, zealous, faithful exposition of all the truth is needed: but the three grand and fundamental blessings are these:—I. An experimental possession and knowledge of Christ in the preacher himself: II. A power and authority—a gift and a continued unctuous grant from the Holy Ghost to PREACH CHRIST to the people—not to be everlastingly, over and over and over again, just telling the people that they *can* come, that they *may* come, and that they ought to be lost if they do not come. This seems to me almost like forgetting that heaven's instrumentality for saving men is PREACHING CHRIST; and it is very much like a forestalling of the Holy Spirit, or an attempting to do what the Almighty Paraclete can alone accomplish.

"To rightly divide the Word of Truth" is, as Calvin says, "to cut out to every one his portion, as a parent cntteth out bread unto his children, or as a cook serves out meat unto his guests." Yea, better than all the Calvins and Crudens in the world, the blessed Spirit, in one line, gives us the two essential characters of the Gospel ministry in Acts xvii. 3. It is said of Paul's ministry in the synagogue at Thessalonica, that "he went in unto them, and three Sabbath-days reasoned with them out of THE SCRIPTURES." That is what we want. The Scriptures are like a mighty sea, beneath whose surface are millions of soul-enriching and Christ-extolling beauties and glories: the Scriptures are like an immeasurable and unfathomable mine, wherein are hidden the golden wisdom and unsearchable riches of the Eternal God, as in Christ He dwells for salvation. We want men to *dive down* into this sea—to dig down into this mine, and to bring up therefrom some of those precious treasures which illuminate the mind, elevate the understanding, fire the affections, and fill the whole soul of the be-

liever with faith and feeling, uniting him to Jesus and constraining him to adore the name and person of the exalted Lamb. But what is meant by that word reasoning? Paul "reasoned with them out of the Scriptures; OPENING and ALLEGING that Christ must needs have suffered and risen again from the dead." Laying open the Truth is the first thing; an earnest contention for it against all the errors and heresies of the times is the second thing; and where these two together dwell in the ministry, good is certain to result.

The following extract from a letter is a sample of many which reach us. Will any of our "scribes well instructed" aid in giving the exposition required? We simply now introduce the subject. We wait to see if any of the *sons of oil*—(not the stereotypers of iron-like traditions)—but if any of the anointed ones will come to the help of poor confused Zion. One correspondent says,—

DEAR SIR,—If my strength will let me, I have a great favour to beg of you. I know you are no stranger that there are many parts of Scripture that appear to contradict the glorious sovereignty of God; his electing love, his power of reprobation, &c. All those glorious truths I dearly love and ever must; but I cannot wish one word of God's word left out or altered. Then what am I to do with these passages where the God of all power stands pleading for admittance into the sinner's heart, and they will not allow him to enter?—where Christ suffered death for the whole world?—where God willeth not the death of a sinner, but rather he should turn from his wickedness and live? I am too ignorant to make these passages agree; and, oh! if you would be kind enough to clear up to me their apparent contradiction, how thankful I should be. It quite distresses me. I have much more to say, but I write in agony from illness. We want to see you face to face. I enclose stamps for "Cheering Words" for September, and one "Earthen Vessel," to be sent as soon as convenient. Yours in Christian bonds.

Mark well this is not a mere critic; it is a soul living amidst a people who confound, if they do not contradict, the Truth. Come, Gideon, with thy lamp and pitcher, and throw out the light, then again shall the cry be heard, "The sword of the Lord and of Gideon!"

WHAT IS THE GOSPEL?

By MR. SAMUEL COZENS, OF SHADWELL.

THE *Gospel* is the *Physician's* prescription, and the patient's cure; in which we have a remedy for all diseases. The *Gospel* is the plan of the great *Architect*, and the power of the eternal *Builder*; according to which, and by which mercy's fabric is being reared. The *Gospel* is the plough of the *Agriculturist*, and the seed of the *sower*; by which he

ploughs up the fallow ground of moral desolation, and makes us fruitful. The *Gospel* is the *Legislator's* law, and the *Testator's* testament; by which he rules in Zion, and from which he enriches the heirs of promise. The *Gospel* is the client's *Counsellor* (it is the man of our counsel); and the counsellor's brief. The *Gospel* is the *Creditor's* cash-book, and

the debtor's discharge, in which is written by blood, in full of all demands, "By the blood of thy covenant I have sent forth thy prisoners," &c. The *Gospel* is the warrior's war horse, and the soldier's armour, on which he rides, and by which he conquers.

I. FIGURATIVELY—The *Gospel* is the Pilgrim's path, in which he walks; his lamp to shine upon the road, up where eternal ages roll; and his staff to support him by the way. The *Gospel* is the quickening womb, in which souls are quickened into life—a nourishing breast from which Zion's babes are fed with milk; and an uniting neck by which the church (the body) is joined to Christ.

II. VOLUMINOUSLY—the *Gospel* is the promissory book of precious promises—the propitiatory book of purchased pardon—the propitious book of perpetual peace—the covenant book of supreme comfort—the holy book of revealed holiness, and reserved happiness—the conqueror's book of conquests. He conquered the curse, and established the blessing. He conquered sin, and wrought salvation. He conquered the world, and brought in righteousness. He conquered death, and uprooted corruption. He conquered Satan, and vanquished damnation.

III. MANIFESTATIVELY—The *Gospel* is a manifestation of Jehovah's mind, a declaration of his doings, a memorial of his mercy, a proclamation of his power, and a revelation of his righteousness. Moreover, the *Gospel* reveals life to vivify, blood to purify, righteousness to justify, holiness to sanctify, grace to supply, and glory to satisfy. Furthermore, the *Gospel* is a divine panorama in which the author, subjects, and objects of salvation are fully represented.

IV. OPERATIVELY—The *Gospel* operates as a fire to melt our cold hearts; as a *light* to enlighten our dark minds; as dew to moisten our sin dried souls; as rain to fertilize our barren state; as water to slake our thirsty spirits; and as wine to gladden us in this world of woe.

V. PROCLAMATORY—The *Gospel* is glad tidings of sins forgiven—of death's destruction—of hell's defeat—of reconciliation made—of redemption obtained—of salvation finished. The *Gospel* is glad tidings of everlasting love—of eternal mercy—of sovereign grace—of irreversible blessings—of infallible promises—of solemn oaths—of precious blood—of unsearchable riches. The *Gospel* is glad tidings of a golden harp, of a righteous crown, of a spotless dress, of a glory throne, of a happy home, of a marriage feast. The *Gospel* is glad tidings of holy associations, of righteous employments, of consummate satisfaction, of inexhaustible resources, of deathless glory, of eternal pleasures.

VI. PRESCRIPTIVELY—The *Gospel* is by

its literal construction, *Go-spell*: *Go-spell* out the promises, the prophecies, the types, the covenants, the parables, the miracles, the blessings. *Go-spell* the works of God, in creation, in nature, in providence. *Go-spell* the work of Christ, in his life, in his death, in his resurrection, in his intercession, in the outpouring of his Spirit, in the planting of a myriad Gospel vineyards. *Go-spell* the work of the Spirit, in conviction, in conversion, in confirmation. *Go-spell* the *perfections* of Jehovah, the mercy, the grace, the love, &c., of God. *Go-spell* the doctrines of the Gospel, election, redemption, regeneration, &c. *Go-spell*, "without shedding of blood there is no remission of sin." *Go-spell*, "Ye must be born again." *Go-spell*, "Without holiness no man shall see the Lord."

VII. VERBALLY—The *Gospel* is *God's speech*. He spake all the promises. He utters all the invitations. He taught all the doctrines. The promises are God's speech; the prophecies are God's speech; the pictures (typical) are God's speech; the parables are God's speech. Indeed, he gave the word in all its diversified forms. (Heb. i. 1.)

VIII. LITERALLY—The *Gospel* is *God's fact*. The *Gospel* is not a book of fiction, but of fact. It is not a cunningly-devised fable, but a reality—a fact. God's love is a fact. He does not love in word only, but in *deed*. "With lovingkindness have I drawn thee." The love of Christ is a fact. He loved us, and washed us from our sins in his blood. The love of the Spirit is a fact. He loved us, and quickened us into the knowledge of the love of God, through the Christ of love. Hence the *Gospel* flows from the everlasting love of God the Father through the loving mediation of God the Son, and becomes effectual to salvation by the loving operation, and powerful application of God the Spirit. In short, the *Gospel* may be summed up in these two *facts*. 1. God sending his Son to *free* us from *hell*; 2. and his Spirit to *fit* us for *heaven*. Christ prepared the place for his people; and the Spirit prepares the people for the place.

IX. USEFULLY—The *Gospel* is preached for the same purpose that a *net* is cast into the sea—viz., to catch fish—living fish. "I will make you fishers of men:"—for the same purpose that the dew falls from heaven; viz., to enrich the earth. "My doctrine shall distil as the dew:"—for the same purpose that the sun rules the day; viz., to banish the night of darkness. "His word is a lamp:"—for the same purpose that the manna was given to the Israelites; viz., to sustain them in a wilderness of trials and wants:—for the same purpose that seed is cast into the ground; viz., to make it fruitful:—for the same purpose that a healing remedy is sent to some deadly malady; viz., to give it

health and cure. "He sent his word, and healed them."

X. EDUCATIONALLY—The Gospel teacheth us *how* to come into court; how to order our speech; how to address the just Judge. When the poor insolvent sinner is arrested by the iron hand of the law, the Gospel teaches him to go into court with the document of remittance; and he is taught to tell the Judge when the remittance was made, where it was made, and by whom it was made. Yes, we might humbly remind the great Judge that it was made at the ninth hour of the fourteenth day of the month of Abib, from Mount Calvary by the last great passover—Jesus the Surety of his guilty people; and the Judge will remember that day when, and that place where, and that Person by whom the settlement was made. Yes, yes, he well remembers that every legal demand was honourably met, and fully discharged. The blood of Jesus blotted out all our debts. The red cross expunged every score, and every item; and now we sing the blood that *cross*-ed out our debts, and cleanseth us from all sin.

XI. EQUIVALENTLY—The Gospel may be viewed as the credit side of God's *ledger*. The Law and the Gospel are Jehovah's balance-sheet, with debit and credit sides. On the Law or debit side, "the sin of Judah is written with an iron pen." On the Gospel or credit side, is written, "I, even I, am he that blotteth out thy transgressions:" that item is ruled off as settled. On the Law, or debit side, is written, "The wages of sin is death." On the Gospel, or credit side, is written, "Christ died for our sins;" that item is settled and ruled off. On the Law, or debit side, it is written, "I will by no means clear the guilty." On the Gospel, or credit side, is set over against that, "All manner of sin shall be forgiven." On the Law, or debit side, is written, "Pay me what thou owest." On the Gospel, or credit side, the contra is, "I frankly forgive all." Indeed, if the Law takes hold of Isaac by the collar, the Gospel shall find a ram for his ransom and release. If the law seizes a Barabbas, the Gospel shall find a Jesus to die in the guilty sinner's stead. In short,

whatever demands there are on the Law, or debit side, those demands are equitably and honourably met on the credit side. Should the Law cry, "Cut it down." The Gospel cries, "Spare it another year." Should the Law curse us down to death, the Gospel will bless us into life. Should the Law pursue us as the avenger of blood, the Gospel will open to us a city of refuge. Should the Law discover to us the leprosy of our nature, the Gospel will say, "Be thou clean." Should the Law strip us naked and bare, the Gospel will clothe us in garments of beauty and glory. Should the Law threaten to send us to hell, the Gospel reveals the path to heaven, and promises that the seeker shall be safely conducted thither.

XII. EFFICIENTLY—The Gospel is the *power* of God unto salvation, accompanied with the Spirit. It abstracts the soul from earth, and fits it for heaven. It begets faith, hope, and charity. It crucifies the flesh, and elevates the spirit. It delivers from the kingdom of Satan, and translates into the kingdom of God's dear Son. It enlightens the mind, and disperses the darkness of ignorance. It fortifies the heart, and makes valiant in fight. It gives grace to the humble, and strength to the weak. It helps in trouble, and smooths the rugged path. It imparts joy and peace in believing. It kindles zeal, and feeds the fire of love upon the altar of a broken and a contrite heart. It lightens the most gloomy scene, and cheers the most despairing mind. It makes sin hateful, and holiness attainable. It nominates for the better country, and secures our title to the incorruptible inheritance. It obliterates transgressions, and shows our sins forgiven. It produces penitence, and leads to the fountain opened. It quickens from death, and reveals the path of life. It robs death of his sting, and the grave of its victory. It sweetens our lot, and makes temptations light. It testifies of Jesus, and brings distant things near. It unfetters the soul, and takes off the grave-clothes of Lazarus. It wipes away all tears, and puts a new song into the mouth.

Shadwell, Sep., 1862.

THE BREACH AND THE BLESSING.

BY MR. WILLIAM LEACH, OF NORTHAMPTON.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isaiah xxx. 26.

COMMENTATORS have differed in their opinions as to the period to which this text may be supposed to refer. Some say that it relates to a time long past; others, that the words have yet to be fulfilled in the history

of the church. I think we may take them as referring to the experience of the Lord's people in the present time, as well as the past and the future. But let us notice before we enter more fully into the text, how

it commences, "Moreover." Here is a sum of addition; in the preceding verses various blessings had been promised, and here in the text more are added. You will always find a "moreover" in your experience, friends; though God has blessed you in many ways, yet you will always find that he has more mercies to bestow upon you still. Abraham had been much blessed but God said, "In blessing I will bless thee," so there was a moreover for him.

Let us consider, in the first place, the condition implied, "The day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound;" for though this is last in the order of the text, it is first in the order of experience.

"The breach of his people;" this is the violation of God's law. We may take a high wall as a figure of the law; we may suppose a man to be within the enclosure made by this wall, surrounded by it on every side, but his first transgression makes a breach in the wall, through which the wrath of God flows in upon him to destroy him, unless Jesus be the healer of the breach for him. It is written, "breach for breach:" and in Lamentations ii. 13, it is said to Zion, "Thy breach is great like the sea; who can heal thee?" Then there is "the stroke of their wound." God says, "I wound and I heal."—Deut. xxxii. 39. He makes the sinner feel his sins to be like a deadly wound; all who are brought to Christ are brought to feel in some measure how vile they are, to feel the wounds that sin has made, and how sin has separated between themselves and God. It is said of Christ in the 45th Psalm, "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." These arrows can pierce the hardest heart, though it be as hard as steel. Oh! my dear hearers, have you felt these things? I do not wish merely to instruct you from the word of God, but I want to preach to your hearts and consciences: have you been convinced of sin, and made to mourn over it? for godly sorrow must precede godly joy. Perhaps some of you may have felt a certain discomfort and uneasiness of mind, an uneasiness that has made you almost dread to go to rest at night; you may know what it is to feel the arrow rankling in your heart, and you have tried to get rid of it, it may be, by mingling in gay scenes and company, but it has been all in vain; it is useless to endeavour to extricate the arrow ourselves; when once it is fastened in the heart it will remain until he who wounds shalt heal. Perhaps, like the stricken deer that the poet Cowper describes, you have retired into solitude: have taken the Bible, but found no comfort there; have tried to pray, but feared with all your sins to approach a holy

God. You may feel all this now, but oh! remember, God hath put your tears into his bottle, and he that hath wounded you will heal, for "the Lord bindeth up the breach of his people, and healeth the stroke of their wound." This is done by Christ as Mediator. God, as God alone, can do the sinner no good; it is Jehovah-Jesus that we have to speak about here: he does this work meritoriously by his life, sufferings, death, resurrection, and intercession. He stood in the breach that the sins of his people had made, and bore all the wrath of God in their stead; so, as Newton says, speaking of the substitution of Christ,—

"My breaches of the law are his,
And his obedience mine."

He does it by his intercession; Christ is interceding for his people now in heaven; and some of his last words on the cross were words of intercession, "Father, forgive them for they know not what they do." And we know how this prayer was answered on the day of Pentecost, when about three thousand were added to the church, and subsequently many more Jews were brought to Christ; so this fact, that those who put Jesus to death were saved, proves that sinnership is no barrier to salvation. Christ does this work, binding up the breach of his people, and healing the stroke of their wound efficiently—when he makes the sinner acquainted with the virtue of his atonement—when he heals him by his blood; yes, it is the blood of Jesus that heals our wounds: balm is extracted from trees by cutting them; so Jesus had to be bruised and wounded before this healing balm, his precious blood, could flow, "He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah liii. 5. View the Saviour bleeding, agonising on the cross, and remember that it is "with his stripes we are healed." Oh! this precious, precious blood of Jesus! I know something of its preciousness, and I can commend it to you. The diseased woman who came to Jesus in the crowd and touched the hem of his garment, felt his healing power directly; she knew that she was healed of that plague, but she was about to go away without acknowledging the benefit she had received; but Jesus did not permit this; he knew that virtue had gone out of him (and that virtue was not lost, friends, it had gone into the woman and healed her), and he asked, "Who touched me?" and she was forced to come forward and declare what had been done in her. Perhaps some of you are like this woman; you have received blessings from Jesus, but you have kept it secret; this should not be. If you have been healed, declare it, that others may know, and that Christ may be glorified. Jesus does this work com-

pletely and eternally; all who came to him on earth to be healed were cured completely; Christ does nothing by halves; he has suffered in his people's stead, and as Toplady sings,—

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

Christ and his complete work shall stand for ever; the first Adam had legs of flesh, and he fell; but Christ, the second Adam, is described by the church as having legs of marble, "like pillars of marble"—(Sol. Song v. 18), and he stood though he had a thousand times more to stand against than Adam had.

In the last place, let us look at the consequences, "The light of the moon shall be as the light of the sun." We may consider this with reference to the ceremonial law; this, with its types and shadows, gave the saints of old some light; but as compared to the Gospel, it is as the light of the moon to the light of the sun. The church is compared to the moon, and in this sense the light of the moon shall be as the light of the sun. Light is the emblem of know-

ledge, prosperity and glory, and after God's people have passed through the experience referred to in our text, they shall have an increase of these things. Before they were healed and their breach bound up, they knew something of the Lord; they had, perhaps, some hopes of pardon; but afterwards their knowledge is increased, and hope of healing is changed to joy that they are healed. But there is not only an increase of moonlight, there is an increase of sunlight mentioned in the text, "The light of the sun shall be sevenfold." Jesus is the Sun of righteousness, and do we not find that his light has manifestively increased? If we look at the Bible we shall see some beams of this Sun in the garden of Eden, but in Revelation we read how John beheld Jesus, "And his countenance was as the sun shineth in his strength"—(Revelation i. 16). "As the light of seven days;" the number seven represents completeness; so the light of Christ, the Sun, is complete and perfect, and shall continue for ever, during the six days of our life on earth, and through the eternal Sabbath in heaven.

SATAN NOT BOUND YET.

BY THOMAS GEORGE BELL, LL.D., OF LYNMOUTH, DEVON.

If the Scriptures of truth did not imperatively demand it, we would never desire to set aside the hope cherished by many dear children of God as to the progress of the Gospel and the conversion of the whole world. These brethren are looking for the gradual extension of Gospel light and truth, until, without any intervention of judgment, the whole earth shall be filled with the glory of the Lord. I am not to enter fully on that subject now. It is only referred to so far as it stands connected with the *binding of Satan*. In the world, God's truth and Satan's lie have been in conflict ever since man sinned. The Lord, who could have destroyed Satan, sin, and the sinner in a moment, saw fit to order otherwise. God permitting, Satan goes on to work evil, sin prevails, and the sinner goes astray from age to age. This is not because God is un mindful of the evil, but because He will more effectually destroy it and magnify His own glory in His own way. The history of the conflict between truth and error from age to age is not the record of an even-flowing stream, truth always prevailing; but rather the description of an ebbing and flowing tide, in which the wave of truth comes in with power, then ebbs, then returns, wave after wave with ever-increasing power, until the last in God's own appointed time will roll in with irresistible power, and

Satan's kingdom will be destroyed. The Scriptures declare that the present "*age*" or dispensation will only end with man's failure, like the previous dispensation which the Lord Jesus finished by his own manifestation in the flesh. In Matthew xiii., we have the parable of the tares. The order is there given,—"*Let both grow together until the harvest.*" This harvest is "the end of the *AGE*"—that is, at the close of the present dispensation. In 1 Timothy ix., and in 2 Timothy iii., we have descriptions of that state of things in the church and the world which precede the end of this age. I believe that a time is indeed coming when the knowledge of the Lord shall fill the earth; but that blessed condition will be introduced not by the gradual progress of the Gospel, but by the judgments of the Lord. "*When thy judgments are in the earth, the inhabitants of the world will learn righteousness.*"

This, then, is the first truth which I press upon your consideration. This dispensation closing in judgment brought about by the advent of the Lord, He reigns in righteousness and peace during the coming dispensation, which is one of *universal blessing*. If Satan is bound now, this is the time of *universal blessing*, Christ is reigning with his church, and the "*inhabitants of the world have learnt righteousness.*" I need

scarcely employ another word to refute such a statement. Let us just think a minute of the power of Satan as now exercised; his craft in stirring up the natural evil of the human heart, and in manifesting openly all the iniquities and corruptions which poison the streams of human life. Satan having led Adam into sin, separated man from God, and in this very fact we see man or human nature brought under Satan's dominion, so that he is now the great "*ruler of the darkness of this world.*" He has to do with the angry passions of the human heart; he stirs up envy, hatred, and malice; he fills the great men of the earth with the wildest schemes of ambition; he lights up the fires of desolation; he raises the war cry; he gathers hosts in the battlefield; it is through his devices that brother meets brother sword in hand, and the brother's blood crieth from the ground for vengeance. Has murder ceased? Have men begun to learn war no more? Does peace and love reign triumphant throughout the earth? If it is so, then Satan is bound.

It has been asserted by a recent writer that Satan has been bound; was bound when Christ came to this earth; that he can deceive the nations no more; that he has been cast down to this earth, which is said to be the "*abyss*" spoken of in the book of revelation. We will now refer to the passage. It is in Revelation xx. "*I saw an angel come down from heaven, having the key of the bottomless pit [the abyss], and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit*" [the abyss], &c. Read along with this a parallel passage in Isaiah (xxvi. 21, &c.): "*Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. IN THAT DAY the Lord, with his sore, and great, and strong sword, shall punish leviathan, the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.*"

Here are several wonderful events all stated as about to take place "*in that day,*"—that is, at one period of time. 1. The Lord's coming. 2. The inhabitants of the earth punished. 3. The earth no more covering her slain, or, in other language, the wicked no longer prospering. 4. The devil bound, for such I believe to be the figurative allusion to "*leviathan, that crooked serpent.*"

Look a little at the order of events in the nineteenth chapter of Revelation. The church, which is "*the Bride, the Lamb's wife,*" is said to have "*made herself ready.*"

There is evidently a reference to the heavenly joy in the heavenly city at the meeting of the Bridegroom and his Bride—"the marriage of the Lamb is come." There is next a turning from the heavenly scene to an earthly; or rather there is the "*heaven opened,*" and the introduction of heavenly things into the midst of an earthly scene. The church is now with the Lord. The church comes with him to visit the earth. He comes in judgment. This is the judgment spoken of in the 2nd Thess.: "Then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." It is the *wicked one*, or the concentration of wickedness in the person of the MAN OF SIN, who is referred to. He is the last and great masterpiece of Satan—the Antichrist. It is very evident, if Satan can raise up such a power and such a person, that he is not bound. And so we see. Antichrist is destroyed by the brightness of the Lord's "*coming,*" and THEN we read of the binding of Satan. This binding of Satan for a thousand years, and the millennial reign of Christ and his church for a thousand years, begin and go on together. Christ has not come yet. Antichrist is not destroyed yet. We have not been gathered up to be for ever with the Lord yet. The marriage of the Lamb has not come yet. Therefore Satan is not bound yet.

I would ask consideration of another point, namely, earthly dominion, or supremacy of government in earth. When God made Adam, he was set to rule over the works of God. Adam, under God, possessed supreme dominion. This was forfeited when Adam sinned. It is one of God's glorious purposes to restore to man his lost dominion. Satan, the usurper, shall be driven from his throne. He reigns now in this earth, just as he is the evil spirit now working in the hearts of the children of disobedience. Thus we read that God will shake all nations. He will overturn, overturn, until he comes whose right it is to reign. Then shall HE reign who has been anointed for it. Man, in the person of the God-man, will take his kingdom again. We have this in the eighth psalm. Man, even the *Son of man*, has been visited. He was made for a little while lower than the angels, but now is he "*crowned with glory and honour.*" God has now made him to have dominion over the works of his hands. This is Christ and his church reigning over a restored creation in the time of millennial glory. In order to this reign Satan is bound, and when Satan is bound, this reign begins. Do we desire to know if Satan is now bound? Look round and see if Christ and his church is reigning over the earth; examine those parts of the word of God

which set forth the characteristics of that blissful reign, and see if you can find their counterpart in the things which are now taking place. The poet says:—

"I am watching for the morning,
Of a bright and glorious day,
That shall hush creation's groaning,
And wipe her tears away."

Strange if the morning has already come, and the Lord's waiting and watching people have missed the sight! Ah! but look round again! Are there no groans from creation now? Have all her tears been wiped away? No; the state of the world and the condition of the church in the world both tell me that Satan is not bound yet.

I have already pointed out that Antichrist is destroyed by Christ at his second advent. I would direct attention to the particular circumstances under which that destruction will take place. Antichrist comes up, as we see in Zechariah xii., against Jerusalem. "In that day shall the Lord defend the inhabitants of Jerusalem." "And it shall come to pass in that day," says the Lord, "that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications; and they shall look upon me whom they have pierced," &c. Let us remember what has been already stated, that Satan is not bound until Antichrist is destroyed; then we will see that if Satan is now bound, it follows, from the perfect integrity of God's word, that Israel has been restored to her own land; has been besieged there by Antichrist; that the Lord Jesus appeared there for their deliverance; they saw him and mourned; the delivered ones were converted; they were established in their land, and they now sit there each man under his own vine and fig-tree, none making them afraid! Not one of these things have taken place. They are all in the future. Therefore we see the binding of Satan in the future too.

When the people of Israel shall have been thus restored and established in Palestine, all the promises of earthly good will be fulfilled to them. Israel has an earthly calling, earthly promises, and an earthly kingdom. The church has a heavenly calling, heavenly promises, and a heavenly inheritance. In reference to the earthly portion of the millennial kingdom, let us read such portions as the sixtieth chapter of Isaiah; also the eleventh and twelfth chapters. These and many other portions of Scripture referring to earthly scenes in the latter day glory, present to the mind a state of things the very opposite of that which prevails now; and that future state of things is one introduced *when Satan is bound*.

There are other Scriptures and other argu-

ments I would have wished to bring forward. However, your time will not admit. A parting word to God's dear people here. If I cannot tell you that Satan is bound, I can at least repeat to you the words of the apostle to the Romans: "The God of peace shall tread Satan under your feet **SHORTLY**." O how sweet the thought—"SHORTLY!" In a little while the wilderness journey will be over. *Shortly* the Lord will come. We will reach HOME! May each walk now as a stranger here, waiting and watching for the Lord's appearing.

"Take up the watchman's word,
Repeat the midnight cry:
Prepare to meet your coming Lord;
The time draws nigh.

"Make ready, O my soul,
Make ready, brethren dear;
Send up the heart's burnt-offering whole,
Your Lord is near.

"Be found of him in peace,
Hush'd be the sounds of strife;
Come quickly! Bring us full release,
O Lord our life.

"The hours with eager flight
Pass on, till thou appear—
That moment of unknown delight
Will soon be here.

"And in that blessed day,
When we around thee dwell,
It will be bliss to hear thee say,
We lov'd thee well."

Thoughts for Saints.

BY THE REV. FRANCIS W. MONCK,
DRIFFIELD, YORKSHIRE.

NO. I.—THE LIFE-BUOY.

"Our hope."—1 Timothy i. 1.

HOPE is one of the sweetest ingredients in the cup of life. Happy is he in whose bosom it dwells, most miserable he who is a stranger to its enlivening, supporting, and cheering presence and influence. Those who have no hope are the prisoners of Giant Despair; but happily they are comparatively few who are thus bereft of this invaluable principle. It often abides by a man when liberty is lost, character ruined, love extinguished, and peace fled. "Hope is the *last* thing that dies in man."—*Diogenes*. It inspires the scientific man in his experiments, spurs on the anxious student in his mental struggles, and persuades the warrior on the battle-field to believe that *he* shall come off unscathed and victorious from the bloody fight. Hope solaces the patriot in his banishment, the prisoner in his dungeon, and the sick man on his bed of pain. In a word, there is hardly any "condition on earth so low but may have hope."—*Dr. Johnson*.

Hope is the expectation of future good which may possibly be attained unto. It enlarges the heart, braces up the energies, increases the fortitude of man, and is the

very opposite to despondency, which enervates his mind, relaxes his energies, cripples his efforts, and blights his prospects. "The soul is such an active principle, and our present enjoyments are so few and transient, that man would be a miserable being were he not favoured with the passion or principle of hope, which gives him a kind of taste of those good things which may possibly come into his possession."—*Addison*. And yet how often do *human* hopes delude and disappoint us. There is not the least certainty about them. The bud may be blighted before the flower can bloom. Where we expected pleasure, there was nothing but vexation. This is *wisely* ordered, or we might be too content with this world to think of a future and blessed state in which true and satisfying happiness is alone to be found, and for ever to be enjoyed.

The happiest among mankind are those who have *one* hope which can never fail them—a hope which is a grace implanted in the heart by God's holy Spirit—a hope which is the result of having faith, and may be defined as being a certain looking for, or assurance of eternal life through the death and merits of the adorable Redeemer. This "hope maketh not ashamed" (Rom. v. 5), because the Spirit of God is its Author. (Rom. xv. 13.) Christ its strength, the best of all blessings, its objects. (1 Thes. v. 8; Gal. v. 5; Titus i. 2, and iii. 7; Rom. v. 2; Col. i. 27), spiritual peace its present effects (Psalm cxlvi. 5), and eternal rapture its future result. The Christian's hope is *good*

(2 Thes. ii. 16), *lively* (1 Peter i. 5), *glad* (Prov. x. 28), *patient* (1 Thes. i. 3), *blessed* (Titus ii. 13), *sure and steadfast* (Heb. vi. 19.) It is an *anchor* securing the soul from desponding thoughts and despairing feelings, on the hoisterous ocean of life, and amid its raging tempest. It is a *helmet* (1 Thes. v. 8), protecting the Christian from the blows of Satan, and all his enemies. A *good hope through grace* is the privilege of all the godly. Sometimes it may not be so strong as at others; but still it can never be lost altogether. It may be *hidden*, but not destroyed. It is peculiar to *this* life, for in heaven there is no need of it, because the glorified have nothing to hope for, *there* is nothing but present, solid, and infinite enjoyment. "In thy presence is fulness of joy; at thy right hand are pleasures for evermore." (Psalm xvi. ii.) A believer highly values his life, and would prefer death to its loss. *Worldly* hopes may possibly be destroyed, but *this* hope must live while its possessor dwells in the flesh. Thieves cannot steal it, nor can moth or dust corrupt it. This hope can change the tenses, and turn time future into time present: it can anticipate and cause the soul to revel in the joys of heaven, while yet on earth, happy, happy is he who can say, "And now, Lord, what wait I for? *My hope is in thee.*" (Psalm xxxix. 7) Hope on, dear Christian; hope ever, but be sure you hope in nothing short of God in Christ. (1 Cor. xv. 19; Col. i. 27; 1 Tim. i. 1.)

"THE IMPUTED RIGHTEOUSNESS OF CHRIST," AND THE PLYMOUTH HERESIES.

BY T. W. MEDHURST, COLERAINE, IRELAND.

MY DEAR BROTHER,—Consistency is a jewel, much to be prized whenever met with. Your "Islington" correspondent "T. A." appears however to lack the possession of this most invaluable jewel. In the April number of your magazine, page 97, I remark,—

"The extreme system called '*Brethrenism*' seeks to rear its head here in its most *sectarian* and bitter form. All who join it immediately become extremely anxious to make proselytes, especially of *rich* saints: *poor* sinners perish for lack of knowledge, while a *respectable* Christian is hunted after most perseveringly."

"The Brethren profess to be nearer the person of Jesus than all other Christians, though, judging from their want of love and humility, none would imagine this to be a fact from the fruits brought forth. We are aware that many who call themselves

Brethren shew a more excellent spirit; and we could name some who are among our most intimate friends; but *here* it is not so: they live "after the most straitest sect of our religion." 'Tis high time the Churches were waked from their slumbers regarding the errors which this body circulate far and wide. "The imputed righteousness of Christ" they plainly deny. "C. H. M." in his printed books does not hesitate to affirm "that the moral effect of this idea will be found to be decidedly pernicious"—(see note at the foot of page 33 of "The History of the Tribe of Levi Considered." Third edition. Revised.)

Your correspondent "T. A." remarks,—
"Mr. Medhurst should not quote part of a note to the damaging of truth."

Now this directly implies that I have intentionally misrepresented "C. H. M.," and in consequence, that I am a false accuser of

the Brethren. This is a most serious charge, a charge which if true, would place me as a Christian minister in a very serious position. But what will your readers think when I shew them that instead of my having sought to damage truth, "T. A." himself has done so? He professes to give your readers the whole of Mr. Mackintosh's note, but instead of doing so, leaves out the *very words* which go to prove what I had stated. "C. H. M."

SAYS,—

"I would observe here, that in speaking of 'the imputation of righteousness,' I by no means desire to be understood as giving any countenance to the prevailing theory of 'the imputed righteousness of Christ'—of this expression, so much in use in the theology of the present day, it would be sufficient to say that it is no where to be found in the oracles of God. I read of 'the righteousness of God'—(Rom. iii. *passim*); and *moreover of the imputation of righteousness* (Rom. iv. 11), but never of the righteousness of Christ." 'Tis true we read of the Lord Jesus being 'made of God unto us righteousness'—(Jer. xxiii. 6), but these passages do not support the above theory. I would further add, that the moral effect of this idea will be found to be decidedly pernicious, because it of necessity supposes the believer as standing apart from the Lord Jesus; whereas, the doctrine of Scripture is that the believer is 'made the righteousness of God in him'—(2 Cor. v. 21). And again, 'We are in him, that is true, even in his Son Jesus Christ'—(1 John v. 20)."

The words "of Christ," "and moreover, of the imputation of righteousness"—(Rom. iv. 11) are the words which "T. A." has left out from what he professes to be the correct note. Your readers have now before them my original statement from the April number of the VESSEL, together with the whole of Mr. Mackintosh's note from which I quoted, and which "T. A." charges me with having only quoted "part of to the damaging of truth." They will at once see how groundless his charge is, and that instead of my quoting falsely, he has done so himself.

"C. H. M." in the quotation I have made from his own published book, denies the doctrine of the IMPUTED RIGHTEOUSNESS OF CHRIST; he would "by no means desire to be understood as giving any countenance" to that doctrine; he believes "that the moral effect" of this doctrine, "will be found to be decidedly pernicious." Is it not high time that Christians who hold the truth, who love truth, who live the truth, should be guarded against this attempt to undermine the foundations of our holy faith? It is not my intention at the present time, Mr. Editor, to enter into a defence of the glorious truth, that CHRIST stood in our stead from his cradle to his grave, but simply to clear my-

self from having misrepresented the Plymouth Brethren on this point, and to indicate the heresies which Brethren are so zealously, and with such dire results promulgating.

In a little work, entitled, "Test before you Trust; or the New Doctrine and the Old Divinity Compared," by the Rev. John Cox, of Ipswich, on page 17, the following question is proposed,—

"Does that section of the Plymouth Brethren represented by J. N. D., C. H. M., and C. S. agree with those ancient Protestant confessors, and honoured divines? or do they teach something very different as regards three important points, *i.e.* the *humanity* of Christ; the *substitutionary* life of Christ; and the *imputed righteousness* of Christ? There can be, we conclude, but one opinion on this point, and that is, that the writers just named, with their followers, differ widely as regards these points, from such men as Dr. Owen, Witsius, Calvin, Jonathan Edwards, Abraham Booth, John Burman, the Haldanes, Hervey, Romaine—in a word, from most Calvinistic Divines for the last three hundred years."

This statement is important. It behoves all who would not be found walking away from the good *old* paths (Jeremiah vi, 16), to pause and consider before they receive with "T. A." the teaching of Brethrenism, as doctrines "according to truth, and soul-elevating, and Christ-exalting, and God-glorifying." No, no, no, Mr. "T. A.," it is not so; we must *test before we trust*. We have brought many of the teachings of Plymouthism to the test of Scripture, and have proved them to be unworthy of trust because untrue.

We must make one other quotation, in addition to those we gave last month, from the ably written pamphlet on "The Heresies of the Plymouth Brethren," by Dr. Carson, of Coleraine. On pages 18 and 19, he remarks,—

"Now, what do the Plymouth Brethren say on this point? In order to prevent misunderstanding on the part of my readers, I may here mention that the question between them and us is not the *imputation* of righteousness, but their *denial of the righteousness of Christ entirely*. The last point is the thing to be considered. 'The words, the righteousness of God,' says Mr. C. Stanley, 'do not mean the righteousness of Christ.'—(Imputed Righteousness, page 6.) And in his 'Tribe of Levi,' page 33, Mr. Mackintosh says, 'I would observe here, that in speaking of the imputation of righteousness, I by no means desire to be understood as giving any countenance to the prevailing theory of the imputed righteousness of Christ. . . . Of this expression, so much in use in the theology in the present day, it would be sufficient to say that it is nowhere

to be found in the oracles of God. I read, 'he continues, 'of the righteousness of God, and moreover of the imputation of righteousness, but NEVER of the righteousness of Christ.' From these, as well as from many other passages which might be adduced, it is plain that the Plymouth Brethren, whilst admitting what they call the imputation of the righteousness of God, deny completely the righteousness of Christ. To this point I shall now apply myself.

"What do they mean by 'the righteousness of God?' They just mean it as one of the attributes of the Godhead. 'It is not the righteousness of God, *as fact, an existing thing*, which is spoken of,' says Mr. Darby, at the 14th page of his tract, (The Righteousness of God) 'but righteousness of God—*this quality of righteousness*.' Righteousness is here made the inherent quality, or attribute, which belongs to the Godhead. Again pages 18, 19, and 28, Mr. Darby says, 'the righteousness of God means, first of all, his own righteousness—that he is just.

. . . The righteousness spoken of is God's being righteous (*just*, is the same word).

. . . We have gained an immense point in understanding that God's righteousness is the *quality* or character that is in God himself.

. . . God's righteousness is his perfect consistency with his own perfect and blessed nature.' The very same views are held by Mr. Stanley, who says, pages 1, 2, and 12, 'It is very remarkable that the Scriptures, never use the expression . . . 'the righteousness of Christ,' but always the righteousness of God.' . . . This is to direct our attention, first of all, to God himself, to show his own character and attributes in perfect consistency and harmony. . . . It is of the first importance that God should be seen to be perfectly consistent with himself, in the relation in which he stands to all created beings, and *this is righteousness*.'

These extracts demonstrate that what the Plymouth Brethren call the righteousness of God is a quality inherent in God himself—*is one of the Divine attributes*. Now, inasmuch as they hold the imputation of the righteousness of God, if this righteousness be, as Mr. Darby says, 'the *quality* or character that is in God himself,'—if it thus be one of the *attributes* of the Almighty, I demand to know how this *attribute* of the Godhead is to be *imputed* to man. Just think of the interpretation of Scripture which compels them to hold that some of the *attributes* of the Almighty are to be imputed to man!! I demand a rational explanation of this point. I ask how man is to be clothed with an *attribute* of the Godhead. Let them explain this if they can. No doubt God possesses righteousness as one of his attributes, but this is not the righteousness which is *imputed* to man; it could not be so; the attri-

butes of the Godhead are not conferred on the human race. 'Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.' This righteousness cannot be the attribute of Divinity, because by faith it is *unto* all and *upon* all that believe. Man is not converted into a god after this fashion. As Mr. Hallane has well observed, 'The righteousness of God, which is received by faith, denotes something that *becomes* the *property* of the believer. It cannot, then, be here the Divine attribute of justice, but the Divine work which God has wrought through his Son. This, therefore, determines the phrase in this place, as referring immediately, not to the Divine attribute, but to the Divine work. The former never can become ours.'

I trust, Mr. Editor, you will allow this to appear in your October VESSEL, that I may be enabled to clear myself from the very serious charge brought against me by our Islington friend, "T.A." Let the subject of Plymouth teachings be well ventilated in your columns, for you may depend upon it there is just cause. We must look well to our own steadfastness in the "PRESENT TRUTH" (2 Peter i. 12), that, is that portion of truth which has become "a matter of dispute, and is made the controversy of the day." Yours very truly,

Rock Cottage. T. W. MEDHURST.
Coleraine, Ireland.
September 2nd, 1862.

Letters from the Heart.

MY DEAR BROTHER FULLER,—You will excuse my not answering your's before, but since I received your's I have been brought into such tribulations, and what I call living ones, that none but my dear Lord and Satan bath or can know. You may wonder why I name Satan,—it is this, if he had not known them, he would not have set on me with such temptations as he did; but he is a coward, and when a poor child of God is down and sinking in deep waters, he will not only try to keep him in it, but will try to keep head and all under water; still, our dear Lord's Word hath and will be felt and known when it is said, "My God shall supply all your need according to His riches in glory by Christ Jesus;" and also, I have found that dear promise so true that I have rejoiced in it, viz., "When the enemy comes in like a flood, the Spirit Jehovah shall lift up a standard against him;" and as the mercy of our God is from everlasting to everlasting, and that He will show unto us His covenant to them that fear Him; and in revealing unto me His covenant, it is ordered in all things and sure, so that Satan came to me and said, "You believe that all things

are of God?" I said "Yea, devil, I do." "Do you believe all these things work together for good?" "Yea, devil, I do." And the vision is for an appointed time; I shall prove in my Lord's own time that this shall turn all out for my good and the glory of a precious Jesus; one part of His covenant must be fulfilled as well as the other, and the promise of my dear Jehóvah Jesus hath and will be known by every child of God. "In Me ye shall have peace, but in the world tribulation:" not only trouble, but a trinity of troubles; but we have comforts from a triune Jehovah, which bears up and carries through all. I have found this as an eternal bulwark against all, for if I had not peace in and from my dear Lord, which passeth all understanding, I should have sunk under this like poor Peter. I am up to my chin, and know what it is to cry out like him, "Lord, save, or I perish," and have found Him a very present help in times of trouble; nothing in all hath moved me from my hope in Him,—yea, it seems the greater the trouble, the more I am rooted in Him and His most precious Holy Word; it brings me to look around and see where my standing is, and on what do I rest, and many a time, when so engaged, the Jehovah God—the eternal Spirit, hath told me, "Upon this Rock will I build my Church, and the gates of hell shall not prevail against it." This I can prove to be true, else I should have sunk under the hot artillery of hell brought against my faith in the promise of my dear Lord in Christ Jesus, but rejoice that all the promises of God are in Christ Jesus yea and amen; and this hath been a great mercy from my God to me, that He hath kept me to the acknowledgment of the mystery of God, and of the Father, and of Christ, and my God cannot give me a greater mark of His love than this; and it is all any poor sinner can attain to, for the greater the mystery the more precious to faith, as it counteth Him faithful that hath promised, for there is not one promise but must be fulfilled; if there was one not fulfilled, it would prove God a changeable God, but that cannot be. Even the wicked Balaam was constrained to say, "God is not a man that He should lie, neither the son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Thus you see my God hath not built me up with untempered mortar, but with real cement, so that the blood is the life and security of my hope here. I shall rest awhile on earth, and nothing will give me comfort in all my path but the precious blood, and nothing but the blood will give me boldness in the last day, and my first song in glory shall be, when I meet my brethren at home, "Unto Him that hath loved me

and washed me in His most precious blood, be glory for ever and ever. Amen." Well may we now shout and say, "Halleluia, for the Lord God omnipotent reigneth." You must excuse me writing any more, for my soul is so full of His love that I cannot go on; but in the next I hope to give you more, yet not more of my God's love to me. Excuse this short note, for I am full into that sea without bottom, brim, or shore. Yours in Jesus,
JOHN YEO.
Stonehouse, Devon, Aug. 7th, 1862.

ENCOURAGEMENT TO A DOUBTING ENQUIRER.

MY DEAR SON,—I did say I would answer your letter, and I suppose you have been looking for the fulfilment of my promise; but, really, I have been so dark, so dead, and "Laodicean" like, that I seem fit for nothing. I appear more like a withered leaf, or a fruitless branch, fit for nothing but to be cast away. But in looking over your letter again, you seem to breathe so much like a "Nathaniel," I seemed constrain to make an attempt to reply. You say, "What the presence of our best Friend is, your soul is ignorant of," but you desire to know. Ah! Robert, this I cannot explain; at the same time, were I to say I was ignorant of it would be the greatest absurdity; for He manifestly appeared to me when I was in prison, bound hand and foot, as it were, tried, cast, and condemned, and that justly too, and I expected, ere long, the Judge to say, "Cast him into outer darkness, there shall be weeping and gnashing of teeth." Then I cried unto the Lord in my trouble—a little hope sprung up, and I thought I would try his clemency once more, and then if he did not appear I would give it all up. But, oh, instead of saying, "Depart ye cursed," He appeared in all the suitability of His Person, and granted me such tokens of His love, that I felt as satisfied my sins were pardoned as I did of my existence. Oh, this was solid joy; but it was not lasting: oh, no, we must die to know that. Peter, James, and John go up into the mountaintain, and have a blessed view of the glory and beauty of Jesus, but it was not lasting, they must come down again. Paul is caught up into the third heavens, and his enjoyment was such he found it impossible to relate; but he must come down again, they are not to have their heaven here, only now and then a little drop, a foretaste, and then down again to earth. I am glad you say you sometimes get a little relief in pouring out your complaint at his footstool. Bless the Lord for a little, and you may be sure of this, if the Lord meant to destroy you he would not grant you such favour as this, and I feel satisfied the time will come

when the Lord will pour you out such a blessing that there shall be scarcely room or strength enough in your poor tabernacle to bear up under it. You shall then know what it is to say, "My Beloved is mine, and I am His." Then, my son, go to Him, tell Him all your sorrows, make known to Him all your fears, lay all your wants before Him, and then after you have done all, cast yourself down at His feet, and tell Him if you perish to let you perish there; and if you perish I am sure of this, you will be the first. There is one thing more I would just notice; you say, "Oh that He would make me a believer." What, been seeking the Lord all this time, and not a believer yet? What is it you don't believe? Do you not believe you are a sinner? I know you do, and feel it too, and mourn, and cry, and pray to be delivered from it too. What is it, then? Is there anything in that covenant, which is ordered in all things and sure, you object to? No, say you, like John, "I have eat up that little book, and it has been in my mouth sweet as honey, but it has been in my belly bitter, because I fear I have neither part nor lot in the matter." Ah! Robert, I see where you are. It is not unbelief;

you believe fast enough, but it is unto "doubting castle" you have got. Ah, well, don't you take the giant's advice; the sun will arise bye and bye, and then you will find that key in your bosom which will unlock every door in "doubting castle," and then out you will come and sing, "Blessed be God, which hath not turned away my prayer, nor His mercy from me." Why, my son, there is your brother Abraham, and Isaac, and your once poor trembling brother Jacob, and a host more of your relations beside, now before the throne, singing the song of Moses and the Lamb,

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

May the dear Lord bless you, and though he has not as yet satisfied your longing soul of your interest in Him, yet do endeavour to give Him the glory due unto His name. Bless Him for what He has done, and may He grant you such a spirit of prayer, that you may wrestle with Him, and not let Him go until He bless you. From your affectionate father,

J. W. BURN.

WILLIAM ROUSE—HIS CONVERSION AND SALVATION.

"IS THERE A GOD?" Such was the agonising question which rent in twain the heart and soul of a young man who was fast sinking into the grave, whose past life had been a course of transgression, and whose future prospect appeared gloomy and awful in the extreme. But the Lord sent an Interpreter to him: JESUS CHRIST was sweetly revealed in his soul; and with his dying breath he declared, in terms most intelligent and decisive, the certainty of his pardon—the eternity of his bliss—through the life and death, through the blood and righteousness, of the Lord JESUS CHRIST. No perfect comment upon, or exposition of, those large texts,—“Him that cometh unto me, I will in no wise cast out,” and, “Wherefore He is able to save unto the uttermost all that come unto God by Him:” no full discovery of the immeasurable treasures of grace therein contained can ever be made here. Every preacher refers to them in nearly every sermon he delivers: every sick visitor and missionary useth them: every poor penitent and groaning sinner, with but the smallest particle of grace in his soul, looks at them and thinks of them; but in heaven alone can you ever know the full and the faithful intent and exceeding greatness of those words. Thousands have, doubtless, gone to heaven without ever really appreciating those ocean-

like scriptures; but, amid the millions of Mercy's sons there enshrined in glory, you will find multitudes who can lay open the riches of God's sovereign grace as developed in those amazingly God-like gospel sentences,—“Able to save unto the uttermost,”—

“Without money, without price,
Come to JESUS CHRIST and buy.”

“No man liveth unto himself: no man dieth unto himself.” Is a man made alive unto God?—is a man brought to live a life of faith upon the Son of God? He liveth not unto himself; he lives for others. Does a dying man find grace in the dark valley? Is he plucked as a brand from the burning? Has *sparing* mercy (not *preventing* mercy) been watching over him in all his perilous pathway, until that pathway is about to deliver him up to the bottomless pit? And does sovereign grace then step in, and by a most marvellous exercise of its boundless compassion, reveal unto him and bestow upon him all the benefits of the Saviour's person and work; so that the poor dying sinner can feelingly exclaim,—

“Buried in sorrows and in sin,
At hell's dark door I lay;
But I arise, by grace divine,
To see a nobler day?”

The death of such a one is not simply for

himself: "the dying thief," as he is called, was a powerful illustration of Paul's text, "By grace are you saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Here and there (how frequently none can tell) an heir of God, through Christ, runs out, under Satan's strong and conquering temptations, until death stands at the door, where, suddenly, between Satan and death, the ETERNAL SPIRIT comes into the soul. Satan, after a mighty struggle, is cast out; death carries till, by grace, the poor soul is delivered, delighted, and meetened for glory; his dying testimony is, "VICTORY THROUGH THE BLOOD OF THE LAMB!" That testimony rolls down among the sons of men; saints are encouraged; sinners are astonished; mere professors feel alarmed at the conviction that there is something more in real religion than they know anything of: pharisees and self-righteous people either sneer or grow angry: but God is glorified; Christ is exalted: His grace is magnified; the work of the Holy Ghost is manifested; the minister made use of (if one there be) is honoured; and thus the kingdom grows. Let us then go again with brother Brett to poor Rouse's dying chamber, and hear his last words. John Brett says,—

"We went again, and found poor Rouse still very comfortable; and his wife told us he had seen a glorious light up in one corner of the room that day: he had never seen such a great light before: and while sister Th— was with our brother, his dear wife told me that her husband had been praying for her and the children, and that he hoped she would take them to the house of God, and bless the Lord for ever sending poor unworthy me to him. Also, that he had been so happy. "Oh!" she said, "how he keeps on praising the Lord for his goodness to him." Finding our brother in such a place, I thought it would be right for me to let him see what he was saved by, and why he was saved, as I had not yet opened it to him, finding that God had shown him the holy law and the righteousness of God, and what he was in himself as a poor sinner; and as poor W. Rouse had had so much condemnation in his mind and soul, I thought it would be best to show him where he was justified, not in himself, but in the Lord. So I opened the way of salvation to him; who by and through whom; telling him I could see that he had had enough of the law in him without my talking about it; that he was not saved by the works of himself, but by the obedience and righteousness of our dear Lord Jesus Christ; pardon and mercy come through the blood of Christ, and that it is through the covenant of grace he was made a son of God. He told me all his

sin was forgiven him, and he longed to be gone. Now he could die happy, as he was happy in the Lord. We again prayed together, and a happy time it was. Then I left him, not thinking I should see his face any more alive; but he had to have another combat with the devil. He was very comfortable in his mind and soul from that Tuesday till Friday. On Friday, his wife told me, for a little time the devil broke in upon him and troubled him much; but, bless the Lord, for the last time. Then the Lord appeared again to him, and he was then continually saying, "Oh, how happy!" He longed to be home in his Father's house. Well: the last time I ever saw him on earth before he died was on the 1st of February, which was a Saturday night. Myself and sister Th— went together for the last time to see our happy brother. When I entered the room, he was very weak indeed; he could hardly speak; he was resting on his Lord till his change should come. I spoke a little to him on the goodness of the Lord to him and prayed: and then he blessed me in the name of the Lord: and I told him if he could not speak when he was about to leave a world of sorrow for a world of bliss, to show some token that all was right. He lived till the fifth day of that month. About two o'clock in the morning, two hours before his death, his brother told me he requested to be taken out of bed; his request was complied with; but we could not understand his object, as he could not speak; but they soon found out it was to go down on his knees to pray; but being dead half way up his body, he could not bend; but with every breath they could hear him say, "Happy! happy!" They laid him in bed again, and he, lifting up both hands to heaven, repeated with every breath, "Happy! happy!" till his ransomed spirit took its flight to the realms of eternal bliss. His age was forty-four years.

"So lived and died a sinner saved by grace, and the Lord did use me to open his blind eyes; and may I and sister Th—, with her kindness, ever be enabled to give the glory to our Lord for giving us a heart to go to our fellow-sinner. It was the wish of some of his family that I should go and preach on his death in his native place, Westleton. There was a chapel kindly lent me: so I went the Sunday fortnight after his death, and preached before a full chapel of people; indeed, it was a blessed time. Good was done; every eye seemed fixed upon me, wondering what I had to say about such a man as poor W. Rouse, such a sinner as he was. I told them he was a poor sinner saved by grace and not of himself. The text that was given me was out of the 34th Psalm, v. 6.—"This poor man cried, and the Lord heard him, and saved him out

of all his trouble." If ever there was a sermon given to a man from the Lord, that was to me. I say no more. W. Rouse lived the most part a great sinner, but died a

happy saint. I am yours in the bonds of peace,
JOHN BRETT.
"Leiston, Suffolk."

THE SORROWS AND THE SONGS OF THE SAVED.

BY MR. WILLIAM FLACK, MINISTER OF SALEM CHAPEL, NEW NORTH ROAD, LONDON.

COME, Lord, and help me now to trace
The heights and depths of sovereign grace,
That saves a wretch like me!
Ah! what the heart of God could move,
What prompt such vast, such mighty love—
Love that's both rich and free?
O mighty love, so rich, so free,
That's like a vast, expansive sea,
Without a brim or shore:
Whose heights, whose depths, whose breadths,
Whose lengths,
Whose inextricable labyrinths,
No power could yet explore.
Ah, what could move, again we ask,
(And who's sufficient for the task!):
What move to love like this?
What move the great Eternal Three,
To love vast as infinity?
We're in a great abyss:
In vain we look to nature's laws;
In vain we search for human cause;
It rests with God alone.
God LOVES! And this is all we know:
He loves poor, ruined rebels so;
He takes them to His throne.
But, ah! why me? the soul exclaims:
Has love snatched me from burning flames?
From flames that can't expire!
Has sovereign grace saved me from hell,
From pains of which no tongue can tell,
From everlasting fire?
Can one so vile, so base as I,
Hope to be saved eternally,
And with the Lord to reign?
Can God take reptiles to his breast,
Bring outcasts to eternal rest,
And Satan rage in vain?
'Tis even so, my soul adore!
Go on this ocean to explore,
And magnify free grace!
Tell to the world—tell loud, tell wide.—
How Jesus lived, and bled, and died,
To save a ruined race.
He watched my path while dead in sin;
Preserved from deaths, without, within;
And saved—I can't tell why.
But this I know—my soul made haste
The pains of death and hell to taste,
And with the damned to lie.
While thus the downward course I ran
His work of sovereign grace began—
He stopped my mad career!
He gave me eyes to see my state;
He made me feel my sins were great;
He made me quake and fear.
To Sinai's flaming mount I flew,
And thought some holy works to do,
His anger to appease:
But Sinai's thunders made me quake,
And all my inner man to shake,
And Justice did me seize.—
"Pay that thou owest now, or die,"
Was all that Sinai's law could cry:
"Do this, and thou shalt live."

I strove—and strove—but strove in vain—
I prayed—and prayed—and prayed again,
But couldn't the past retrieve.
I sought from books—I sought from men—
I sought at church, and sought again,
Some good to realize.
But all my seeking told for nought—
Salvation's blessings can't be bought—
The swift can't win the prize.
But when I'd nought wherewith to pay,
I heard my Saviour sweetly say,
"I freely all forgive!
Come unto me, I'll give you rest,
And with me be for ever blest,
Eternal life receive."
The "fountain opened" now was seen:
I bathed, I washed, it made me clean—
'Twas in his precious blood;
His own best robe was now brought forth;
No seraph knows its costly worth;
In pure white folds it flowed.
He on me put a ring of grace,
And shoes of peace to mend my pace
In Zion's pleasant ways;
He led me to his house of love,
And made his banner float above
My head in Gospel rays.
"Eat, my beloved, drink," he cried,
"And let your soul be satisfied!"
This is the Gospel day;
"No money, price, or terms I ask,
But in my love come freely bask,
No power can say thee Nay!"
Now from the ocean of God's love
I thought I never more should rove;
But, like a child at home,
Would sit and sing, and love and praise,
Walking in Zion's peaceful ways,
Till God should say, "Child, come."
But then the trial had to come—
The soldier must not stay at home.
But go abroad and fight!
Now fiery trials sharp and strong;
Now hellish conflicts fierce and long,
Called for my armour bright.
"Now boldly to the battle field
March forward, soul, nor dare to yield
To fleshly doubts or fears!
Fight like a man! I'm with thee still—
I'll never leave thee—fear no ill:
Roll on me all thy cares."
So spake my Lord. His word was sweet:
'Twas more than drink, 'twas more than meat,
And in its strength I sailed.
But Satan, sin, and hell were strong;
My fears were great, my doubts were long
My courage well nigh failed.—
Nay, courage failed, 't has often failed:
The fear of man has oft prevailed,
And cost me many a smart.
But though I fail, my God's the same,
He bids me trust, still trust his name.
Take courage, O my heart!

But Satan, in his cruel rage,
Does oft my inmost soul engage,
And stir up every lust;
With hellish darkness fills my mind,
Nor can I peace and comfort find
Till humbled in the dust.

But when again brought to his feet,
He leads me to his mercy-seat,
My God his love displays,
And while he shews his lovely face,
And grants fresh tokens of his grace,
My soul goes forth in praise.
Thus, as through trials great and strong,
He gently leads my soul along,
And safely brings me through:
From day to day his help I gain,
Fresh succour and support obtain,
And find his promise true.

"Tis "As thy day thy strength shall be;
My grace sufficient is for thee:
Be strong, my son, be strong!"
Then on I march, through flood, through flame,
I fear no mortal—feel no shame—
Salvation is my song!

I'm girt with truth,—I'm armed with power!
Faith is my shield—God is my tower!
My glittering sword I wield!
From mountain's top my banner wave—
Tell how my Jesus lives to save!
Nor quit the battle field.

Now with dear Cowper I proclaim,
"Thy precious blood, dear dying Lamb,
Shall never lose its power
Till all the ransomed church of God"—
Bathed in that pure and precious flood—
"Are saved to sin no more."

With Doctor Watts I raise a song,
And sing of "conflicts sharp and long,"
That end in victory.

"A faithful and unchanging God,
In oaths, and promises, and blood,"
Gives a sure hope for me.

With David too, and many more,
I sing of "mercy's covenant sure
— In all things ordered well."
It stands in love, and blood, and power,
Firm as a rock, high as a tower,
And here I safe can dwell:

And here "my willing soul would stay,
And sit and sing herself away
To everlasting bliss!"

But, no—though sweet it is not well,
The righteous must not always dwell
"In such a frame as this."

Again my God his face conceals;
Again my soul thick darkness feels;
And anguish fills my mind.

Satan with deep design comes forth,
Asks, "Now what's thy religion worth?
Where can you comfort find?"

"Where now's your God? Where now's your
Friend?"

Where now's your Father? Where will end
These dark tempestuous scenes?
What you a child? What you a son?

What you an heir—a saved one?
You're far more like the fiends."

And now withal fresh troubles come:
Sickness, bereavements fill the home,
And pinching poverty.

Friends too desert, and foes arise;
Brass seems to cover all the skies;
The earth as iron I see.

God hath forsaken," cries each foe;
There's nought for him but curse and woe;
Come, persecute and take!"

"Ah! ah!" we hear them mocking say,
"We'd have it so! This is our day:
We'll cast him under feet."

This is the hour of Satan's rage;
With all his power he does engage
To take away the life:

"Destroy thyself with knife or cord,
With bullet, water, drug, or sword—
You thus shall end the strife."

So tempts the foe—but tempts in vain:
The soul cries out, "Lord, save! I'm slain
Unless thou dost appear.
Oh! leave me not, lest I become
Like those whose everlasting doom
Is down to black despair."

But no! The cry is heard once more!
God comes again with love and power,
He says, "I'm with thee still!
I've heard thy cries; I've heard thy groan;
I've felt thy sorrows as my own;
They do my bosom fill.

"Thou art my child—my darling son—
My love—my bride—my fairest one;
Rise up, and come away,
The winter's past, the rain is gone,
The flowers appear on earth again;
My fair one, come away.

"Come forth out of thine hiding place—
Thy voice I'd hear, I'd see thy face,
'Tis comely to behold.
Come, sing me one of Zion's lays!
Come tell aloud thy Saviour's praise!
Thy bosom all unfold."

Thus spake my Lord, and gave a glance
That did my inmost soul entrance,
And raised me up above
My sorrows, sins, my doubts, my fears,
My raging foes, and carping cares,
And filled my soul with love.

He brought me to the apple tree,
And said—"My love, sit down with me,
I'll fill thee with delight.
Sit safely here, I'll shield thee well;
And of my fruit take now thy fill.
Let nought thy soul affright."

Thus more and more does he unfold
His secret love, which can't be told,
To my astonished view.
He leads me to Gethsemane,
Shews what he suffered there for me;
To Calvary's summit too,—

And there I see in streams of blood,
Which from his side in torrents flowed,
An ocean deep of love.

And here I sit, of love, and gaze,
And finish my remaining days,
Nor ever from it move.

Let love, and blood, and power divine,
Inflame this frozen heart of mine,
Till I am all on fire:

Then with a seraph's tongue I'll tell
The wonders of Immanuel,
Till I in death expire.

But if my soul must yet be tried,
"Dear Lord, with all thy sanctified,
Give me the lot of Love;"
Beside this vast expansive deep,
Give me to wake, give me to sleep,
Nor from it ere remove.

"He came the first time in the guise of
humanity; He is to come the second time in
brightness, as a light to the godly, a terror
to the wicked. He came the first time in
weakness, He is to come the second time in
might; the first time in our littleness, the
second time in His own majesty; the first
time in mercy, the second in judgment; the
first to redeem, the second to recompense."
—Hildebert, 1057.

THOUGHT AND DECISION: OR, THE PERPLEXED ONE FREE.

CHAPTER V.

ON reaching the next stage, the coachman had become so communicative and civil that some of the travellers offered him anything he chose to call for, and Mr. Firme, not wishing to do less than he supposed was customary, also gave him some brandy and water. The coachman remarked he should be sorry to give offence to any of the gentlemen under his care, and as they were so kind, he could not refuse the offer of any, or make any difference, although he really did not need or wish for anything of the kind, for it was very little that he ever drank. While the coachman and some of the passengers were drinking their refreshments, Mr. Sterne said to his friends, "We have again seen the mercies of our heavenly Father. He has graciously preserved us in our going out, and, no doubt, the promise will be fulfilled: 'Lo, I am with you,' and nothing shall by any means harm you. It is a great consolation to know our steps are ordered by the Lord. Yet I feel there may be trials before me, and this in connection with my public services in the cause of God. 'Yet trials make the promise sweet; trials give new life to prayer.' Trials sanctify the soul or trim the lamp to make it burn the brighter. So, then, if my loving Lord has wisely ordained the furnace, it is only for my good, and He shall have the glory."

The coachman now looked another being in the same clothes. With a sparkling eye and ruddy face, an agile step, and steady hand, he mounted to his seat, caught the reins on his whip from either side of the horses, buckled them together, and with a crack of the whip, the horses bounded forward. The driver seemed in his glory. "No late time, gentlemen, for me to-day; I mean to be in London to the minute. Cannot make it up in every stage; can in this though. So off we go." A frightful speed was soon attained, and the coach began to rock from side to side, and the travellers held to what they could lay hold of. The nautical man would have enjoyed this but for the fear expressed by those riding with him. He therefore thought fit to interfere, and putting his hand to the side of his face, sang out, "Ohoi, captain, take in a reef or two; you've too much canvas on just now; there's too much tacking here; your vessel can't stand it." This only made the driver more daring, and, commencing a song, he lashed his horses, and they almost flew. The sailor, seeing what must follow, stood on the seat, and, with a single bound, leaped over the hedge almost on to a man who was walking on the bride-way in the field. His first exclamation was on gaining his standing,—“That drunken devil will kill those people. I have trusted my neck to my heels rather than to his driving.”

The coach, immediately upon the sailor leaving it, came to a sudden turn in the road, where it was rather steep in descent. The coachman, by pulling his horses, got them huddled together, and while the passengers were begging him to be careful, the coach fell over with a tremendous crash. The sailor and the person on whom he had nearly fallen were at once on the spot. The coachman lay on the road apparently lifeless. Mr. Jaalam, having seen the sailor leave, tried also to get away; but, fearing to jump, he clambered down behind, and was nearly on his feet when the accident took place. Mr. Sterne was uninjured; he was holding on with a desperate grasp, and Mr. Firme was next to him, and broke the fall. Poor Mr. Firme, seated on the outside, was jammed between the coach and a tree standing in the hedge. His legs were broken and his body seriously bruised. The other outside passengers were but slightly injured, and were consequently able to render some assistance in extricating Mr. Firme from the shocking position he was in. The sailor and the stranger rendered prompt and valuable aid, and by their strength, with the others, soon relieved the sufferer as far as he could then be relieved. A fearful shrieking was heard from the inside of the coach, and also a deep sobbing, with prayerful ejaculations. The poor woman with the infant was powerless, and could not move herself to see whether her babe, which had been folded to her bosom, was alive or not. Her mind was in dreadful agony, fearing that the dear child was being suffocated. The elderly lady, who was now aware of her situation, began in her screamings to upbraid those who had ridden outside for allowing the accident to take place, and said she was quite sure it had been caused by that horrid sailor man, who had been so rude.

Having released Mr. Firme, they saw the sad condition of his mangled frame, and began to wonder what they should do, when, to their great relief, they saw rise to view on the opposite hill a post-chaise. Two of the coach horses, as soon as they found they were loose, had rushed off; and the people, perceiving by their arrival something serious had occurred, immediately sent off the vehicle that aid might be rendered. While the chaise

was approaching, the inside passengers were removed, when the mother found the little one in a peaceful slumber, which so affected her, that sitting in the hedge bottom, she gave vent to her joy in a flood of tears. The lady had been sorely pressed upon by those who were above her, and having her basket of stones by her, she had lain on it while the coach was on its side, and was severely hurt. When she was lifted out, with an attempted haughty bearing, she began to request the sailor not to touch her again, for she required none of his assistance; but she sank forward and fell into his arms. "This is the best way to answer her, is it not, captain," addressing Mr. Sterne; "we cannot leave this vessel here to founder. Return good for evil; is not that the course to sail?" And, laying her gently down by the side of the woman and her babe, hastened to meet the vehicle just approaching.

As the chaise stopped, a young man leaped out. A son of the innkeeper, to whose house the horses had gone, exclaiming, as his feet touched the ground, "Done it at last!" The post boy went from his horses to the coachman, who was still lying in the road, and tried to rouse him from what appeared to be a sleep. It was no use; the man was dead, without a bruise or wounded flesh, and afterwards when twelve men met to inquire into the cause of his death, the coroner directed the jury, that as there were no marks to account for death, their verdict must be, "Died by the visitation of God," the sailor remarking, "Then his God was brandy." And this solemn verdict, given by the jury, was sent by the coroner to be enrolled in the records of the nation. Mr. Firme was carefully lifted into the chaise, when it was decided to drive at once with all possible speed to London, and thus take the poor sufferer to his own home. The lady was unconscious; but as she had booked for London, it was decided, at the suggestion of Mr. Jaalam, to ascertain if she had any address about her, which being found in her reticule, it was agreed to take her home. The poor woman and her babe were also placed inside, and off they started for London, leaving all things behind in charge of the innkeeper's son.

The journey was accomplished, and the invalids were at their respective homes. Mr. Sterne endeavoured to be calm; but he was excited beyond what he would even acknowledge to himself; therefore, in his manner, he was desperately calm. The injured lady had lived in apartments near to the chapel where Mr. Sterne laboured, and her landlady and family considered her to be rather eccentric and very rich, and were expecting, that should she die, they would be considerable gainers by having had her lodge in the house.

During the journey home, she had recovered her consciousness sufficiently to understand her position, and how she was being conveyed to her abode. She made no objection to Mr. Sterne being in the chaise, and did not notice either Mr. Firme in his wretched state or the poor woman and her child; but, on arriving at her door, and perceiving the sailor and a stranger ready to lift her out, her old temper broke forth; but these two men determined Mr. Firme should not be injured by her nonsense, immediately lifted her out and conveyed her, by the direction of the mistress of the house, to her bed-room, and then with the other invalid proceeded to his home. Mr. Sterne, having seen his dear friend carefully placed in his own chamber, hastened away, followed by the portly stranger, to fetch a medical man, and having sent him forward, invited his companion to walk with him to his own abode, when, having arrived there, and on attempting to introduce this person, remembered that in their sad introduction no name had been mentioned. Mr. Sterne had therefore to ask this friend his name; who replied "It is Bliss, and I also am a Baptist minister." The good man was then heartily welcomed, and both husband and wife begged that he would make himself as much at home as he possibly could. Mr. Bliss expressed himself as well pleased with his reception, and promised he would cultivate the friendship so strangely commenced. They together hastened back to Mr. Firme, and were somewhat cheered with the opinion expressed by the surgeon, that the bones could be set, and that possibly both legs might yet get sound and well.

Being anxious about the other injured person, Mr. Sterne returned to her house, and spoke to her of the solemnity of death and the awful future of those who die impenitent. "Repentance towards God and faith in the Lord Jesus," said he, "is the only way into life eternal." She endeavoured to prevent him speaking further; but, in spite of her interruptions, he proceeded until he had told her of the self-righteous and ignorant state she was in, by which she was deluding herself, on, perhaps, the very verge of death. On hearing this, her face assumed the expression of the utmost contempt, and raising her hand as though she would send him from the room, it sank powerless by her side, and she swooned away. On her recovering from this fainting, she asked her landlady if that horrid man had gone, and declared positively she would never see him again. To be insulted in such a manner, in her own house too, was unbearable. Her attendant begged her to be quiet, as the doctor had left strict orders she was to be kept perfectly still. "And what else did he say?" she inquired. This question the landlady evaded; for what the doctor had said was of such import, that the ailing woman would not have heard it quietly from

any one. A few days afterwards, the medical man having seen his patient, ominously shook his head, and beckoned the landlady to follow him from the room. When she returned, the question was immediately put, "What has the doctor been saying of me?" Seeing there was hesitation, a threat was made that she would leave instantly unless what had been said was reported to her. "The doctor said he would be here again in an hour," meekly replied the person, who was herself afraid to think of what she had been told. This woman, so ill, strove to her utmost now, weak as were her limbs and ghastly as her features had become, her spirit disdainful to believe death was near. "I will know what he means by this insulting conduct," said she in a loud whisper. "I will be dressed to receive him, and then we will see who knows best." She attempted to speak with an air of authority, but failing in this, she expressed, in a weakly tone, she must be dressed. As she sat up in bed this was done. She asked for her last curled front, and all her jewellery. Both hands had several rings on; the long drops were put in her ears, and when this arrangement was complete, she asked for the glass. This with trembling hands was lifted to her, when she, with angry feelings, bid them take the dirty thing away, for it made her look a perfect fright. When she had recovered from a fit of crying, she said, "Lift me out;" but, at that moment, the doctor's step was heard, and she said, "not now." The doctor having entered, the sick woman requested her attendant to leave for a little time, when she immediately said, "Sir, what can you mean by this secret talking to my servant, and ordering her not to tell me what you say; at least that I am to be kept without excitement." The doctor replied, "I have until now done my duty as your medical attendant, and I shall now only be further fulfilling it by telling you that this kind of conduct is but hastening your end." She exclaimed, "I cannot die—I will not die! Why should I die?" She attempted again to rise, when she was requested to lie still. She was calm for a moment, and then inquired, "Can you not cure me?" The reply was, "I am afraid you are past recovery. Oh! that you could look to God." She exclaimed, "I do not know him!" and upon this she leaped from her bed, and, with convulsive energy, opening a drawer and seizing a bag, she screamed out, "I will give you or the clergyman this to save me. Oh! do—you must. Oh! oh!" These were the last words she spoke. She fell across the table and was a corpse.

At that moment Mr. Sterne and Mr. Bliss entered the room, having found the outer door open. They together shuddered at the end of their fellow-traveller, and as they left the house each at the same moment, began to utter the desire, "Let me die the death of the *righteous*, and let my last end be like his." They hastened away to their afflicted brother in Christ, where a different scene awaited them.

Opening the Bible.

THE WEDDING GARMENT.

I KNOW that at the royal marriage of Sultan Mahmoud, a few years ago, every guest invited to that wedding had made expressly for him, at the expense of the Sultan, a wedding garment. No one, however dignified by his station, was permitted to enter into the presence-chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests invited might plead poverty, and thus appear unclad in the guest chamber of the king, the cost was defrayed at Sultan Mahmoud's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the Sultan would have deemed his dignity insulted and his magnificent gifts despised. The question, then, "Friend, how camest thou in hither, not having on a wedding garment?" (Matt. xxii. 12), explains the speechless condition of the man. The wedding robe was ready,

not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before his king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot, and cast out. Mahmoud took care to clothe all his guests in splendid apparel; and they knew that their refusal to obey this ancient rite of covering themselves with the royal bounty would have entailed on the disobedient instant punishment, imprisonment, and death.

WHEN a man is going a journey in the East, he tightens his girdle and tucks up his drawers and tunic, so as to leave every limb, as it were, at perfect liberty. This is called "girding up the loins." (See Exod. xii. 11; 2 Kings ix. 1; Luke xii. 35; 1 Peter i. 19). David said, "It is God that girdeth me with strength," that is, God was to his soul what his girdle was to his body, which strengthened his loins. See also Ps. xciii.

Intelligence from our Churches, their Pastors and People.

NEW NORTH ROAD.—SALEM CHAPEL.

—Probably no minister among our London Baptist Churches is more respected and esteemed than William Flack, of Salem Chapel, New North Road; and whenever he announces a special meeting and services, numbers of ministers and friends are sure to be found visiting him and his flock at their pretty little Salem. On Tuesday, September 16th, seeing announced one of the usual social gatherings of ministers and friends, we wended our way to Salem, and entered the chapel just as Thomas Attwood ascended the pulpit, read a portion of Scripture, and besought the divine blessing. We soon had the pleasure of seeing the bold Jas. Wells take his place, and, oh! such a testimony he bore to the efficacy of the atonement of Jesus, and the full and free pardon realized by faith in him, that we felt lifted out of self, and for a time forgot where we were: truly it was manna to the soul—it went home to the heart, and did good to the bones. As soon as the afternoon service was concluded, tea was announced in the schoolroom underneath, and there we found a happy party assembled, doing justice to the ample fare provided under the kind direction of Mrs. Flack. "Ah," said a friend near us, "they always do these things nicely at Salem." So we thought. At half-past six in the evening, we re-entered the chapel, where we saw in the chair our esteemed brother Flack, supported right and left by his ministerial brethren: there was the lively Cracknell, the energetic little Meeres, the homely William Webb, with his little brother George, the kind Thomas Attwood, and the plain spoken Thomas Chivers; with Myerson, from the Oval; young Henry Strickett, from Dartford; and several others, who had come, most of them, without invitation, to wish the friends at Salem God-speed. Mr. Flack opened the meeting by a few remarks as to the character and object of the meeting. Said he, these meetings have a three-fold, beneficial tendency—first, they call our friends together from the neighbouring churches; secondly, they afford us parsons an opportunity of meeting each other; and, thirdly, give our friends a chance of giving something towards the cause; and this meeting was also in observance of the sixth anniversary of the cause. Mr. Flack said, in introducing his ministerial brethren, here are a number of our brethren of London, and also some young men from the country. And we thought, as we listened to the countrymen, they spoke as if they knew well what they were talking about. Addresses were delivered by Messrs. Attwood, Chivers, Tomsett, (of Borough Green, Lincolnshire,) Strickett, Cracknell, Meeres, and others; but to give anything like an outline of the speeches would occupy too much space. Suffice it to say they were sound, savoury, and well delivered. We came away feeling delighted with the services we had joined in. Long may Salem's walls resound with praise, and peace be in her midst, for "in Salem also is his tabernacle." A SCHOOLBOY.

STEPNEY.—CAVE ADULLAM BAPTIST CHAPEL.

—On Tuesday evening, the 2nd of September, a tea meeting was held at this old-established and well known place of worship. We were pleased to see every table filled; the pastor presiding, and visiting and conversing with the guests. The presence of the esteemed pastor of Soho, added, in no small degree, to the enjoyment. At seven o'clock, Mr. Pells ascended the pulpit, and preached an energetic, experimental sermon, from Rev. xiv. 3; and truly many felt it a good season. The chapel, after its internal renovation, looked clean and respectable. We rejoice to hear that the sermons preached on the preceding Lord's-day, by Mr. Webster, Mr. Wells, and Mr. Milner, produced such excellent collections as to warrant the deacons in having the

outside painted. Passing by the old Cave recently, we were much pleased with its appearance, but still more so by seeing, in bold letters, on the portico, "Baptist Chapel" inscribed. We wish success to the cause, now the only Baptist Church in Stepney.

CLAPHAM.—BETHESDA CRANMER COURT.—

All lovers of Zion will be glad to hear of the welfare of this little cause. Since the death of R. S. Bird, the late pastor, the little church has hung together in close union, additions have been given them, and many encouraging marks of the divine favour. The pulpit has been supplied by W. Caunt, and R. Aildiss; at present by Mr. Wycherley, formerly of Tring. The church is praying the great Head to send them a loving, faithful pastor. We believe a sound, energetic minister, would find here a wide sphere of usefulness. Clapham is a favoured place for gospel truth; there is Mr. Rowlands, at Rehoboth; Mr. Ponsford, at Providence; with Mr. Hall, at Ebenezer: all sound, truthful men; and the Church of England possesses here a godly, experimental preacher, Rev. — Collier. We hear that better things are being done at the handsome Baptist Chapel on the Common, where Mr. Hoe preached. This chapel possesses an endowment, and whether it was the money or the parson, we cannot say, but the chapel was invariably nearly empty. Now we understand the congregation wears a more promising aspect, under the ministry of Mr. Giles, formerly of Salter's Hall Chapel, City. We hope to visit soon, when we will report.

A FRIEND.

BISHOPSLY LANE CHAPEL, BISHOPSGATE.—

—On Monday, September 8th, the first anniversary of the formation of the church was held. Mr. Crowther presided. About 260 persons took tea, kindly served by the ladies; after which a public meeting was held. The chapel was crowded. The chairman, in a neat speech, after the meeting had been opened in the usual manner, gave a pleasing statement of the present condition of the church—consisting of 80 members—and called upon Mr. Milner, of Keppel Street, to address the meeting, who, after giving some excellent gospel precepts, congratulated them upon their present condition. Mr. Palmer, of Homerton, gave one of his deep-thinking and telling speeches; we regret that he seemed unwell. Mr. Moyle, of Peckham, feelingly alluded to his former ministry in that place, and its connection with times of persecution. Mr. Crowther then announced Mr. Webster, of Stepney, who, in his usual affectionate manner, enforced brotherly love, wishing the infant cause all prosperity. Mr. Smith, of Oxford, concluded the addresses of the evening, earnestly praying for their success. We admired the business and quiet manner of the chairman in announcing the speakers, without the usual flourish of trumpets. We regretted there was no collection—if not needed by them, it might, in these times of suffering, have been well applied to those who required aid.

NORTH BOW.—A Note to Samuel Foster, of

Sturry, near Canterbury.—Dear afflicted Brother,—Your letter, dated September 12th, I have received. I find you are still in the fire of heavy physical distress, but held up in the faith, and sometimes favoured with the fellowship of the Lord your Saviour and your God. My mind was moved gently with this conviction as I read your very spiritual note. I thought, "What a strong proof of the reality of real religion is the testimony Foster bears unto the goodness and faithfulness of the mighty God of Jacob!" And I am so impressed with this thought, that I must write you—and through you to many

thousands who may read this—to unite with me in a feeble effort to praise the Lord God of heaven and earth for all His goodness. I look, first, at you. There, in that humble little cot, now for more than ten years, have you been laid prostrate; gradually wasting with pain, often tried with soul conflicts and Satan's temptations, yet you cannot depart; your dear partner and children often sick and afflicted, and in every way hedged in; yet, you say, "The Lord is faithful to his promise: not one thing has failed: strength has been equal to my day;" and again you sing,—

"I can do all things, and can bear
all suffering, for my Lord is here."

Had you been a mere professor—had you been only a hypocrite in Zion—had your conversion been only from immorality to moral formality, surely the fire you have so long been in, must have consumed your flimsy pretensions long, long since. Oh, yes; an asylum or a grave must have received you in darkness and despair; but, as though the Lord would keep you there to pray for his Zion; as though the Lord would keep you there to try your faith to the very utmost extent; as though the Lord would hold you in that furnace to shew the churches and the world how faithful are His promises, how strong is His grace, and how exceedingly high above all earthly joys are the joys of His salvation, therefore, you continue year after year testifying from your little Bethel of the sufficiency, and of the solemnities too, of a vital union to the Lord JESUS CHRIST. I trust thousands will still sympathise with you in their prayers to God, and in any other way whereby they may comfort you. It is just twelvemonths now since the heaviest trial of my life commenced. I have had one year of deep and dreadful sorrow and circumstantial affliction: the cause and consequences of which I am preparing to give my friends as soon as the way is made plain so to do. While I am comforted in receiving a note from you so experimental and cheering, let me try and be the means of edifying you for one moment. You know that when I was, like Jonah, cast overboard, and when I, with an anguish of mind no pen or tongue can describe, flung up all I had, and laid myself down in despair, even then, ere many weeks rolled over me, a little band of Christian men meeting for the worship of God in this new and rapidly rising colony called North Bow, sent to me, and earnestly cried out, "Come over and help us!" I could not refrain. I came, and although from sinner and from saint I have met with many a blow—although from myself and from almost all around I have been greatly contemned—yet, as one of the living in Jerusalem, I am more than ever purely anxious to praise the Lord. We have just holden our anniversary at Bethel chapel, in this North Bow. I shall very briefly describe it to you. The anniversary services commenced with me on Sunday morning, September 7th. I was on my knees beside my bed trying to pray, when the word "SALVATION" rolled through my soul with such a gentle, yet soul-feasting power, that I could hardly try to pray any more. I arose and thought I would preach of salvation that day; but when I came to my Bible, these words entered my heart,— "The Lord shall fight for you, and you shall hold your peace." Of this I may write you much; but not now. I preached from these words in the morning; and in the evening, Mr. Messer preached from Revelation,— "Unto Him that loved us," &c. &c. Sunday, September 14th, Mr. James Wells, of the Surrey Tabernacle, came and preached for us from the words, "A city not forsaken;" and I was favoured to have two scriptures for the day: in the morning, "Let the inhabitants of the rock sing," &c.; and in the evening, "We will rejoice in thy salvation; and in the name of our God will we set up our banners." The services were continued on Monday at three o'clock; a large party assembled in Victoria Park, where Mr. William Odling led the singing of some beautiful hymns; the brethren

Cracknell, George Webb, and H. Myerson delivered some hot and hearty addresses. At five, our place was crowded with friends from all quarters to ten; and at the closing services of the evening, we had beautiful speeches from the brethren Inward, Strickett, Cracknell, Myerson, George Webb, I. J. Messer, and B. B. Wale. There was a blessing attending the services of Sunday and Monday so great, that I and many more were only sorry that they so soon were over. Dear brother, you shall soon hear again from yours in much gratitude and faith,
C. W. B.

WARE, HERTS.—ZOAR BAPTIST CHAPEL.

—Our anniversary was held on the 17th of July. Mr. J. Wells preached in the morning, from Judges v. 13, "The Lord made me to have dominion over the mighty;" and in the afternoon from Ezekiel ix. 11, "I have done as thou hast commanded me." Mr. Flack in the evening, from "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, upon the Lord. It would be in vain for me to attempt to say what our Heavenly Father sent that day; there was, indeed, things brought forth new and old; it was good news from a far country, and the things spoken of as a reality; and quite certain the minds of many seem to have been carried to the things above," so that some said whether in the body or out of the body they could not say: it was a request granted which was prayed for at the commencement of the service, that we might be in the Spirit on that day. Brother Wells had, I believe, a special blessing from the Lord, and it was believed what he said, "I have done as thou hast commanded me." But there were some poor doubting souls, as there is sure to be among the Lord's family. Brother Flack came in with "Wait on the Lord," and there were many of the weak ones raised up and refreshed, and able to go on their way rejoicing. It was a blessed day. Between services, about 200 friends partook of tea. We had a good collection, and have to bless God, and thank our kind friends for their liberality and presence.
J. SAMPFORD, Pastor.

TUNSTALL, SUFFOLK.—DEAR BROTHER BANKS,—

Thus far our God has led us on,
And made His truth and mercy known.

Though I am unworthy of the manifold blessings of our Ggd, yet I feel a hungering desire to sound his worthy praise to earth's remotest bound. God knows it is not flattery, nor yet to excite, but to speak sober and solemn in his august name. Bless his precious name! he has, by the power of his grace; though by a sinful worm, opened the dark benighted hearts of poor sinners, whose lot is cast to dwell in this part of the earth. On the first Sabbath in July, the Lord enabled me to baptize two daughters of Zion, both giving a good and solemn testimony of Christ as their only hope of life and glory. This calls forth praise to our God, who hath loved his people even as he hath loved his well-beloved Son, Jesus Christ. The order of a crowded congregation is truly admirable on these solemn scenes. Again, on the first Sabbath in August, I immersed the body of a tender plant of God's right hand planting—a sister in the Lord. And September 7th was a day, by myself and many, to be remembered: the Lord truly was in our midst; it was a God-glorifying sight to see five precious souls come before a crowded chapel of people, to follow their Lord's commands and walk in his footsteps—one dear brother in his 68th year; one a babe in grace, 20; one 21; one 34; and one 28. Do not these testimonies tell us God is a sovereign, and doeth his good pleasure not only in the armies of heaven, but also with his creatures on earth? Thus the Lord does and will work, and instruct his people into wisdom's path, though by terrible things in righteousness.

A. BAKER, Baptist Minister.

RINGWOOD.—The presence and blessing of the Lord is still amongst us; we are continually made to rejoice, because the ministry of our beloved pastor, Mr. J. Lindsey, is owned and blessed of the Lord. People flock from all parts, for miles round to hear what God the Lord will speak by the mouth of his servant. Additions to our numbers, month after month, revives fresh feelings of gratitude, and gives us the sweet satisfaction that the Lord is verifying his own promise, "I will work, and none shall let it." On the first Lord's-day in August, our pastor baptized two believers in the name of the Holy Trinity, who had previously witnessed a good confession before the church. The first Lord's day in September, our pastor, after the delivery of an impressive discourse from the words, "These are they that follow the Lamb whithersoever he goeth," immersed one; others are around the fold, desiring publicly to avow their allegiance to the Divine Head. We are desirous of raising a chapel of our own in this place, various things making it desirable, as soon as it shall please the Lord to work for us. For this purpose we have agreed to use our utmost exertions amongst ourselves, and to seek aid and assistance from all and every lover of the truth as it is in Jesus. We hope for exertions on the part of your readers. Our dear pastor will supply any pulpits during the week where the church will give a collection on behalf of the Building Fund. We have prepared collecting cards and circular letters, which may be obtained by communication with our pastor, Mr. Lindsey, Baptist Minister, Ringwood, Hants., to whom we would desire your readers to make their donations payable, and apply for all information on the subject, and he will most gladly attend to and acknowledge the same. We trust this, our call for help, will be heartily responded to by your readers and their friends. The smallest donation will be received by the most grateful acknowledgment. We are, yours faithfully, GEORGE STOCKLEY, JOSEPH PHILLIPS, and JAMES TUCK, *Deacons.*

BATH.—**EBENEZER CHAPEL, WIDCOMBE.**—"What hath God wrought!" Well might we as a church at Ebenezer say, what hath God wrought! when we look around and see what the Lord has done and what he is still doing for us now. Last Sunday morning, September 7th, we had the pleasure of beholding our beloved pastor, Mr. J. Huntley, baptise fourteen believers in the Lord Jesus Christ. It was a beautiful warm morning, and a blessed sight to behold about five thousand souls around the brink of the river to witness it. Mr. Huntley commenced the solemn ordinance by offering up an earnest prayer to Almighty God that we might have good order from those who might have come to laugh and jeer, and that sinners' hearts might be broken, and those that were halting be led by the Spirit to see and feel their need of Jesus, and come forward and follow the dear Saviour in that great command which he commanded all who love him to obey. Mr. Rogers, of Frome, read from the third chapter of Matthew, commencing at the seventh verse to the end, showing plainly the place our Saviour chose to be baptised in, the river Jordan, the mode of baptising by immersion, and the sanction of God the Father, by his Holy Spirit, descending and resting upon his beloved Son, and proving it to be only for believers in Christ. Service commenced at the chapel at eleven o'clock. Mr. Rogers preached from the 71st Psalm, part of the 7th verse,—"I am as a wonder unto many," describing the state of man when dead in trespasses and sins what he is in a regenerated state, and what he will be hereafter, when from the rivers of God's grace he'll drink endless pleasures in. In the afternoon, Mr. Huntley received the candidates into the church, by giving them the right hand of fellowship in the name of the church and the Lord Jesus Christ, telling them the rules and belief of this Christian church, and telling how the Lord had brought them from darkness into his

marvellous light, from the power of Satan into the glorious light of the Gospel. There were three more added to the church from other churches, making seventeen added to the church on that day. There has been in little more than two years added to their number about 140. Truly we can say it is a great revival, for we hope our little one will soon become a thousand. After receiving in the candidates, the ordinance of the Lord's supper was attended to, when about 240 partook of the broken emblems of Christ's body and of his precious blood that was shed for all who believe in him. In the evening, our dear pastor, Mr. Huntley, preached from the ninth chapter of John, and part of the twenty-seventh verse, "Will ye also be his disciples?" showing first the knowledge and assurance of the man who had received his sight; second, his decision; third, his benevolence, from which we had a good Gospel sermon, so that we were constrained to say, "Master, it is good for us to be here." If we can judge from the many weeping eyes, the testimony of those who were halting between two opinions being led to decide to follow in the footsteps and command of their Lord and Master; also to hear from the lips of poor sinners that their eyes were opened to see themselves as lost and guilty sinners in the sight of God, I think we can say we had a soul-saving, a soul-enlivening, and a soul-converting day; for the Spirit of the Lord was felt to be amongst us, and to God the Father, God the Son, God the Holy Spirit we would ascribe all power, might, majesty, dominion, and glory for ever and ever world without end. Amen. We had a prayer meeting in the chapel at six o'clock in the morning, when about 140 were present.

IPSWICH.—On Lord's-day, August the 3rd, four persons were baptized by T. Pock, Bethesda chapel, Ipswich. The candidates bore testimony "in keeping of his commandments there is great reward." 19th Ps. 11. One of them had been a member of the Independents eighteen years, but could never feel satisfied because he had not the answer of a good conscience, not having followed his Lord in his appointed way. Infant sprinkling was always held by him in great discount, and proved a bar to real heartfelt communion; so, by Divine help, he forsook the wrong and attended to the right, believing that both in life and death there can be no real cause of sorrow or regret. "He that honoureth not the Son, honoureth not the Father, which hath sent him." John v. 23.

WILLENHALL.—Lord's-day, September 7th, the anniversary sermons were preached by our late respected pastor, Mr. Cozens, of Rehoboth. The congregations were large, and the collections liberal. The subjects were "The boundless mercy of God;" which was beautifully illustrated by the vast universe in which our world is but as a speck, and as much greater as space is to the globe we inhabit, so much greater is the mercy of God than our individual misery and guilt, (Psa. ciii.); and "the matchless love of Christ;" in both which subjects the preacher sweetly soared away into the heavenlies, like an eagle; and many found it a time of refreshing, and thought of the days of old.—FROM AN OLD MEMBER WHO FOUND IT GOOD TO BE THERE.

RIPLEY.—The Jubilee of the Baptist Chapel was holden Tuesday, July 29th, 1862, when Mr. James Wells sounded the jubilee trumpet in the morning, giving it such a certain sound that the good people of Ripley were quite proud with him in what he said from Zechariah ix. 14. Mr. Bloomfield, with great vigour, and with help from on high, echoed the same truth in the afternoon. Some 200 took tea in the orchard, near the chapel; and at half-past six, Mr. Wells ascended the pulpit, and told out some of the truths that were preached in the same place fifty years ago: that is a great thing to say, as we have but few churches that keep

to the same good old things for fifty years. It is free will in summer, and free grace in winter, at first, and then free will altogether. Mr. Wells preached from Habakkuk iii. 19, and the friends were sorry it was so short. I have sent you a copy of the tablet that is placed on the left of the pulpit, which is as follows:—"This tablet was raised as a love token to the memory of Wm. Mervett, who departed this life on the 18th January, 1846, aged seventy-eight years. He erected this chapel in the year 1812. The first text the Lord gave him in Ephesians ii. 21, and the last in Galatians i. 9. We bless God this dear man was raised from the fall,

And sent first to Woking, God's people to call;
But his declaration was faithful and free,
Some felt a close union; some could not agree.
The Lord gave him freedom, and led him to see
That in little Ripley his chapel should be.
God helped him to build it, and preach in it too,
For thirty-three years, and then bid it adieu.
His work being ended, he was raised above,
Where we hope to join him, and sing of God's love."
ROBT. LEE.

CANTERBURY, NEW ZEALAND.—

DEAR BROTHER BAKES,—I hail with delight and pleasure the monthly arrival of the "Earthen Vessel" and "Surrey Tabernacle Pulpit" sermons by the English mail. I am sorry to see so much opposition, from good and God-fearing men, to yourself, and "A Little One," in his spiritual letters to Theophilus. They are truthful, weighty, solemn, and powerful. I can trace this "Little One" through the thousands of Israel. I know him under the signature of "Job," and, if I mistake not, as far back as "Gad," on Family Prayer, in "Zion's Casket," about the year 1840, but, above all, as my much-beloved pastor for nearly sixteen years prior to my coming to Canterbury, New Zealand, in 1857. The Surrey Tabernacle and a spot in Camberwell, upon which the eye of my mind while writing this, though 18,000 miles distant, is now fixed, where the Lord, I trust, by His Spirit, in 1838, convinced me that without Him I could do nothing, are two of the most memorable places to me on this earth. I have heard, and was a member from 1838 to 1840, of that much-esteemed servant of God the late Mr. Irons. I have heard Mr. Foreman, of Mount Zion, with profit; also Mr. Kershaw, the late Mr. Warburton, Mr. Triggs, Mr. Silver, Mr. Abrahams, an Israelite after the flesh, but what is everlastingly better for him, an Israelite after the Spirit, in whom, in the best sense, there is no guile, being complete in the ever-blessed Jesus. I have heard Mr. Gadsby both at Unicorn-yard and the Surrey Tabernacle: all the servants of the Most High I have heard; they have been the means in the Lord's hands of enabling me to read my title clear to mansions in the skies: but, O, when I have been full of trouble, external and internal, personal trouble as regards my own soul's salvation, relative trouble, family trouble, my mind tossed about like a vessel on the mighty ocean, and finding no clear evidences of being in the footsteps of the flock of the Great Shepherd of Israel, I have wandered from my home at Peckham to my seat in the Surrey Tabernacle with a feeling perhaps I shall realize pardoning mercy through the blood of the Lamb. O how have I felt through the instrumentality of that man of God, my dear pastor, Mr. Wells. The love of God, Father, Word, and Holy Spirit shed abroad in my heart, which has enabled me with a demonstration more than human, to say, while thus humbled down at the feet of Jesus, surely I love thee, thou ever-to-be adored Lord, and thy blessed Gospel, because thou didst first love me: and I trust experienced something of Mary's feeling when she washed the dear Saviour's feet with her tears, and wiped them with the hairs of her head. And though I am oftentimes obliged to say in the language of the Psalmist, "O, my God, my soul is cast down within me, yet will I remember thee from the land of Jordan, and of the

Hermontes from the Hill Mizar." Those waymarks at the Surrey Tabernacle the good Lord was pleased to favour me with have many times since that, in this distant part of the earth, been both refreshing and strengthening, when darkness and doubts seem to prevail in the soul; and I can even now say, "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." I do often try to bless the dear Lord for his strengthening and preserving mercies unto dear Mr. Wells as one of his honoured servants; likewise for all that love our Zion and that favour the dust thereof. There are a few of the Lord's people meeting regularly at Christchurch, the capital of Canterbury, ministered to by Mr. Stevens, late from Mr. Wallis's, of Sennen, Cornwall, a heavenly-minded man, whose testimony the dear Lord has blessed; and at my residence about twenty miles further up the country, there are a few of the real God-fearing people meeting, and we have a nice little chapel. But there is a little opposition both to the truths spoken and also to our Gospel principles of strict communion.

The Lord doth safely lead our souls along,
His loving kindness, O how strong!

A gentleman of the name of Mannerling, with myself, commenced this little meeting about two years ago. I was conscientiously obliged to withdraw, for we have had our troubles; but the Lord having greatly blessed the testimony of our good brother from Christchurch, Mr. Stevens, to the people here, we are now comfortably walking in the truth. Mr. W. Ivory, son of a Mr. Ivory, Baptist minister, somewhere near Norwich, with myself, are trying, by the Lord's blessing, to feed, and comfort, and edify, and bind up in our most holy faith the people of God here. From one who loves you in the glorious gospel of the grace of God, WILLIAM SANSON, tailor, Rangiora, Canterbury, New Zealand.

P. S.—I did rejoice to see some time ago by the "Vessel" that the Lord had manifested mercy in his departing moments to the son of an esteemed brother of mine in the Lord now in glory, I mean Mr. Moss, Cabinet-maker, High-street, Peckham, Surrey. If the little causes here prosper in the Truth, I shall be glad to convey the pleasing intelligence to you. If you see my beloved pastor at the Surrey Tabernacle, tender him my Christian affection, for I esteem him highly in love for the Truth's sake; as a servant of the God of Israel he is not forgotten of me.

SYDNEY — AUSTRALIA.—JUNE 21st, 1861.—Mr. EPISTOLA, a few lines to inform you, and, through you, the many thousands of dear friends in my fatherland, that the Lord of Hosts is with us—the God of Jacob is our refuge. My first anniversary in the ministry of God's most holy and precious Gospel in this great and beautiful city, Sydney, was held on Lord's-day, May 25th, 1862. The text for the occasion—2 Peter iii. 9— "The Lord is not slack concerning his promises, as some men count slackness, but is long-suffering to reward, not willing that any should perish, but that all should come to repentance." From these words I spoke morning and evening. The Lord was with us, and therefore we had good company, and a good day. I need not say more because the copy of report inclosed will say more than I can, or should like to say. I had nothing to do with drawing it up, it was the act of others, those who had heard with their ears, and seen with their eyes, and who had enjoyed in their souls the great things the Lord had done for us." Therefore I will say, "The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted"—I remain, Mr. Editor, your well-wisher for Christ's sake, JOHN BUNYAN McCURR. * The public tea-meeting was held on Tuesday evening, June 3rd. [Next month a further report will appear.—Ed.]

SHORT NOTICES OF NEW BOOKS.

The Syrian Leper : a chapter of Bible History expounded, by the Rev. CHARLES BULLOCK, Rector of St. Nicholas, Worcester, author of *The Way Home*, &c., &c. (second thousand.) Published by Wertheim, Macintosh, and Hunt, Paternoster row; and in Edinburgh by A. Strahan and Co.

THE REV. CHARLES BULLOCK is not only an excellent literary artist in developing the vast variety of features forming the character he has in hand, but he is also quite at home in weaving in such portions of the Word of God as give great effect to the narrative, causing many obscure sentences to stand out so transparently as to light up nature and grace, sin and salvation, profession and possession, the creature's responsibility and the Creator's sovereignty, to such an extent as to render his productions edifying and permanently useful. That blessed Book of God, the Bible, is full of the largest and the grandest pictures which this world contains. The prominent outlines of those pictures are glanced at by millions; but it is only here and there one who has the penetration and the patience to trace out those almost hidden clusters wherein are enclosed "the deep things," the essential portions, the living elements, and the truth-unfolding facts of the history. Such an one, we readily affirm, is the author of *The Way Home*, and of "*The Syrian Leper* : a chapter of Bible History expounded," in a most pleasing, popular, and comprehensive style. To shipwrecked and tempest-tossed mariners in the kingdom of grace—to rough, unpolished stones, simply dug out of the deep fall the first Adam and the great enemy plunged us all into—to men without minds large enough to discover that the same grace which gave the penitent thief a short passage home, carried Saul of Tarsus through all the ranks and conditions of men and mind of which the Church is here composed—to contracted spirits, or souls deeply and dreadfully baptised into the sorrows of death, and into the pains of hell—to many of God's dear children, this work may not be fully satisfactory; but enlightened, enlarged, and sanctified intellects will discover in it a vast amount of really useful and beautiful material; and to that now large and fast-growing family we confidently recommend this handsome two-hundred-page small octavo, entitled, *The Syrian Leper*.

Things Hard to be Understood; or, Explanations of Difficult Doctrines and Misinterpreted Texts. By Rev. JOHN CUMMING, D.D., F.R.S.E., Minister of the Scottish National Church, Crown Court, Covent Garden. London: published by Arthur Hall, Virtue and Co., Paternoster Row.

DR. CUMMING has here furnished a volume of a more generally useful and practical character than some which have recently issued from his pen. To many hundreds of thousands, who have a concern for their souls, there are, in the Bible, "things which are hard to be understood." This arises, principally, from three causes:—first, it is but little time that many can give to a careful and prayerful study of the Word of God, even though they desire to know and to do the Lord's will: they rely, therefore, chiefly on the teaching of such ministers as may be within their reach; secondly, the great majority of ministers are nearly, or quite blind, as regards THE TRUTH as it is in *Jesus*; thirdly, unless the eternal Spirit unfold, open, and apply, the deep things of God to the soul, they cannot be known or enjoyed. Dr. Cumming has, in this volume, taken up almost all disputed and difficult points; and, although he may not go far enough for some, or deep enough for others, still, edification and encouragement to many will result from a careful perusal of this handsome book.

God's Way of Peace : a book for the anxious, by HORATIUS BONAR, D.D. London: Nisbet and Co. (Third thousand.)

THIS portable volume contains twelve lectures on man's fallen, helpless, and sinful state; on faith, grace, the Person of the substitute and the word

and work of the gospel. It is kind of man well instructed in the things of the Kingdom to make every effort in their power to instruct others. This book is simple, but powerful in argument, full of Scripture, and has been helpful to many.

The A.B.C. Church and Chapel Directory : shewing the places where—the times when—and the ministers by whom, the gospel is preached in London and the suburbs.

This twopenny manual is just published by Kent and Co., Paternoster Row, and is altogether a new idea. There is not a known place of worship, from St. Paul's Cathedral, down to the most retired Quakers' meeting house, but its *locale* is here distinctly given. There is not a clergyman in the Church of England, nor a minister over any of the Congregational, Baptist, Methodist, Wesleyan, Primitive, Scotch, or Plymouth Brethren Churches, but here is his name in full, his address, and the times and places where and when he preaches. As a book of reference for every section of the Christian Church, there is nothing like it extant. When known, its circulation must be universal.

Palmer's Penny Pulpit is published at 20, Catherine Street, Strand, and is devoted exclusively to sermons by ministers who preach a free-grace gospel. This can hardly be said of any other pulpit in existence. Notices of some of the preachers and their discourses will shortly be given.

Old Jonathan for September is a Bible number, giving as a frontispiece a handsome picture of "the Bible stall, opposite the International Exhibition." A lady said, "This 'Old Jonathan' always has such nice things in it." Let this September number, and that lady's expression, be fully appreciated, and there is scarcely a Christian family in Christendom but will subscribe for this useful serial.

Wholesome Rebuke Faithfully Administered to Mr. W. Park, Openshaw, &c., by J. A. JONES.

This little eight-page tract can be had of W. Mitton, Openshaw, or of the author. Remembering the age of the venerable writer, we decline any remark beyond the announcement of its existence.

Deaths.

THE Archbishop of Canterbury—the late Dr. John Bird Sumner—has departed this life. The official record says, "His last moments were perfectly calm and peaceful, and he died without a struggle. Till the month of May, 1861, there had been few symptoms of octogenarian infirmity. After his first attack, he speedily recovered, and showed the usual vigour and elasticity of his fine constitution. His second attack, nearly four months ago, was soon after followed by another, and it was then edifying to learn with what unruffled composure the venerable Prelate awaited the stroke of the last enemy. Up to the 13th of August, he was able, with little intermission, to attend, with his customary precision, to all the important duties of his province; although, in writing on matters of business to old familiar friends, he would tell them in his own quiet way, of the admonition he had received, that the time when he must give in his account was at hand, and (of the abiding comfort he derived from the thought, that he 'knew in whom he had believed.' Happily, without an acute pain, and with a faith stayed on the promises of God, he was so carried through the dark valley of the shadow of death, that it may be truly said of him that 'he finished his course with joy.'" Born at Kenilworth in 1780, he was consequently in his 83rd year. A long life of uninterrupted usefulness and honour, as far as this world is concerned; and from much that has passed before us, we must believe, 'absent from the body, present with the Lord.'

DIED recently near Bow, Mr. Long, for many years a friend to the cause of truth at Ilepzhizah chapel, Darling-place, Mile-end. Mr. Long was a steady and humble follower of the Lord Jesus.

The Son of God—our Saviour.

(A REVIEW OF MR. CROWTHER'S SERMON.)

BY DIXON BURN.

[The Editor holds back his own review for the present to make way for Mr. Dixon Burn, whose Christian spirit and effective argument claim for him a careful hearing.]

ALLOW me, dear Sir, to give you a short review of Mr. Crowther's sermon on the "Word Made Flesh."

Mr. Crowther and his party who deny that Jesus is the Son of God, in his relation to the Father as a Divine person, are on their trial; they are judged of men, and already are condemned by many. Mr. Crowther, as a leader, is not the aggressor in this controversy; but, being judged as a man of error, he has spoken and written to defend himself and his party from misrepresentation. But there are many persons (to their shame be it spoken), like the infatuated Jews who condemned our Lord, have no patience to hear a man's defence. With one voice they cry, "Away with him—away with him!" as if either the laws of God or men condemned a man before they have heard him.

Now, in matters of controversy amongst us, when any difficulty arises, we have no recognised appeal to decide our questions. The press is the only judgment-seat where we can hope for an impartial trial. Hence Mr. Crowther, in his appeal from the press, calls us to hear and judge; and if we cast aside his words, we do him as great injustice as if he were called before a jury and condemned without a hearing. In this manner was our Lord condemned: in this manner were all our holy martyrs condemned; and by reason of this, many good men of our days have their good name taken away; they have their usefulness blighted by an evil report; they wear out their lives in pain, in vexation, in obscurity, and neglect, because men judge and condemn them without a hearing. This is cruel and murderous.

It should be known that Mr. Crowther did not commence this controversy. He was judged and condemned by others; and was obliged to lie under the imputation of damnable error, or to come forward and defend himself. He has chosen the latter; and, certainly, if hitherto he has failed to establish his innocence, he deserves credit for a manly, calm, simple, and forcible defence, which demands an impartial and very careful hearing before we can fix upon him the blot of a dangerous mistake, much less

before we can condemn him for holding a damnable error.

Consider, ye zealots, does Mr. Crowther speak like a man that hath a devil? Then, why do you puff at him, as if his words were the poison of a serpent that you dare not approach? If you devour him, take heed lest you be devoured. If you judge him, will not God judge you with the same judgment? If we shew no mercy, neither will God shew us mercy. For with the same judgment that we mete to others shall we be judged. Have we no fear of God? Have we no jealousy over ourselves? lest when we are judged by him whose judgment is just, he lay folly to our charge, because we have condemned the innocent without cause, and judged those who were more righteous than we.

Let me tell you, Sir, that I have no sympathy with those who will not hear any man who does not speak exactly what corresponds with their views. By so doing, we can neither do justice to others nor ourselves. Does the brook refuse to mingle with other waters because they are muddy? On the same principle the river may refuse the waters of the brook. So should it be cut off from all its sources of life and egress, and become a stagnant pool. Does not all running water possess in itself a principle of purification? So does the mind of man. But if we be so straightened as to cut ourselves off from all communication with others, lest we be defiled by their errors, we cut ourselves off from all sources of renewing our knowledge, and so run dry like the brooks of summer, or become like stagnant pools that stink and breed infection, for want of a current stream.

One thing Mr. Crowther has certainly made clear beyond dispute, for which he deserves credit and our gratitude. Indeed, we may always learn, if we will, something to our profit from those who fairly reason and honestly communicate their thoughts, though in many things they err. He has certainly not proved that Jesus is not the Son of God in his relation to the Father as a Divine person; but he has proved, beyond a question, that he was called the Son of God, because he was formed in the womb of the virgin by the power of the Holy Ghost.

But here lies the mystery and difficulty of all questions relating to our holy faith. We

are apt to hold one truth in opposition to another. If we believe there is one God, we do well; but if we hold this truth in opposition to the other, that there are three persons in one God, we grievously err. If we believe that Jesus the Son was a man, we receive God's testimony. But if we deny that he is God, we hold not the mystery of the truth. So, in like manner, if we believe that Jesus was *made* God's first born, that he was *appointed* heir of all things, and that he was *called* the Son of God by him that said unto him, "I will be to him a Father, and he shall be to me a Son," we believe God's testimony. But if we hold this truth in opposition to the other, that he *was* the Son of God that made the worlds, independent of his being *made* God's Son in the flesh; that he *was* the possessor of all things, independent of his being *appointed* heir of all things as a man; that he *was* the Son of God before he came into the world, independent of his being *called* the Son of God when he came in the flesh, we deny the great mystery of godliness—God manifest in the flesh. One truth almost always seems to clash with another. Hence its great mystery. And when men with their unhallowed wit cannot reconcile these seeming contradictions, they err from the records of God. Do not err, my beloved brethren. We do well to reason, and to contend earnestly for the truth. But let us remember that we tread on hallowed ground.

The substance of Mr. Crowther's sermon tends to show that Jesus, as the Word, existed from everlasting; as the Word he made all things; as the Word he himself was made flesh, and, according to the flesh, he was *called* the Son of God. But he denies that as a Son he actually existed before he came in the flesh.

Now, this I deem not only a gross mistake, but a dangerous error. Yet not such, I think, as to warrant us to anathematize Mr. Crowther, to separate him from our communion, or to call him "a man of error." This is cruel and murderous. We may err much and not be men of error. Alas! who does not err very much? But I forbear, lest my zeal break forth into wrath against some as their wrath has been kindled against Mr. Crowther.

If Mr. Crowther believes that Jesus as the Word existed from everlasting in his relation to the Father as a Divine person, he holds the essential truth of our most holy faith, though he seems to deny it, and in word does deny it, when he says, that as the Son of God, he did not exist save in purpose with the Father before all things. But we should always in judgment search out a man's meaning rather than condemn him for the mere sound of his words.

He that believes that the Word was made

flesh, whether in words he says it or not, believes that the Son of God was made flesh, and it is just as orthodox and Scriptural to say that I believe that Jesus is the Word, as that Jesus is the Son of God; the two different terms being used by the sacred writers to set forth the same idea. But it appears that Mr. Crowther does not conceive that the sacred writers make use of these two terms, the Word and the Son indifferently, to signify the same thing.

It is a remarkable fact, that none of the apostles, save John, calls Jesus "the Word." Now, if this name only be essential to his deity, to shew his relation to the Father as a Divine person, it would appear very singular, if the name of the Son of God be merely a name that belongs to him as man, and one which he receives from the Father as a dignity upon his human nature, that none of the sacred writers, save John, should call him by that name which shews his Divine glory. The presumption rather seems to favour the view, that as all the sacred writers when they speak of who the Son of man is, invariably call him the Son of God, that this is the name of his glory as well as the other—a name that no man can have—a name that is essential to Jesus only as a Divine person, in his relation to the Father. Even we, who are favoured with precious faith, it is given us to be *called* the sons of God. But to which of the angels said he at any time, "Thou art my son?" The angels of heaven were made by the power of God. Our first parents came immediately from the hands of God, and so were *called* the sons of God. But there is a mighty chasm between being *called* the sons of God, and *being* the Son of God, as much as God is high above his creatures.

Now, let us see how the sacred writers make use of these two words, the Son and the Word, to exhibit the same truth.

John says, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." Paul says, "God hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Here we see that the one says that all things were made by the Word, and the other by the Son. What conclusion can we come to more natural, than that these two different words signify one and the same thing, and that as the one shews the essential glory of Jesus, so does the other?

Again, John says, "The Word was made flesh, and dwelt among us." Paul, on the other hand, declares the same truth in different words. Thus, he says, "Jesus, the Son of God, was made of the seed of David, according to the flesh." I know not how to

understand this, unless I conclude that "the Son of God" and "the Word" convey to us the same idea. Again, John names the three Divine persons, and calls them the Father, the Word, and the Holy Ghost. Matthew, when he names them, calls them the Father, the Son, and the Holy Ghost. Now, can it be thought possible that there should be such a difference in these inspired men, that the one should, when naming the Holy Ones, call Jesus by a name that shews his Divine glory, and the other by a name that was communicated to him? It is absurd and unnatural to think so. The name of the Father stands without a relation if we take away the name of the Son. The name of the Father and the name of the Spirit, no doubt, are covenant names. Does any one deny it? But are they not names which shew essential deity as well as covenant relationship? Is not the Father the beginner, the author, and father of all things? Thus we see that this name shews his essential deity, and that it belongs to him independent of any covenant relationship. So likewise the Spirit. Does he not give life and breath to all things, independent of that relationship in which he is the life and spirit of his people? Then this name shews his essential deity. Now, can we suppose that the Father and the Spirit have a name which shews their essential deity, and that the Son of God only is without such a name? And if he have a name that shows his glory as a Divine person, what name is so natural, so Scriptural, as the Son of God? Say it is the Word. Then, as the Word, he must be in the Father's counsel; if in his counsel, he must be in his bosom. But, if he be in the Father's bosom to know all his counsels, he must have existed before there were any thing made, yea from everlasting, for the counsels of the Father were from everlasting. This shews that "the Word" is a name essential to his deity, as the name of the Father and the Spirit. But is not the Son said to be in the bosom of the Father? And if he be in the Father's bosom, privy to his counsels, as a Son he existed with the Father from everlasting; so that this name shews forth his glory as a Divine person. It is written, the Father doth nothing without the Son. But if the Father existed before the Son, he must have done all things before he was actually brought forth. The two words evidently lead one into the other.

See how the apostle John brings both these terms to meet in one sentence. He says, "No man hath seen God at any time; the only begotten Son, he hath declared him." Now, it does as well correspond with the sentence to say the begotten Word as the begotten Son; because as the Word he more properly declares the Father. But whether we say the Word or the Son, it is

all one. For as the Son, knowing all things, he declares the Father's counsels; and as the Word, he expresses the image of the Father.

If there be a difficulty with respect to the name of the Son, to conceive how he could exist as a Son from everlasting, there is the same difficulty with respect to the name of the Word, how he could exist as the Word from everlasting. According to all our notions of things, a father exists before his son. So, according to all our ideas of things, our thoughts and counsels exist before our words. Every word is conceived in our hearts before they are brought forth into words. Words are but thoughts expressed. They are begotten and conceived in the heart before they are brought forth: just as a son is begotten and conceived before he is brought forth into birth. And as a true word expresses exactly the image of our hearts, so does the Son express the exact image of the Father.

Hence we see that by calling Jesus the Word instead of the Son, we do not disentangle ourselves from the difficulties of his wonderful name. The Word is begotten as well as the Son; and the word is preceded by the thought just as a father goes before a son.

To such things we can only say, let God be true; he hath said it, and who may make him a liar? "This is my Son." Do not these words imply far more than that he is called his Son, as if it were merely an honour put upon him? Do they not imply more than that he is called the Son of God, because he was miraculously conceived? A mere man might be miraculously conceived and be called the son of God. But when God says, "This is my Son," it implies that he is the mighty God.

It is written, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him." But if, according to Mr. Crowther, he is only the Son of God by being miraculously conceived in the womb of the virgin, then all that these words imply is, that whosoever believes that Jesus was miraculously conceived by the power of the Holy Ghost, God dwelleth in him. But is this believing in the name of the Son of God? A mere man, I say, might be thus conceived, and be called the son of God. But to believe that Jesus is the Son of God, carries us up to his Deity, and sets us upon the rock of ages. To this agree the following Scriptures:—

"Every spirit that confesses that Jesus Christ is come in the flesh is of God. In this was manifest the love of God; because that God sent his only begotten Son into the world. We have seen and do testify that the Father sent the Son to be the Saviour of the world. And we know that the Son of

God has come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

Look at these words attentively. The first Scripture evidently implies that it was God that came in the flesh. The second, that the person who came into the world, or in the flesh, was the Son of God. The third,

that he existed with the Father, as a Son, before the Father sent him to be the Saviour of the world. The fourth, that it was the Son of God that came into the world, and that this Son was the true God. Hence to believe that Jesus is the Son of God, is to believe that he is related to the Father as a Divine person. DIXON BURN.

Oct. 3rd, 1862.

SIGNS OF THE TIMES.

BY THOMAS GEORGE BELL, LL.D., OF LYNMOUTH, DEVON.

ONE fearful sign of the times is the growth of infidelity; not the coarse blasphemous infidelity of the Tom Paine school, but that which is more dangerous, because more crafty and delusive in its character: an infidelity which considers it no matter what creed a man may profess if he is only, as they say, sincere in his profession. A sincere Protestant, an earnest Romanist, a devoted Mahomedan, a faithful Hindoo, a respectable Freethinker, &c. "Their watchword is toleration of all religions: but, be not deceived, it is toleration of indifference they mean; not toleration of any faith, but toleration of indifference to all faith."* The cause of this has been, undoubtedly, the monstrous assumptions of priestcraft in past ages, with the darkening and debasing thralldom of superstition. This proceeded to such a height as to bring about the reaction; and just as we can trace so often in the history of men and nations—characteristics running after each other in cycles and extremes rapidly following each other—so now we begin to see, so to speak, the reckless democracy of indifference produced by and following the iron despotism of superstition. The writer just quoted says: "It is manifest to any one looking upon Europe during the last half century, that infidelity has grown, like a disease, out of the body of the papacy, nourished by the very grossness of that superstition, till we see it, as it now is, ready to burst out and destroy the very organism of the body." "The proud son of the morning makes light his dwelling-place, and knowledge his tent; and, by wonderful art, possesses himself of the intellect and reason of man, in order to destroy faith in the Word of God. He hatches from the egg of the cockatrice the fiery-flying serpent of infidelity, subtle as fire, pervading as the wind, and destructive of the hosts of God, as the serpents which

fell upon the camp of Israel in the wilderness."

We agree with all this writer says as to the infidel spirit of the day; but we cannot admit the correctness of the last sentence in the above-quoted paragraph. Satan may torment the true people of God, but he cannot destroy one of them, and though they may have to pass through fiery trials, they shall, each one of them, be more than conquerors at last. Mr. Verner, instead of saying "destructive of the hosts of God," ought rather to have said those who merely profess to be such. This infidelity will make yet more fearful inroads into the hosts of the mere professors. This writer, speaking in general terms of the professedly Protestant population of Great Britain, says further:—"Between our sympathy with the infidel advocates of liberty on the one hand, and our sympathy with the infidel advocates of expediency on the other, we stand on the perilous edge of that whirlpool which is ready to swallow up both the superstitious and unbelieving.

"Infidelity, under the name of liberalism in politics, expediency in philosophy, rationalism in religion, education in knowledge, is dissolving the faith of the people as wax is melted before the fire, and uniting them in a covenant to destroy such as never heretofore was joined, so mighty and so strong.

"The whole morality of Europe, which is grounded only upon utility, serves infidelity. The spirit of freedom and liberty, which is smouldering beneath her thrones and governments, ready to toss them on high and shiver them to atoms, serves infidelity. They are no less blind to the aspect of the papal nations than to the Word of God, who think they can intercede between the hosts of superstition and infidelity, or raise any sufficient mediation between them. The evil elements of human nature are loosed against one another; and you might as well think to make intercession between the raging waves which war against the

* "Who Will Rule in Rome?" By James Verner, Esq. London: Wertheim, Macintosh, and Hunt.

heavens, and the hurricane of wind which tosses them on high, as think to make intercession between the spirits of darkness 'from the mouth of the dragon, from the mouth of the false prophet, and from the mouth of the beast,' which are now gathering the nations to 'that great day of God Almighty,' the 'supper of the great God,' which shall 'feast every fowl that flies under the face of heaven.'"

We must now turn away from such signs of the times as concern the world, and consider for a little those which relate to the church. And, here, as it is one purpose before us to bring in a variety of testimony to the subject in hand, we would refer again to the tract of Mr. Cuthbert, quoted in a previous paper. He refers to various evils prevailing in the church. One is that the absolute necessity for the Holy Spirit's work in regeneration is not sufficiently acknowledged. Man is spoken to as a free agent, capable of laying hold of eternal life himself. He says,—“God tells me a fact”—“yet I have no power to believe it, except the Holy Ghost give me the power to do so.” “Take an illustration: the serpent is raised in Israel's camp; but suppose the eyes of all the bitten ones were sealed, what then? They cannot see, they cannot look to live, though the object of the serpent's erection on the pole is that they may look and live; they cannot, their eyes are sealed. But, suppose it was Aaron's work to go round the blind and perishing, to anoint their eyes, that they may behold the remedy and live, then we have the Spirit's work. Oh, why is not the Spirit's work oftener spoken of, and in its indispensable connection with the sinner being led to truth, and the saint into all truth?”

Let every faithful heart re-echo the sad exclamation of this gracious writer. There can be no worse sign in the church than this:—that in the preaching of the day, there is so little of that which honours and exalts the Spirit of God. Another of the evil signs in the church is the neglect in some quarters, and rejection in others, of the doctrine of the true heavenly calling of the elect people of God, and their separation from this present evil world. Christians do not see, though they have it clearly in the word, that this world is doomed, and that God by the Holy Spirit is gathering out, through his heavenly calling, men into an elect body separated for himself. Hence they are not cultivating the *stranger* spirit and living for the future, but rather seeking to improve the world and enjoy their present earthly good. Mr. Cuthbert says:—“I feel very jealous for the truth in our day, when I see good men joining in the philanthropic substitutions for the Gospel (if I may so express myself), which we see fast arising on

all hands. Are good men tired of the old manna? Are they impatient at the want of success that, apparently and humbly, attends the preaching of the Gospel? Do they not find their popularity enhanced as they could desire, and their talents sufficiently honoured, by the mere preaching of the simple truth as it is in Jesus? Social reform! Moral tone! Intellectual progress! Oh! what have Christians to do with these, except as the results of a preached Gospel?” “Let moral men make men moral by moral means, and bring about, if they will, their moral millennium; but to gather out the elect of God from a world lying in the wicked one, and thereby hasten the coming and the kingdom of Jesus: this—this alone is social reform—this, moral tone—this, the only progress!” He then quotes the beautiful exclamation,—“Talk they of morals? Oh! thou beeding Lamb, the true morality is love of thee.”

Mr. Cuthbert refers very beautifully to the two characters amongst God's people—the worldly minded and the heavenly minded. “I will shew you,” he says, “two real Christians, taught of the same loving Spirit, and, therefore, upon things fundamental, thoroughly agreed; and so far similarly influenced upon truth, and yet so dissimilar as hardly to understand each other: and, consequently, occupying spheres of practical development so different, that one may be said to be doing worldly things in a worldly way (so far as the term can be applied to a real Christian), and the other in an unworldly way—a heavenly as well as a spiritually-minded man, who is not here but risen: one, consequently, whose unearthliness is ever flashing, not only on the earthly things as such around him, but on the large mass of real yet earthly-minded Christians through whom he moves, as one mysterious and not understood!” Must we not add to all that—how true! and is it not another sign of the progress of evil in the low spiritual condition of the church?—not now speaking of the mere visible professing body, but of the true members of the living family. The second character pointed out is that which every true Christian should exhibit, and you only find the few here and there who come up to it. “Early Christians only thought themselves happy in proportion as they could live above a world lying in the wicked one, and exalt others with them to the same position of elevation and separation in the heavens. Modern Christians can nestle here, and reign as kings without their king; improving the world really that they may enjoy the more of social quiet while they are here—at home where Jesus was a stranger—wearing a crown where he bore a cross.”

This writer, again referring to the hea-

venly-minded Christian, says,—“His citizenship, too, speaking socially, is in the heavens, and therefore he boasts not in national associations as others do; but, while he prays for the peace of the country where he sojourns, he occupies it in simply as a stranger and a pilgrim. He looks not for temporal prosperity as a mark of God's favour, being already and only blessed with spiritual blessings in heavenly places in Christ Jesus, temporal and spiritual, one in Him! He knows not what it is to contend for earthly rights as such. No eye

for eye, nor tooth for tooth,—no. He can the rather ‘take joyfully the spoiling of his goods!’ He is a man of love, not of law. No appeal to earthly tribunals; no law for him but the law of love. He is a man of heaven, not of earth. No striving to be rich for riches' sake; no conforming to the idle fashions of the day; no sympathy with the gorgeous ceremonial of a past dispensation; no mediæval associations which mark the leading to the exaltation of the letter and merging of the spirit; no bringing back of what God hath put away.”

The Church of Christ:

ITS ORDINANCES AND OFFICERS.

THE Church of Christ, regarded in its connection with the spiritual Head, whether viewed as a body politic, or in its representation, as a human body, must be looked upon as *one*; thus Paul says, (Gal. iii. 28,) “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” In this extended sense, therefore, we, in our contemplation of the church, comprehend the whole election of grace, manifested by the renewing influence of the Spirit Jehovah, the application of the blood of sprinkling, the operation of living faith; the experience of, and dependence upon, the justifying righteousness of Jesus, and the possession of that good hope through grace, which is full of immortality and eternal life, experienced by all those in every age of time, to whom repentance and the remission of sins has been, or shall be, imparted by that exalted Redeemer of his people, who is exalted at the Father's right hand, to bestow these blessings of grace upon all those who, being loved with an everlasting love, shall be saved with an everlasting salvation. When, however, we regard this spiritual body in its several members, sections, and localities, in this time's state, as is our present object, we are directed to the consideration of each of those sections as forming a separate and distinct Church of Christ; so that while we maintain the unity of the whole in Christ, we concur with the apostle in the declaration that “God is not the author of confusion, but of peace, as in *all the churches of the saints.*” We must not comment on this declaration to the Corinthian church, as we study brevity, but simply remark that as the God of all grace is the author of peace in all the churches of the saints, whatever differences or confusions exist amongst them, they come not from God, but from

the world, and will be found to arise from a departure from our only standard of faith and practice, the Word of God. Little as we may suspect the evil, and, perhaps, less disposed to confess it, the existing confusion exhibits a closer connexion than we are aware of, with those Pharisees of whom Christ said, “In vain do ye worship me, teaching for doctrines the commandments of men; for laying aside the commandment of God, ye hold the tradition of men.” The traditionary customs of those whom we regard as brethren, and into which we become initiated from our spiritual infancy, have a natural tendency to make us take them for granted, so that there are, doubtless, many of God's children who never searched the New Testament, in matters relating to the external observances of the church, to see whether these things are really so set forth as they are practised.

To assist in the enquiry, we first reply to the question, What is a Church? That it is composed of rational beings, capable of reflection, and exercising reasonable discretion will, we presume, be conceded by all; because our pædobaptist friends, who rhantize their children, do not admit them as members of the church until they attain to years of maturity and discretion. We must, however, observe that the church is composed of those persons who have, at least by profession, a spiritual knowledge of God in the method and operations of his grace, in the salvation of sinners, by the person and work of Christ; and perhaps the clearest definition of the spirituality of the church, given in a connected form in any one place in the New Testament, is that of the apostle Paul to the Thessalonians, where he sets forth a rich cluster of the fruits of the Spirit, in immediate connexion with their being in God the Father, and in the Lord Jesus Christ, made manifest by

the gospel coming unto them not in word only, but also in power, and in the Holy Ghost, and in much assurance. That all our churches do not attain to the same standard in the faith, either collectively or individually, as to the riches of experience of their several members, we admit; and that there are amongst us those who have a name to live, while they are dead, we lament; but, without setting up our standard to measure the faith of others by, we contend that those only constitute the Church of Christ who are united together under the influence of the same grace as that which characterized the church at Thessalonica. These saints, we find, were not singular, for having received the Word of God, it worked effectually in them, so that they became followers of the churches of God, which in Judea were in Christ Jesus.

We may, then, enquire what were the ordinances to which these churches attended. In our national Establishment, the children are taught to say there are two ordinances in the church, viz., Baptism and the Lord's Supper; and, with very slight exceptions, (such as the Quakers or Friends,) this is copied by the various denominations of dissenters from the church, as *by law* established. Here, then, we have a general union, though a wide difference in operation. We do not wish to disturb the peace of the church in the matter of the number of its ordinances, although we confess to some doubt as to the propriety of the ordinance of baptism being regarded as a church ordinance in the general acceptance of the term. In order, however, that we may not be misunderstood, we assert openly that no person, being unbaptized, can in our opinion be a member of a Christian church as set forth in the New Testament; nor unless that baptism has been upon a profession of faith in Christ alone for their salvation, and that profession embracing the engagements and operations of the triune Jehovah, Father, Son, and Holy Ghost.

To us, however, it appears that baptism stands in immediate connexion with faith, and is so set forth by Christ when he saith, "He that believeth and is baptized shall be saved," and we contend that no man is at liberty to sever this union, and that the ordinance is binding on all believers, whether the facilities for church membership exist or not. That the large gathering of believers under the instrumentality of Peter issued in a great increase of the visible church will doubtless be admitted, but if we read the Scripture narrative in the second chapter of the Acts, it is certainly a very strained interpretation of the thirty-seventh and thirty-eighth verses, to make

it apply to the church. But if we look at the history of the Samaritans, given in the eighth chapter of Acts, we find that Philip went down and preached to them. This Philip, we find from Acts vi. 5 and xxi. 8, was not a pastor, but a deacon and an evangelist. On the preaching of Philip, the people believed the things concerning the kingdom of God, and the name of Jesus Christ, and were baptized, both men and women. From thence, Philip goes by the Spirit by the way of the desert, and meets with the Ethiopian Eunuch, to whom he preached Christ, and on a confession of his faith in him, as set forth by Isaiah, and more fully revealed by Philip's preaching, the Eunuch was baptized. In these instances, faith and baptism were united by the profession and practice of the believers; but it would be a difficult task to shew that the church, as a spiritually recognised body, took any part therein, or were in any way engaged thereon. The same appears from Paul's visit to Corinth, where we think no reasonable doubt can exist that Crispus and others believed and were baptized before the church, (which arose from the power attending Paul's ministry,) was formed. We forbear to refer to other cases, believing that the facts will be conceded.

But let it not from hence be inferred that the practice of this ordinance is a matter of indifference with the church, because the Scriptures unite it with faith, of which it is the legitimate fruit, and therefore, though nothing in the way of merit or saving efficacy can be found in the practice of baptism, it becomes as essential, by Divine combination, to church membership as faith itself, of which, in fact, it is the scripturally visible profession. Of the Supper, however, the whole testimony of the New Testament is clear as to its being an ordinance within, and confined to, the church visibly incorporated, but as this is a fact so near to universally admitted, we may refrain from making any remarks thereon, beyond the simple declaration that as the church is to be of "one heart and one mind," and as there is "one Lord, one faith, and one baptism," we do not admit that any church is based on the testimony of the New Testament which admits, either to its membership or communion, any person or persons other than those who, as the visible evidence of their faith, have been scripturally baptized by being dipped in water, in the name of the Father, and of the Son, and of the Holy Ghost.

(To be continued.)

When thou art wrestling, like Jacob with the angel, and art nearly thrown down, ask the Holy Spirit to nerve thine arm. Consider the Holy Spirit is the chariot-wheel of prayer.

Opening the Bible.

WHAT IS A CASTAWAY?

[FROM "THE AUSTRALIAN EVANGELIST," KINDLY FAVOURED BY MR. J. B. M'CURE.]

"But I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 27.

THIS passage has perplexed and troubled many an earnest heart. Many have sighed thus, while pondering the above solemn scripture: "If such an one as Paul was uncertain as to the issue of his course, who, then, can be sure?" But was he uncertain as to the issue? By no means. The verse immediately preceding teaches us the very opposite: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." Paul knew quite well how the whole matter was to terminate, so far as he was concerned. He could say, "I know whom (not merely what) I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day." (2 Tim. i. 12.) And again, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38, 39.) These scriptures are amply sufficient to prove that Paul had not so much as a shade of doubt as to his eternal security. "I know,"—"I am persuaded." There is nothing like doubt or uncertainty in such utterance. Ah, no! Paul knew better. His foundation was as stable as the throne of God. Whatever of certainty Christ could afford, that Paul possessed. He, surely, had not abandoned all that this world could give for a doubtful salvation,—a doubtful prospect,—a doubtful future. Had he done so, Festus might truly have said, "Paul, thou art beside thyself."

We are fully convinced, that as far as Paul was concerned, from the moment in which the scales dropped from his eyes in the city of Damascus, until he was offered up in the city of Rome, his heart never once harboured a single doubt, a single fear, a single misgiving. "He was troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yea, in the midst of all his conflict and trouble, he could say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 19.) Paul had no doubt nor fears as to the final issue. Neither should anyone who has truly come to Christ, inas-much as he himself hath said, "Him that

cometh unto me, I will in no wise cast out." (John vi. 37.) No one, who is really cast upon Christ, will ever be cast away from him. This is a divine axiom,—a fundamental truth,—an eternal reality. Christ is responsible for every lamb in the flock. The counsels of God have made him so,—the love of his own heart has made him so,—the holy scriptures declare him to be so. Not one of Christ's blood-bought lambs can ever be lost, not one can ever be cast away,—they are all as safe as he can make them,—as safe as himself.

But what, then, does Paul mean, when he says, "Lest I myself should be a cast-away?" If he does not mean to convey an uncertainty as to his personal security in Christ, then what does he mean? I believe the expression applies not to his future prospects, but to his present service. Not to his heavenly home, but to his earthly faith. Not to his eternal privileges, but to his present responsibilities.

Paul was a servant as well as a son, and he exercised himself and kept his body in subjection, "lest that by any means he might be disapproved of." The body is a good servant, but a bad master; and if not kept down, will altogether disqualify the servant of Christ for the discharge of his high and holy responsibilities. A person may be a child of God, and yet be "disapproved" as a servant of Christ. To be an efficient servant of Christ involves self-denial, self-judgment, self-emptiness, self-control. I do not become a child of God by these exercises; but, most assuredly, I shall never be a successful servant of Christ without them. This distinction is very plain and very important. We are too prone to think that the question of our personal security is the only one of any moment to us. This is a mistake. God has secured that, and he tells us so, in order that, with free hearts, we may run the race, carry on the warfare, fulfil the service. We do not run, fight, or work for life; we have gotten life,—eternal life,—ere we take a single step in the Christian race, strike a blow in the Christian warfare, or perform a single act of Christian service. A dead man could not run a race; but a living man must run "lawfully," else he cannot be crowned. So, also, in reference to the servant of Christ. He must deny himself, he must keep nature

down, he must keep his body in subjection, else he will be disapproved of, and set aside as a servant unfit for the Master's work, a vessel "not meet for the Master's use." A true believer can never by any possibility lose his relationship to Christ, or the eternal dignities and privileges connected therewith: but he can lose the present meetness for service. He may so act as to be disapproved of as a workman. Solemn thought!

We have, in the person of John Mark, an illustration of the principle laid down in 1 Cor. ix. 27. In Acts xiii. 5, he was counted worthy to be associated with Paul in the ministry. In Acts xx. 38, he was disapproved: and in 2 Tim. iv. 11, he was again acknowledged as a profitable servant. Now, John was as truly a child of God, a saved person, a believer in Christ, when Paul rejected him as a co-worker, as when he at first acknowledged him, and finally restored him to confidence. In no case was the question of his personal salvation raised. It was altogether a matter of fitness for service. It is very evident that the influence of natural affection had been allowed to act on John's heart, and to unfit him, in Paul's judgment, for that great work which he, as the steward of Christ, was carrying on.

If my reader will turn to Judges vii., he will find another example which strikingly illustrates our principle. What was the great question raised with respect to Gideon's company? Was it as to whether a man was an Israelite, a son of Abraham,—a circumcised member of the congregation? By no means. What then? Simply as to whether he was a fit vessel for the service then in hand. And what was it that rendered a man fit for such service? Confidence in God, and self-denial. (See verses 3 and 6.) Those who were fearful were rejected (verse 3), and those who consulted their own ease were rejected, (verse 7.) Now, the thirty-one thousand seven hundred that were rejected, were as truly Israelites as were the three hundred that were approved, but the former were not fit servants, the latter were.

All this is easily understood. There is no difficulty if the heart be not careful to make difficulties for itself. Many passages of the Word which are designed to act on the conscience of the servant, are used by us to alarm the heart of the child; many that are only intended to admonish us in reference to our responsibility, are used by us to make us question our relationship.

May the Lord increase in us the grace of a discerning mind, and enable us to distinguish between things that differ, so that while our hearts enter into the sweetness and tranquillizing powers of those words, "Him that cometh to me, I will in no wise cast out," our conscience may also feel the

solemnity of our position as servants, and recoil from everything that might cause us to be set aside, as an unclean vessel which the Master cannot take up and use.

May we ever remember that, while as children of God, we are eternally safe, yet as servants of Christ, we may be disapproved of and set aside.

Ministerial Correspondence.

[We have scores of excellent notes and epistles, never designed for publication, but more worthy than many that are written expressly for the public eye. We may now and then drop in one or two. Here is a specimen.—Ed.]

DEAR BROTHER BANKS, — Many thanks for your kind and affectionate note. It cheers me much as a young minister to receive a kind word of counsel from those who by long standing and experience are elders of the Church of Christ. I assure you, I feel more deeply every day my need of instruction and guidance in the solemn and sacred office in which the Lord has placed me; yet am well confident that as Divine wisdom hath ordered my position, Divine love will abide by me, proving its constant faithfulness by Divine grace, affording and bestowing every needed supply. My soul doth sometimes seem so dry, barren, and cold, that I fear I shall not be able to preach again, nor, indeed, should I were it not for the abundance of spiritual treasures of love, grace, wisdom, and knowledge that are stored in the fulness of our precious Jesus. Ah! I fancied once that practice would make perfect; and the more I preached the better sermons I should preach. But I find that every sermon seems to make the creature appear more empty and feeble. Yet, I can say, that in the constant exercises of soul of which all true ministers of the cross are susceptible, though the streams of human wisdom are exhausted and dried, yet, a full Christ rises more glorious to the soul's appreciation. I said to a friend the other day, who was in a doubting state as to whether her experience was that of a true Christian—I said the surest and most certain test of the growth in and possession of grace is this: do I feel every day I need Christ more and deserve him less? For as Christ appears more lovely, self will appear more hateful. The MSS.* is enclosed herewith. I have endeavoured as much as possible to preserve the original form in which I delivered it. Pray excuse this rambling epistle, seeing it comes with Christian love from yours in Jesus, HENRY STRICKETT.

12, Dowgate Hill, Thames Street,
London.

* The MSS. refers to an account of his call by grace and conversion to God, which is published in a neat small pamphlet, and may be had at J. Paul's, 1, Chapter House Court, St. Paul's.

THE THOUSAND YEARS :
IS IT PAST, — PRESENT, — OR TO COME?
GOG AND MAGOG: WHAT? WHERE? WHEN?

WITH SOME NOTES ON

MR. JAMES WELLS'S SERMONS ON THE REVELATION.

WE have no desire to confine the articles on this subject to our own pen. We delight in mutual co-operation—in freedom of discussion—and in faithfully and earnestly, scripturally and experimentally, contending for *that* which we honestly believe to be “the mind of Christ,” and the *end* of revelation, without any bitter or bigoted reflections on those brethren who differ from us. The prophecies both of the Old and of the New Testament are like those beautiful clouds which you sometimes see arising and gathering until they form one mighty covering, and then, gently, they empty themselves upon the thirsty earth, literally fulfilling that very precious note in one of David’s songs: “They drop upon the pastures of the wilderness, and the little hills rejoice on every side.” Many of these glorious prophetic clouds have already poured out their predestinated mercies upon a *world* of sin and death, and upon a *church* of faith and hope. Others are gathering. Let us watch and pray for pure light and a good understanding. Let us weigh well the word, and having in secret heard the still small voice of the Holy Spirit’s “instruction,” let us never fear to publish on the housetops all “that which we have seen and heard,” whereby others may have fellowship with us; for happy indeed is that man, and truly blest that people, who can say, “Our fellowship is with the Father and with his Son Jesus Christ.” In whatever light, from whatever stand-point, you look at “*The Thousand Years*,” it is a theme around which is gathered the whole of the Bible. Let us delight ourselves in this theme of anticipated joy and rest, of purity and peace, of unanimity and truth, of mediatorial glory, and of PERFECT SALVATION; and with all believing pilgrims sing,—

“Hail, great Immanuel, from above!
High seated on thy throne of love;
O pour the vital torrent down—
Thy people’s joy—their Lord’s renown.”

We may introduce many letters on the subject. We stand not pledged to endorse all; but every dear disciple who aims at these three things,—The Honour of Jesus Christ—the Elucidation of Divine Truth—the Edification of Zion, shall have the opportunity of bearing his own testimony. Here is one:—

MY DEAR SIR,—I have read your leader in August VESSEL with considerable interest, as you have in that article dealt freely

and faithfully with one or two points which, from their importance, demand to be set forth in a clear light and upon a scriptural basis. But that in particular that has so far arrested my attention as to induce me to support your opinion by the use of my pen, is the defectiveness of the prospective view held out by a neighbour of yours concerning the future increase and glory of the Church of Christ on earth. The absurd schemes of certain classes of Millennialists I will not attempt to defend; but the plain statements of Scripture are such as to warrant the belief that the gospel kingdom of Christ will assuredly be extended to all the lands of the earth before the end of this dispensation. This, if I rightly understand your meaning, is what the preacher you mention flatly denies. Perhaps if he lived till all the nations of the earth had become subject to the faith of the gospel, he would no more believe the report of it than he now believes the inspired prediction of it when he reads it in the Word of God. But why should it be thought a thing incredible with Mr. W. that God should bring his gospel with reigning and saving power into all lands, even as he has in this, abolishing idolatry and false worship, and making himself known as the God of the whole earth and the only Saviour of men? He has declared it plainly enough in his Word, and he will bring it to pass. It is bad enough for Christians and Christian ministers to be at ease in Zion, *indifferent* to the work which the Lord promised to accomplish by his word, as it places them in the position of the virgins of the parable, who all slumbered and slept. But when their indifference is succeeded, not by a holy zeal for God in carrying out his designs in labouring for the full extension of his kingdom, but by denying the truth of those designs, and discouraging all efforts to further the work of the Lord in that direction, it is virtually to side with the adversary, and to lay down their arms which they had taken up in the cause of God and truth.

Why, is not the god of this world to be dethroned, and the kingdom of Messiah to fill the earth? Is it because it *cannot* be? Is it because the gospel is too sacred to be proclaimed to the debased votaries of idolatry, superstition, and sin? Is it because the ministers of Christ have found something else to do beside obeying the standing command of Him who said,—“*Go ye into all*

the world, and preach the gospel to every creature?" Or is it because they have found out that the Lord Jesus did not mean what those words imply? Or that the command can be set aside now, without impugning the wisdom or despising the authority of Him who gave it? Or, perhaps, in their superior light, they have discovered that the progressiveness of Christ's empire is a delusion; or that if God wants to convert the heathen, he can do it without their agency? It is singular that the only people who hold the truth should be the most determined in their opposition to its triumphant spread, as the means ordained of God for making known his way upon earth, and of diffusing his saving health among all nations.

It is well known that that particular section of the Christian church, of which Mr. W. is a distinguished representative, has done nothing to extend the conquests of the great Redeemer beyond the narrow limits of its own immediate interests. And to justify this selfish and unscriptural policy, and cover its Laodicean shame, its ministers must have recourse to the sceptical invention of denying that Christianity ever will become general in the world; but that things will continue about the same as they are now to the end of time. And to support this unbelieving view of the Saviour's world-wide triumphs, what wresting of some scriptures and setting aside of others is resorted to; as if a narrow policy were the glory of the gospel, and the subjugation of the nations to Christ a disgrace to his honoured name.

It is true that we see not yet any signs of the rapid removal of false systems of religion in favour of the religion of the cross, although its healing rays have penetrated "the dark places of the earth," and are gilding the mountains with the dawning light of its approaching glory. This, of course, is denied by those who do not believe it. But facts are truths, notwithstanding their disbelief of them. One ground of objection to the general diffusion of the gospel in the earth is the slowness of its progress hitherto. But such ground is untenable. When the first promise was given of the conquest over Satan and the salvation of men by the seed of the woman, our first parents little thought that four thousand years would elapse before it was actually fulfilled. God made promise to Abraham, one part of which was, that he should be *the heir of the world*; the other was that in his seed *all the nations of the earth* should be blessed. I suppose no one professing to be a Christian believer will have the effrontery to deny that both parts of that great promise stand good. At any rate, *Abraham* believed God. But nineteen hundred years passed away before the first part of the promise was fulfilled in the person of Christ. Since *he set up his king-*

dom, men *have been* blessed in him, and a Divine decree stands recorded that "all nations shall call him blessed." If Christ is the seed of Abraham, which I suppose Mr. W. will not deny, and if God has promised that *all nations shall be blessed in Him*, which is undeniable, then it follows as an absolute certainty, that the gospel kingdom will yet fill the earth, even though it shall be nineteen hundred years old when it achieves its greatest victories. People sometimes wonder at infidelity; but infidelity among such as profess to be champions for the truth is much more surprising, and far more injurious to the interests of religion. I am, with much respect, dear Sir, your's truly. T. CORBY.

Radwell, August 8th, 1862.

Obituary.

ON August 11th, 1862, Samuel Chisnell, aged 69, a member of the church, and for many years senior deacon, and reader of the hymns, at the Bible Room, Lion Walk, Colchester, fell asleep in Jesus. He was afflicted about ten weeks, which bed of affliction proved to be the bed of death.

In the first part of the illness of our departed brother, he suffered under much darkness of mind; but the dear Lord was pleased to remember him in his low estate, and remove the cloud of darkness from him, and to shine upon his soul.

A friend asked if he had any message to the Church? He said, "Tell them to pray for me." It being the ordinance day, he added, "I shall not drink of the fruit of the vine any more with them on earth, but hope to drink it new with them in my Father's kingdom." A sister who visited him, asked if he was happy. "Yes," he said, "I am happy in Christ; he is all my salvation: if the beginning is so sweet, what will the fountain be?" A brother who visited him in his affliction, called not long before his death, asked him the state of his mind, when he clasped his hands together, and said, "Crown Him! crown him! crown him!" During his last few hours he spoke but very little, but sank gradually until he entered into rest.

The love of God is like himself, a sea that can never be fathomed; and he will in his own time bring his own dear children to taste that the Lord is in very deed precious.

J. H., Minister.

They that go forth to fight the Lord's battles, boasting that they are strong, shall return with their banners trailed in the dust, and with their armour stained with defeat; for God will not befriend the man who goeth forth in his own strength.

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES

FOUND IN THE ARCHIVES OF THE CHURCHES.

"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."

More than forty years ago, I was standing by the side of an open grave, in a large country "church-yard," as they were wont to call it. From seven years of age I had been exercised in my mind with thoughts about death, judgment, hell, eternity, and other solemn things: so that the open grave was a scene of terror to my mind. As I stood near this grave, I saw, presently, a procession approaching it: some six men were bearing a large coffin on their shoulders, and a string of mourners were following behind. The old sexton was busy preparing to receive the coffin, and to deposit it in the place he had prepared. Well do I remember that old sexton. He was a kind of king over the territories of the dead. The large burying ground was his domain. All the graves were under his care; he knew them all. When any soul in the parish was called out of time into eternity, his first work was to toll the solemn death-knell—it was called "*the passing bell*." Sometimes of a dark winter's night, when the wind was howling, and the owl screeching in the towers of the old belfry—when all the busy world was retiring to rest—of a sudden I have sometimes heard the heavy old messenger of death commence his solemn sermon, "*Dole—dole—dole—dole*," as much as to say, "Man wasteth away; he giveth up the ghost: *and, where is he?*" Then, in a few days, you might see the old man digging up the earth; and the opened vault passively awaited until the mortal remains were brought and laid therein. Of course, on all such occasions, the lofty-looking clergyman, with his flowing white surplice on, with his hat held up in his left hand, and his black book holden on his hat by his right hand, would meet the funeral *cortège* at the entrance gates, and marching from thence toward the vacant chasm, would slowly read, "Man that is born of a woman is of few days, and full of

trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." On arriving at the grave, he would read the remainder of that service, the coffin would be lowered, the dirt would be cast in, and so for ever would cease here to be found the form and fellowship of the departed one. On the occasion to which I have referred, no clergyman came, no service was read; the coffin was let down amid the silent sobbings of the mourners, and without one sentence being uttered, the ceremony closed. How astonished I was. Where was the parish priest, and the good old man who always said "Amen?" *Why did they not come as heretofore?*"

I was told the reason was this. The man who had died was "NOT A CHRISTIAN:" he had "*never been baptised:*" he was "not within the pale of the church:" he was "not gone to heaven."

How terrible all this appeared! Like a flash of lightning, the thought thrust itself into my soul, "Have you been baptised?" I could not answer myself. I was but a little urchin. My short life had been one of sickness, of change, of waywardness, of some near approaches to death, and of many dark inward revolvings of slavish fear and fighting for I knew not what.

"Not a Christian!"—"not baptised!"—"not gone to heaven!" These sentences were dreadful, and not to be forgotten. "*Why was he not gone to heaven? Why was he not a Christian?*" I pressed home these questions, and the answer was, "*Because he was never baptised:*" *i. e.*, he was never christened. "What, then, did baptism make people Christians? And did baptism entitle them to the privileges of the church here and to the happiness of heaven hereafter?" They said, "Yes, to be sure: and to live and die without this was to live in danger, and to die in darkness."

Oh! how very, very awful all this appeared. But, "Have I been baptised then?" "No, never," was the reply.

How relieved my little mind did feel when I was assured that although I never had been baptised, yet I might be; that then the bishop would lay his hands on me; that then I should be confirmed; that then the clergyman would receive me to the holy sacrament in the church; and that then God would receive me to glory. How glad I was. The time soon came when this great thing was to be done. A clean little pair of nankeen trousers, a nice little red jacket, and with cap in hand, my godfathers and godmothers took me to the font, and there the prayers were read, the water was sprinkled, the sponsors pledged themselves on my behalf, and so I vainly hoped all was safe and certain—all secured that either time or eternity could demand.

This is no fiction: this is no falsely-framed tale. All this is true; and, as I subsequently proved that neither this ceremony, nor any other could, of itself, give me peace within, or a preserving power without; as it is my design to describe some of the bye-paths through which I have travelled; and to illustrate and set forth THE TRUE GRACE OF GOD, from the internal experiences and the external developments of some of the most excellent and holy of God's people with whom I have been associated during my travels through some part of the Lord's vineyard: as I am wishful to contrast the wise by the foolish virgins—the true by the false ministers—and, the living in Jerusalem by those who have but a name to live; therefore, I have made this the starting point, and shall now proceed on my way to find out some of the Witnesses of that Truth, and of that faith, which is, in its origin, nature, tendency, and end, altogether of an heavenly kind.

To "*know the Truth*," in these times, is a privilege of the highest class. To know *where* Truth is to be found, in these days, is a species of knowledge we all come much too short of. To be confident the man we hear is no mere dreamer, no deluded enthusiast, no stereotyped tyrant, no false light, no mere Balaam, or Judas, or Simon Magus; but that he is "*a chosen vessel*" sent forth "to bear Christ's name unto the Gentiles;" that

he comes from God; and that his ministry leads to God; to enjoy this persuasion, and to receive all the benefits which flow freely from such a golden pipe, is a mercy rare indeed.

Only think of souls being deceived by men called ministers! A lady in London had sat twenty years under one ministry. It was said to be "*a sound ministry!*" But connected with it, there was such a gradual discovery of unconquered nature, that, at length, she fled from it as from a serpent; and among many things she said, this one sentence was confirmed by others, "*I never knew of the real conversion of a sinner under that ministry during the whole twenty years.*"

Is it possible such a ministry can be of God? Or, doth the Lord make and send some men simply to defend certain principles—to contend, all the year round, for certain doctrines: and thus help, on the one hand, to build a wall against error; and, on the other hand, to spread a table for those who have believed, that they might be nourished and built up in their most holy faith? It may be so. But it is hard to believe that a living man in Christ—that a man anointed by the Holy Ghost—a man who, instrumentally, takes living coals from off God's altar, and layeth them on the lips of his hearers—it is not easy to be persuaded that such a ministry can stand amid thousands of immortal souls, and not be honoured of God in the evident conversion of any of them.

The lady of whom we speak, has, for years, been flying from place to place, since she left the "sound ministry," with the Church's ancient cry in her soul, "Tell me, O thou whom my soul loveth, where thou feedest; where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" This individual is but one of thousands—of tens of thousands—but one of multitudes of anxious, earnest, seeking souls, who long to find Christ: to know Him as their *Way* to God; to realize in Him the *Truth* of their salvation; and to fully believe that through Him, and with Him, they shall possess an everlasting *Life* in the bright world beyond these lower skies.

"The sighs and griefs that scourge us here
Will then like sparkling gems appear!
A holy joy for every fear,
A cup of bliss for every tear."

"Till then we plod our separate way,
To labour, suffer, watch, and pray;
And long to hail the coming day,
When Time's dark curse shall roll away."

My baptism — my confirmation — many years attendance upon what are called "the means of grace" in the splendid old church, did not lead me to FIND JESUS CHRIST, nor salvation by him.

"Deep in a cold, a joyless cell,
A doleful gulf of gloomy care!
Where dismal doubts and darkness dwell,
The dangerous brink of black despair,
Bound by the icy hand of death,
I felt no love, nor life, nor faith."

But was I DEAD in trespasses and sins? I pause. In "trespasses and sins," I was; but to say my soul was "dead" I dare not! When the temple was opened in heaven, John saw there many things. Those things were *figures*, or *symbols*, of the kingdom of *grace*, with all its marvellous mysteries—with all its fiery trials—with all its majesty and glory—with all its conquests and crowning mercies. John saw "the ark of his testament;" and then he adds, "and there were lightnings, and voices, and thunderings, and an earthquake; and great hail." After this John saw two "*great wonders!*" In them are contained THE LIFE, and the FIERY TRIAL of the Elect Church of God. The first wonder represents the Church as being "with child, travailing in birth, and pained to be delivered." The second wonder represents a "great red dragon, having seven heads, ten horns, seven crowns, and a tail which drew the third part of the stars of

heaven, and DID CAST THEM TO THE EARTH." Is not this Satan's pre-eminent work now? Mark you. The work of the dragon is three-fold principally. First, he stands before the woman to devour her child: this he was not permitted to do. Secondly, when the dragon saw he was foiled, and cast unto the earth, then he persecuted the woman which brought forth the man child. And, thirdly, when the woman fled into the wilderness, "the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

It is in the spiritual knowledge of these supernatural things that the kingdom of God doth stand; it is here the men of grace are found. In the midst of these "great wonders" I have met with "THE COMPANIONS OF THE CROSS:" and, as they are Heaven's Watchmen, Christ's Witnesses, and the Worthy Ones, by whom the Holy Ghost doth work, and win souls to Jesus, I shall present such testimonies of them as my experience, observation, and means will allow.

In the vicinity of that Church-yard of which I have spoken, there resided no less than seven recognised Ministers of the Sanctuary. Of only one of them can I speak with confidence as regards his being truly a COMPANION OF THE CROSS. And after a brief review of the other six, in my next paper, this one,—whom I will call THE SAINTED SAMUEL—shall be carefully introduced, as a man in whom the Spirit of God did dwell.

PHASES IN THE CHURCH'S HISTORY IN OUR OWN TIMES.

HER MINISTERS; HER LITERATURE; HER INSTITUTIONS; ETC., ETC.

NO. V.

MR. THOMAS EDWARDS—DR. CUMMING—AND THE WELSH BAPTISTS: THEIR HISTORY, THEIR POSITION, THEIR DUTY.

Each rite, which truth and love ordain,
Points to the Lamb that once was slain.
Our wandering thoughts to Him they call,
The CENTRE and the SOUL of all.

MR. THOMAS EDWARDS, the Minister of Rehoboth Chapel, Tunbridge Wells, has written *A Few Thoughts on Baptism and Strict Communion*, and has published the same. He says:—"It was my lot, soon after the Lord called me by his grace, to be brought under a Strict Baptist ministry, where I heard the ordinance of baptism constantly enforced; and finding many plain Scriptures upon the subject, and feeling in my own soul a great love to the Lord, I soon felt a desire to submit to the same, and *shall ever believe* I did right in so doing, according to the light which I then had."

Here are five things to begin with in favour of baptism by immersion being right. First, the ministry which the Lord made a blessing to Thomas Edwards' soul contended earnestly for obedience to this ordinance. Secondly, Thomas found "many plain Scriptures upon the subject." Thirdly, the Holy Spirit (we hope) sanctioning the earnest and honest ministry, and working by the "plain Scriptures" Thomas found, produced "a great love to the Lord," whom Thomas saw was himself baptised by John in Jordan; and afterwards, when he had obeyed the law, and "put away sin by

the sacrifice of himself," after his bloody sweat in Gethsemane, his agony and death on Calvary, after lying in the cold grave and rising therefrom, after he had communed with his disciples, after he had led "the eleven away into Galilee," where he had appointed to meet them, where, when they saw him, they worshipped him—after all this, to show that, respecting the great and solemn act of baptism, whereby Jesus himself entered upon his public work, as if to prove that respecting this, I say, no veil had fallen from his heart to alter his views or intentions concerning it, he said to them, "All power is given unto me in heaven and in earth, Go ye, therefore, and teach"—(or, make disciples, or Christians of)—"all nations," (how?) "baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen." Here Thomas Edwards saw clear enough that Christ's holy commission to his disciples, as regards the manner and the matter of their ministry, was walled in and defended with such impregnable force; as that nothing could dethrone or destroy it. First, there was the omnipotent power given to Jesus—"All power is given unto me in heaven and in earth. Go ye, *therefore*." Secondly, his never-failing promise brings up the rear: "And lo! I am with you always, even unto the end of the world." So that to us nothing appears plainer than this—that to alter, or depart from the ORDER of CHRIST'S commission, is to despise the "all power" given unto him, and to forfeit the gracious promise spoken by him. All this, no doubt, Thomas Edwards saw, and the sight produced, in his tender little heart such a "great love to the Lord," that, fourthly, he "soon felt a desire to submit to the same." And he did submit. He confessed before the Church his firm conviction, his steadfast persuasion, his deep-rooted faith that baptism by immersion was Christ's command, Christ's example, Christ's method, and that all believers in Jesus were to follow in that way, and thus become united to the visible body, the professing Church of Christ upon the earth. And then, publicly, Thomas stood out before angels, ministers, believers, and the whole world, went down into the water, and was baptised.

Did the Lord honour, and comfort, and bless Thomas Edwards in all this? "Oh, yes," he would say, that he did. The Lord so blessed him that he soon began to preach, and forasmuch as two preachers were not required in one place, Thomas and his friends came out, and they assembled in the Old Independent Meeting; a Church was formed, and had the honour of taking part in the

solemn and unusually interesting services when Thomas Edwards was publicly ordained, and recognised as the pastor of the second Particular Baptist Church in Tunbridge Wells. As a minister, as a Particular or New Testament Baptist minister—did Heaven's blessing still rest upon the head, the heart, and the work of this dearly beloved brother? Yes, it did. We have witnessed the joy and gladness of our brother Thomas's heart, we have seen his charming, open, honest, pleasant-looking face, all smiles, as he has recounted the mercies of the Lord toward him and his people, and his very excellent deacons, too—but where are they? Are they still with him? Have they persuaded him to alter the order of God's house? Nay, ray. One of them—a thoroughly good and godly man—has long since gone to heaven; another, a kind of pillar in the Church, has removed away; and another—but we will not wander. His happy deacons, his united Church, and his spiritual and useful ministry, all were in harmony, sweet indeed. A pastor and people more happily united could hardly in those days be found.

Were they strict communionists? Yes. Did the Lord increase them? Yes. They soon built a noble chapel; and in that pulpit of Thomas Edwards' many godly men have stood and preached the Gospel, and much good has been done. But, fifthly, after all these good things, after all these years have rolled away, what does Thomas Edwards now say of his beginning, and of his proceedings in the Gospel kingdom? He says, "I shall ever believe I did RIGHT in so doing, according to the light which I then had."

We are so thankful for this. Thomas will ever believe that when he was baptised, when he joined himself to a Strict Communion Baptist Church, when he became pastor of a Strict Communion Baptist Church, when he preached and practised according to his blessed Lord's commands, he still believes "*in so doing*" he "*DID RIGHT*." There is still some hope for us, then; for we believe that Thomas did right, too; and we are glad indeed that Thomas is never to be found repenting of that which he *then knew*, which he still affirms, and which he "ever shall believe" was rightly done.

"Boast not," you say. "Read on further," you demand. Well, we will proceed. As soon as Thomas Edwards has told us these five things in favour of baptism, and of his righteous doing in all he did in connection therewith, then comes a "*but*." It is to us an awkward one. It reads like this:—

"But since the veil has been somewhat more taken from my heart, I have been led to examine more carefully those Scriptures which refer to baptism; and in the deep which coucheth beneath, I think I now see

more clearly the design of the Holy Ghost in this ordinance, which is brought before us, *not* so much with a view to its continuance in the churches, as in referring to it to bring us to see how the Church elect is saved, sanctified, washed, baptised, and will ultimately be glorified with her Living Head; and also to unfold to our view that it is by "one Spirit," and not by water, that all true believers are baptised into one body."

To be brief here let us add, Mr. Edwards has determined to adopt the free communion order of things, because "the veil has been *some* what more taken from his heart."

This sentence completely staggers us. This knocks us down altogether. Here we must lie awhile to fetch breath. We have only yet read about half a page of Thomas Edwards' tract—where we shall be before we reach the end of it, we cannot tell.

"The veil has been *some* what more taken from his heart." This means, if it means anything, that there is a lot more of the veil to be taken off his heart yet; and the wonder is, what he will see "in the deep which coucheth beneath" then? We once went to a revival meeting, we heard them singing—

"I do believe,
I will believe,
That Jesus died for me."

That was positive, permanent, and consistent. But here in this Tunbridge Wells tract the writer says—

"I did believe,"

And—

"I do believe."

And then, directly, he turns round and says—

"I did believe, but I don't believe;
I did believe, but I won't believe,"

And so on, which is a logic leading us to fear something must be wrong somewhere. Perhaps Thomas Edwards has been reading the work of his great grandfather, the old Puritan, Thomas Adams; for on page 59 Adams says:—

"The waters know their Maker. When Christ was baptised, Jordan did flow, and fill its banks. When the same God leads Joshua through it in state, the waters must run back to the fashion of walls, and leave the channel dry." Does Thomas Edwards mean, when he says "*I think*,"—a rather weak expression to act upon—does he think that he was with John the Baptist, when Jordan was full of water—and that *then* he was right? But that *now* he is with Joshua, and that God has turned the waters into walls; so that we have only to walk and to wonder at these miracles of his Almighty power, and that baptism by immersion, as an ordinance, was only initiatory, and is to die out altogether? Does Mr. Edwards really believe this? We pause awhile. There are, however, many things in this tract written by Thomas Ed-

wards which we shall carefully notice; but space cannot be much further occupied now.

Thomas Edwards implies that baptism, as an ordinance, is *not* to continue. Those are his words:—

"I now see more clearly the design of the Holy Ghost in this ordinance which is brought before us not so much with a view to its continuance, . . . as to unfold to our believing view that it is by 'one Spirit,' and not by water, that all true believers are baptised into 'one body.'"

He admits that the Holy Ghost hath a special design in this ordinance, but that it is not to continue. Will Thomas read the following paragraph from Dr. Cumming's book, entitled, *Things hard to be understood*. The Doctor says:—

"Let us be assured of this, that what is true shall stand lasting as the sun; only what is false shall be dissipated and disappear. Sometimes you have seen the moon on a stormy night scudding across the sky, as if wild and distracted. You wait awhile, and you discover it was the clouds only that were passing, and that the moon remains untarnished in her orbit, and unmoved by the optical delusion. So it is with God's truth; errors, fancies, whims, are the clouds that sweep past; high above, and waiting to shed down his own untarnished and lasting splendour, is that sun whose light is reflected from the Bible, and in whose light we shall all one day see light clearly."

Mr. Thomas Edwards' theory implies that the past ages were so dark they required an outward and visible sign; but those happy souls from whose hearts the veil has "*some* what more been taken," require no such sign. Is not this approaching the delusion of the shop-keeper in the Tottenham-court Road, who once was very zealous for Sabbath sanctity and all the ordinances, and means of grace; but after sitting under "a more *spiritual* (?) ministry," repudiates baptism, turns his back upon his pastor and prayer-meetings, opens his shop on Sunday morning, says he has a Sabbath every day, claps his hand upon his breast, and cries out, "I have the witness within!" Alas! alas! these clouds, these delusions, these changes, these empty theories, are painful to contemplate, but they are gathering thicker and thicker, until the steadfast believer is compelled to cry out, "Arise, O Lord, thou and the ark of thy strength," for the contempt poured upon thy Gospel and upon thy ways is distressing indeed.

We must defer further remark until December, when we shall (D.V.) notice three things:—

I. The use which Mr. Edwards makes of the Apostle Paul.

II. The powerful arguments of Dr. Cumming respecting Paul, and the design of the ordinance.

III. The Circular Letter of the Association of the Particular Baptists in Glamorganshire, entitled "The Welsh Baptists—their History, their Position, their Duty."

We have received the circular letters of many associations this month, but the Glamorganshire letter is a grand, a truthful, an indisputable, a talented testimony in defence of that increasingly-despised ordinance, baptism by immersion.

We only now notice the opening paragraph of the Glamorganshire letter. The writer sets out by showing the possibility of tracing up the commencement of all the different sections of the Church in Wales, except the Baptist. We intreat attention to the following facts:—

Purporting to trace up the "History of the Baptists in Wales," the Rev. Thomas Price, of Aberdare, says:—

"Here a great difficulty meets the historian of the Baptists, that the historians of other religious bodies know nothing of, the difficulty of fixing the date when the Baptists first established themselves in Wales. There is no difficulty in ascertaining the commencement of any other religious denomination in the principality. It is a historical fact that Popery was introduced into this country in the person of Austin the Monk, about the year 600 of the Christian era. The Church of England was established as the national Church of this country in the year 1533 by Henry VIII. and his councillors. The first church belonging to the Independents was formed in 1639. . . . There was no Welsh Wesleyan church in the principality until the year 1800. . . . Hence there is nothing to prevent the historian, were it of any importance to do so, to fix upon the century, the year, the month, the week, or even the day, when all these religious denominations, from the Church of Rome downward, had their origin in Wales. But this cannot be done as regards the Baptists. It is impossible at this date to fix the day or the year when the Baptists were first established in Wales. The tradition which is most generally received, and which is confirmed to a large extent by historical facts is, that Bran Fendigaid (Brenus the Blessed), one of the Princes of Wales, with other Christian friends, on their return from Rome, about the year 58 or 60 of the Christian era, brought with them several Christians and some ministers of the Gospel, and that these good men for the first time preached the glad tidings to the people of Wales. Bran, the prince, had been brought to embrace Christianity while a captive in Rome, through the instrumentality of

the Roman Christians; and as to the character of these good people, the Apostle Paul tells us in Romans vi. 3."

Every historian of mark admits the fact that the first Christians in Wales were Baptists. No sprinkling was admitted there for nearly 600 years afterward.

The history is clear. Christians and baptized believers came from Rome to Wales. There they have continued. From Wales they spread into England, Ireland, Scotland, America, and in all parts of the civilized world.

Popery, and every section of Protestantism beside, have endeavoured to eclipse this Christ-ordained sacrament; but it lives, it continues, and it will not pass away until the Gospel commission has fulfilled its course.

The churches owe a debt of lasting gratitude to Mr. Price, of Aberdare, for his invaluable letter, which next month we must notice more copiously; and our beloved brother, Thomas Edwards, may be quite certain, if we live, we will again remember him.

SYMPATHY!

SUCH is the leading title of a volume recently published by W. H. Collingridge, Aldersgate street, London, from the pen of the Rev. David A. Doudney, Incumbent of St. Luke's, Bedminster, Bristol: Author of "Heart-Breathings;" "Songs in the Desert," &c., &c. This book contains—"WORDS FOR THE WEAK AND THE WEARY;" and "the entire produce of the first edition (after paying paper and print) will be given to the St. Luke's Building Fund for Schools." Here are three good things to begin with. First, the book itself, for printing and binding, is one of the best Mr. Collingridge ever turned out: it is so thoroughly in harmony with its theme, that we can but admire it. Secondly, as regards the "Words," or contents of the volume, what shall we say of them? They are as rich and as ripe as a heart sanctified by grace—a mind enlightened by the Spirit—and a soul tossed about between temptations and triumphs, can well make them; yea, to God's tried, afflicted, and heavy-laden children, they must prove a great comfort, attended by that blessing which ever attends such honest and earnest expressions of faith in, and fellowship with, the glorious Elder Brother. And then, thirdly, the object is good: to build schools for poor children. No further recommendation is needed. If you have a friend in sickness, or in sorrow, take or send this book to that friend, and you will, by that one act, be useful in more ways than one.

Intelligence from our Churches, their Pastors and People.

OUR AUSTRALIAN MAIL.

FIRST ANNIVERSARY OF THE FIRST PARTICULAR BAPTIST CHURCH IN SYDNEY.

On Tuesday evening, June 3rd, 1862, a public meeting was held in the New Baptist Church, Liverpool Street, Sydney, in commemoration of the formation of the church now worshipping in that building, and of the settlement of Mr. J. B. McCure as their pastor. At six o'clock, about 200 friends of the cause partook of tea in the church. Subsequently, a numerously attended public meeting was held, at which Mr. McCure presided. The proceedings commenced with devotional exercises; after which the chairman addressed the meeting, expressing his thankfulness for the full realisation of the wishes for prosperity which were offered when they met on a similar occasion a year ago; their success had indeed exceeded his most sanguine expectations. He could bear testimony to the prayers and earnest exertions of the Christian friends who had laboured with him, and also to the charity and forbearance with which they had borne his weaknesses and failings. It was right that they should rejoice together on their experience of the Lord's goodness towards them. The secretary, Mr. Joseph Clark, then read the following report: which furnishes a

SKETCH OF THE PARTICULAR BAPTISTS AT SYDNEY.

"CHRISTIAN FRIENDS,—We have much pleasure in presenting our first annual report in this place, and under the very favourable circumstances of our present position, and we do feel called upon especially to thank and bless the Lord for his manifested loving kindness and tender mercies, whereby our utmost expectations have been realized, and the long-cherished hope of seeing a Particular Baptist Church established in this city is now accomplished. We are happy to state that the past year has been evidently marked by the presence of God amongst us, by preserving in unbroken harmony our relation with our beloved pastor, and in the maintenance of unity and love one towards another. How different were our circumstances twelve months ago to those under which we are now assembled. At that time, our beloved brother McCure had just commenced his ministrations in Sydney. We meet together to celebrate the event. We were obliged then only to look forward with hope; but now we can look back on the way the Lord hath led us, and say His mercies are round about them that fear Him, and He will shew them His covenant. And we believe the hearts of many now present do thankfully review the past year as containing the many mercies graciously granted by our heavenly Father, in answer to earnest and continued prayer for the prosperity of Zion; and we trust these are but the beginning of days with us, that yet continued prayer for displays of Divine power, leading to full consecration of body, soul, and spirit to the Lord's will; a more devout and sincere regard to His word, and a hearty co-operation as pastor and people to fulfil the blessed purposes for which we have been called out of darkness into His marvellous light, even to shew forth His praise. We trust the past is but the earnest of the future, as the gray dawn which precedes the brighter glories of the perfect day; or the gentle rain indicating an amperfulness yet to come. Our desire and prayer to God is that it may be so with us; that our dear pastor's hands may be strengthened, and his heart enlarged by the indwelling presence of God the Holy Ghost; that his word may be in power and demonstration of the Spirit, that sinners may not be at ease in Zion, but may be brought with weeping and suppli-

cation to a throne of grace, and the children of God comforted in sorrow, recovered from backsliding, and built up in their most holy faith, for herein is our Father glorified that we bear much fruit. On Lord's-day, May 26th, 1861, we first met in the Odd Fellows' Hall, which we providentially obtained, and which for a while served our purpose, more especially as it required but little outlay, the rent (thirty-five shillings per week) being the principal item in our first movement. This was a most important consideration; and on Lord's day, July 7th, 1861, we united together in a Gospel Church state, under the pastorate of our beloved brother John Bunyan McCure. A brief summary of the things most surely believed amongst us having been read and signed by forty-eight brethren and sisters, who then sat down to the Lord's table; since which eight have been added to our number by baptism and six by experience. Our pastor has been enabled to preach twice every Lord's day during the year; the services have been well attended through the year. Besides preaching on board ship and initiating a series of services in the Lyceum Theatre, and also conducting many services at Kissing Point, Parramatta, and other places, and evidences of the Lord's blessing on those services have been graciously exhibited. The prayer meetings throughout the year have had a good average attendance, and have proved refreshing to many, and is an encouraging sign of that true vitality which ever delights in the worship of the blessed and glorious Lord, Father, Son, and Holy Ghost, from whom all blessing and spiritual good descend, whereby his heritage is refreshed when weary, and the communion of saints promoted, and our triune Jehovah glorified. The weekly services have been conducted by our dear pastor, and the attendance has been good considering the many circumstances by which some who desire to be present are surrounded, which sometimes prevent them from coming, and we trust this means may be increasingly used by the members of the church and congregation. We are thankful to say that the Sabbath-school has been regularly conducted since its formation, under the able superintendence of brother Addison. The number of scholars who regularly attend is seventy. The children, through the kindness of our esteemed brother Dickson, had an entertainment at Waverley on New Year's-day. Of teachers we have had no lack, and we desire to bear our grateful testimony to the regular and consistent zeal of those who have put their hands to this work, and sincerely pray that the Lord would give testimony to the word of his grace and honour this agency to the conversion of the children committed to their instruction. Of the congregation, the attendance has been on the whole very good from the commencement; but was slightly diminished before leaving the Odd Fellows' Hall, on account of the heat experienced there during the summer months; but we are exceedingly gratified to say, that since we have been in this place it has much increased, even beyond the largest attendance of the other place. And we do hope that those who know the Lord will come into church relation with us, that we may together flow to the height of Zion. With respect to the funds, we have great reason to thank God that they have been ample, even beyond our most sanguine expectation, as the amount of money raised for all purposes shews a liberality highly creditable to the church and congregation, whose free-will offerings have been sufficient for every need. The expenses connected

with moving into this place, though large, have been considerably liquidated by the liberality of our brother Dickson, who contributed the gross amount of dinner and tea for 150 persons at 4s. each at his house on Easter Monday, and by others of our friends who gave labour and money liberally towards the same object."

The report further stated that the sum of £648 had been raised during the past year by the congregation—the cost of re-fitting the new chapel having amounted to £109 4s. A hymn having been sung, Mr. C. Murray delivered a brief address, dwelling upon some of the circumstances which attached interest and importance to such anniversary services, remarking that they presented occasions for humiliation as well as gratulation, and urging the necessity of their being seriously regarded as opportunities for spiritual improvement. He trusted that, at the close of another year, all their present desires for prosperity might be abundantly realised. Another hymn having been sung, a short address of a practical character was given by Mr. Hicks, from Kissing Point. Mr. R. Moneymey was next called on and congratulated his friends upon the presentable appearance of the building in which they were assembled, and upon the gratifying fact that the expenses incurred in its alteration had been fully covered, leaving a large surplus of funds in hand. He found that circulars were to be issued inviting the friends of the cause to state what subscription they would periodically give, but he would suggest that, however proper that course might be for persons with fixed incomes, those who were engaged in fluctuating businesses ought to contribute from time to time as they were prospered. Subsequently Mr. Mills addressed a few appropriate remarks; after which the proceedings were brought to a close with singing and prayer.

LAYING FOUNDATION STONE OF A PARTICULAR BAPTIST CHURCH AT KISSING POINT, RYDE, SYDNEY, AUSTRALIA.

The foundation stone of a building to be held in trust for the use of the Particular Baptists, was laid on Monday, June 16th, by the pastor, Mr. J. Hicks. Prayer was offered by Joseph Dickson, Esq., of Waverley. The copy of the trust deed was read, and an address was delivered by the Rev. J. B. M'Cure, on the duty of the Church of Christ. An address on the principles of Protestant dissenters was then given by Mr. R. Moneymey, and a closing prayer was offered by Mr. Pont. In the bottle, together with the copy of the trust deed, were a copy of the "Sydney Morning Herald," "Empire," "Christian Pleader," and "New South Wales Almanack," together with several coins of the realm and reign of Queen Victoria. The following is a copy of what was read as a brief statement of the doctrines, &c., held by the members of the church:—"This chapel is erected to the honour and for the worship of the triune God of heaven and earth, Father, Son, and Holy Ghost, by a people denominated Particular Baptists maintaining the doctrines of the Holy Trinity, eternal and personal election, a covenant of grace, particular redemption, complete justification by imputation of the righteousness of Christ, effectual calling, or being born again by the free gift and irresistible operation of God the Holy Ghost, baptism by immersion, the Lord's supper administered only to immersed believers, the resurrection of the body, with a general judgment, that the wicked shall go away into everlasting punishment, but the righteous into life eternal. This corner stone was laid in the name of God, Father, Son, and Holy Ghost. Amen. By James Hicks, Baptist minister, Kissing Point, Ryde, New South Wales, June 16th, 1862, assisted by the following Baptist ministers, whose names are subjoined: John Bunyan M'Cure, R. Moneymey, and C. Murry; Trustees, James Hicks, G. R. Adison, J. Clark, Jessy Cowley, John Bunyan M'Cure." The ground is a generous gift from W. Farnell, Esq., who has also

given the stone from his quarry. The site is pleasant, and the building, which will accommodate 100 persons, is accessible to the scattered population. Owing to the unfavourable state of the weather, the company from Sydney and other places was very small. About fifty persons, however, sat down in the spacious tent, and did ample justice to the excellent cold collation. In a note from our brother M'Cure, referring to their new cause, he says:—"I preach there once a month; the church is small; the minister is humble, but they contend for and abide by the same faith and order as we do: in this we rejoice, and pray that the Great Head of the Church will bless them."

GEE LONG.

Mr. Friend is preaching in the pulpit recently occupied by Mr. J. B. M'Cure; of whose success we have some notes to give next month.

CITY ROAD—JIREH CHAPEL—It has been our privilege for some time past to be present at various meetings of pastors and people, and many happy seasons have we enjoyed; but we can scarcely remember a more delightful, refreshing, yet solemn occasion than the meeting held at Jireh chapel, East road, City road, on Tuesday, October 14th, in commemoration of the 83rd birthday and 54th anniversary of the venerable pastor, J. A. Jones. In the afternoon James Wells preached to a crowded audience. We need offer no comments on the sermon; all who know anything of him as a minister of the everlasting Gospel, may rest assured of the character of the discourse delivered. "No froth or sky-blue," as a friend humorously remarked, "but the purest Gospel milk and wine." Tea over, the evening meeting commenced, the chapel being literally crammed to the doors. An earnest petition was offered to the throne of grace by Mr. Ponsford, of Clapham, the desire of which, on behalf of the aged minister, J. A. Jones, we believe, was echoed by every lover of Gospel truth in the place. Mr. Jones then arose, and addressing the assembly in a truly affecting speech, said:—"The presence of so many friends and ministerial brethren quite unmanned him. He was really a happy old man. Since he had been pastor there the whole of the present Church had been gathered, not one member was there with them who had held his membership when he came. The church had but two pastors since its establishment 94 years ago—Thomas Powell and himself. Doubtless they (his friends) would say he had during 54 years preached a great many sermons from a great many different texts, but he would assure them he had preached but one sermon from one text, which was, "I am determined not to know anything among you save Jesus Christ and him crucified." He then offered some weighty remarks on the doctrine of justification. He observed that he read the first verse of the fifth of Romans, "Therefore being justified by faith," differently from most persons who laid the accent and placed the comma on the word faith, whereas he read it with the stress and the pause on the word "justified," reading it thus—"Therefore, being justified, by faith we have, &c." He concluded by calling on Mr. Palmer, of Home-ton, to speak, who delivered an able address affectionately congratulating minister and people. He said that 54 years ago John Andrews Jones had drawn the sword of truth, and on unsheathing it he had thrown away the scabbard as useless. The churches of truth were greatly indebted to Mr. Jones for the able use he had made of his pen, which had proved itself a sharp one in defence of truth. Mr. Anderson next spoke, who, in addressing the meeting, said—"While sitting there his mind had been led much through the past, and related some of the trials he had passed through, when vainly labouring under the duty-faith system. Mr. Pells, in a warm speech, said he did not wonder Mr. Jones being a happy old man, seeing the many choice tokens of favour his Master had endowed him with. Messrs.

Hawkins, Milner, and Holland next addressed the assembly, speaking kindly and affectionately of the aged minister. The doxology closed this service. We heard it said in the course of the evening, that this would be J. A. Jones's last anniversary. We hope not, for though we cannot expect the venerable sire to remain much longer with us, yet men of decision for truth are so scarce we can ill afford to lose one. Yet we may rest assured that he who appoints a successor to his Elijah can still raise his own instruments to accomplish his own purposes. May the setting shades of the eventide of life of our beloved brother be illumined by the beams of the Sun of Righteousness, till the gloom of night set in, when the morning of eternal bliss will dawn, where the sun shall no more go down.

PLYMOUTH.—The friends of Howe Street chapel held meetings on Tuesday, October 14th, for the observing the fourth anniversary of the ministry of Mr. F. Collins. In the afternoon, a public meeting for prayer was held. The Lord was graciously present to bless. In the evening, after partaking of tea, a public meeting was held, and addresses were delivered by the following brethren—Messrs Easterbrook, Turner, Westlake, and Cudlipp. Throughout there was a conspicuous display of brotherly love, and Christian fellowship; the heavenly waters flowed, and the hearts and conversations of the friends were saturated with the dews of Hermon. The gospel of the only begotten Son of God brings forth its legitimate fruit of love in the midst of our Zion, and evidences its divine origin. A practical manifestation of brotherly love, and a pleasing testimony to the affection and esteem in which the ministry of Mr. Collins is held by the friends at Howe Street Chapel was manifested during the meeting. Mr. Westaway, one of the deacons, after a few appropriate observations, presented the minister on behalf of the friends, a very pleasing and spontaneous expression of their cordial esteem for him, as the servant of Jesus Christ, and minister of the new covenant. It was stated, that during the four years of his ministry, the Lord has preserved both minister and people together in peace, unity, and brotherly love; and there had been precious evidences of the Lord having blessed the ministry to the souls of his people. "Behold how good and how pleasant it is for brethren to dwell together in unity," while so much unholy strife, and bitter divisions, among professing friends of the truth, and so much latent and manifest error in the ministry of the day, and such a wide-spread and spreading influence of a Laodicean spirit in the churches—it is truly refreshing to see a green spot in the desert, where the sweet principle of love, pure love to God and truth, breaks forth into practical manifestation and power; and it is the more to be valued, seeing it is an evidence of the grace of God dwelling and working in the hearts of his own quickened family.

AN EYE WITNESS.

BERMONDSEY.—DEAR BROTHER,—I am grieved to find that our preaching in Bermondsey has been considered grossly inconsistent by some of the brethren. Let me plainly state how I came there. I was frequently requested to go and meet with those friends who were unsettled. After twelve months had passed away, and the friends at Bermondsey had a place offered to them, and as ministers kindly promised to aid them, I then said, "As I have been the means of your being scattered; as you have not been able to settle down under any ministry; yet as you have kindly asked me to come over occasionally and speak to you, I feel I dare not longer refuse. The place in Little George Street, near to Grange Road, was opened by prayer meetings; and on Sunday, September the 7th, two sermons were preached by Mr. J. Porter. Mr. W. Webb, Mr. Cripchase, Mr. H. G. Maycock, and others have spoken to the few people assembled;

and on Wednesday evening, October 1st, I went for the first time. The text given me was this,—“From this day will I bless you.” I did not steal or borrow the text or sermon. I was much in liberty in speaking; the results I must leave with the Searcher of all hearts, and the remarks made by those who are of a bitter spirit, will all be weighed in due time. Each Lord's-day afternoon that I have gone to speak in this Bethel chapel, Little George Street, Bermondsey, I have been greatly helped at Bow, both morning and evening. The three subjects on October the 12th were weighty indeed to me. The morning at Bow was Psalm xiv. 17:—"I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever." The preciousness of Jesus's name to my soul that morning I can never describe. I know He was most glorious indeed; and my heart overflowed with love to Him and His. I then walked off to Bermondsey with this text:—"And He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end." The eternity of the Saviour's reign and the undying nature of His kingdom stood in beautiful contrast in my mind to all the perishing possessions of this time-state. Here friendships fail, and all created streams run dry; but Swaine says,—

"A friend there is, your voices join,
Ye saints to praise His name,
Whose truth and kindness are Divine,
Whose love's a constant flame.
His love no end in measure knows,
No change can turn its course;
Immutably the same it flows,
From one eternal source."

As soon as the little service was over at Bermondsey, I hastened back to Bow. The clouds were densely dark; the rain poured down; all without was fearfully sad; but in my soul was this Scripture,—“And the dragon was wroth with the woman; and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Of course, I thought of the church as represented by the woman; and I remembered what everybody said—that her being clothed with the sun meant that she was clothed with the light of Christ and his Gospel; but where to find such a church in reality I do not know. Then I remembered it was said, that the moon under her feet set forth her having left all legal ceremonies, and her rising superior to the world altogether; nor were these people are I cannot tell; for the church and the world seem so mixed together, that one cannot see the difference. But then comes the crown of twelve stars. Oh! these are the ministers of the Gospel. What I thought of them, I shall not now write; but, through some medium of that most intelligent and beautiful twelfth chapter of Revelation, you shall have a few thoughts some day. I spoke of the church; of her warfare; of her cleaving by faith to the commandments of God, and of her great privilege in having the testimony of Jesus Christ. Do not be angry because I am still preach n. It is quite true I have been driven into the wilderness, and, like Revelations xii. 15, the serpent, or somebody, has cast out a flood in order to sweep me away altogether; but I have the testimony of Jesus Christ. With that I look backward, and see no design to hurt any one; but efforts to do good, blighted, perhaps, for ever. With the testimony of Jesus Christ I look around me—sometimes gratefully; and I look forward anticipating the day when God shall redeem every one from injury. C. W. B.

ST. PANCRAS—Zion, Goldington Crescent. On Lord's-day, August 31st, Mr. Nunn administered the ordinance of Believers' Baptism to seven of the young members of the congregation who had given evidence that the Lord had begun the work of grace in their hearts.

ORDINATION SERVICES.

MR. DEARING, AT CROWFIELD,
SUFFOLK.

ACCORDING to announcement in August Vessel, the ordination of Mr. James Dearing took place, at Crowfield, on Thursday, Sep. 18th. And a good day it was; the presence of the Lord God of Israel was felt in the midst; it did indeed drop as the rain, and distil as the dew; as small rain upon the tender herb, and showers upon the grass. The chapel being too small, the services were held in the Association's tent. A goodly number were present, about 600; sixty friends from Bethesda Chapel, Ipswich accompanied their loved and honoured pastor, to manifest their love for the cause of truth, mingled with love and esteem for the elect pastor. There were several ministers present, amongst whom were the venerable pastor of the church at Charsfield, Mr. Runacles; Mr. Hart, of Somersham; and Mr. Harris, of Cambridge. Service commenced by Mr. Runacles giving out the 404th hymn, second part, Rippon's Selection; after which Mr. Felton, of Ipswich, read and prayed. Another sweet hymn was sung—

"Glorious things of thee are spoken,
Zion, city of our God;"

and then, in a clear, concise manner, Mr. Felton described the Nature of a Gospel Church. Mr. Pooch then asked the Usual Questions; to which Mr. Dearing replied in a modest, yet decided manner, as if he was leaning upon his Lord, and not glorying or trusting in himself; after stating his call by grace, and also to the ministry, his faith in the ever-blessed and glorious Trinity, in the foreknowledge of God in election, effectual calling, justification, final perseverance, and ultimate glorification; he willingly consented to give up the pastorate of the church at Crowfield, should he ever swerve from the above glorious doctrines as laid down in the sacred Scriptures; but God grant such a time may never come: rather may he be, while life lasts, a pastor after the Lord's own heart, feeding his people with knowledge and understanding. In the afternoon, Mr. Pooch delivered an impressive charge from 2 Tim. iv. 1, 2. And in the evening, Mr. Felton preached to the church and congregation, after which that heartfelt petition of the Lord's children was sung—

"Guide me, O thou Great Jehovah,
Pilgrim though this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand.
Bread of heaven,
Feed me till I want no more."

and the meeting closed with prayer, joyfulness to God, and a sweet feeling of dependence upon him seemed to pervade the whole.

"If such the sweetness of the stream,
What must the fountain be?"

With Christian love, your's affectionately in Christ Jesus,
E. HARRIS.

MR. E. DEBNAM, AT MALDON,
ESSEX.

The ordination services of brother Edward Debnam, took place on Monday, July 21st. The service was opened by brother Wheeler reading and praying. Brother Corbitt then gave a solemn and affectionate statement of a Gospel Church, which was received: he then called upon the deacon to give a statement of the cause that led to that day's proceedings; which is as follows.—"A few seeking souls, who through debility, were obliged to spend a greater part of their Sabbaths at home, being unable to walk to Heybridge; these pleaded with the Lord to appear on their behalf; when, shortly after this, unknown to them, brother Warren opened a room at the Wants, to speak and expound the Word of God.

Feeling the Lord was with them in this movement, it was thought expedient to remove to a more convenient room in America square. Brother Warren invited brother Debnam to open the room, which he did in October. Here the cause began to grow, and the word was blessed under the ministry of brethren Warren, Debnam, and Wheeler. During this time it pleased the Lord to work in the hearts of some to show themselves on the Lord's side. They formed a Committee for carrying on the cause till a church could be formed. After this, some wished to relate the Lord's dealings with their souls. A few members of other Baptist Churches met; brother Debnam was present: they then gave a satisfactory account of the work of grace in their hearts; after this brother Warren was asked to take the oversight of them, which he declined, proffering it to Mr. Debnam saying, a prophet is not without honour save in his own country; accordingly they were baptized at Coggeshall by brother Debnam, on the 12th of January, '62, and were formed into a church on the 22nd, upon Gospel principles, by brethren Parker and Wheeler. Seeing and feeling that the labors of brother Debnam were blessed among them, they gave him a six months call, which he accepted, from the 2nd of February. The people now increased, so that the walls became too narrow for them. They entreated the Lord to provide another place for them, and about this time the old Wesleyan chapel was to be disposed of, and it came into their hands. Now being confident that the Lord had sent brother Debnam amongst them, they called a church meeting to take into consideration the propriety of giving him a call to the pastorate, which was unanimous, and he accepted it, for which purpose, we trust, under the leadings of the Lord, we this day meet." Brother Corbitt then called upon the church to show their approval, which was unanimous. Brother Debnam was next called upon to relate his call by grace, of which he gave a lengthened and satisfactory account, which was a right way, although a rough one to the city of habitation—as he had passed through many years law work before he was favoured to be brought into the glorious liberty of the Gospel. He then related his call to the ministry, which was equally satisfactory; as it had not been a thing of a moment's thought with him, he having been exercised some years upon this solemn work; feeling that he should have to speak in the name of the Lord, although he fain would shun the thought on account of his inability; he, therefore, begged of the Lord that if it was his will, he would give him various tokens; these were granted him; still he wanted another, which was to be the last, and to be as follows:—A man of God who was quite unknown to him, and had never seen him, was to come into the town, and should be instrumental in telling him all his exercises relative to the work of the ministry; and this the Lord granted by sending his honoured servant, James Raysford, into the town to speak; and he was made the honoured instrument in the Lord's hands of setting him at liberty. From that time he went forth to

—tell to sinners round.

What a dear Saviour he had found;
And point to the Redeemer's blood,
And say, Behold! the Lamb of God.

The nature of his faith was clear and satisfactory. In the afternoon, brother Newman read and prayed, and brother Corbitt gave him a faithful and affectionate charge from St. Paul's words to Timothy, "Take heed to thyself and the doctrines, continue in them," &c. Brother Corbitt was warm, as he had known his young brother, and had been in sweet communion with him some years. After service about 100 sat down to tea. In the evening, brother Powell read and prayed, and brother Corbitt addressed the Church from the words, "Encourage him." We had a good day, and a goodly number of people; a pleasing oneness existed between the brethren; altogether the day was one of pleasure and satisfaction.

DACRE PARK.—The anniversary of the settlement of Mr. Cracknell as pastor took place on Tuesday, September 31st. In the afternoon a full Gospel sermon was preached by Mr. A. Saphir, minister of the Scotch Presbyterian Church, Greenwold. Tea was provided at five o'clock, when Mrs. Cracknell, Mrs. Eastwood, Mrs. Tronson, and other ladies presided at the tables. At the evening meeting Charles Eastwood, Esq., was unanimously called to the chair. He said—We are assembled this evening to commemorate the third anniversary of the settlement of the Rev. J. E. Cracknell in this district. Although I have not been long amongst you, and feel inadequate to fill the chair, yet it affords me much pleasure to be here on this occasion. It has been the happy privilege of your pastor to serve the Church of Christ amongst you for three years, and you will agree with me, I am sure, when I say during that time he has faithfully performed his duties. Mr. Buckingham, a worthy deacon of this church, will now testify in a more practical manner, the esteem in which Mr. Cracknell is held by his congregation. Mr. Buckingham said—I appear before you this evening as the representative and treasurer of some friends belonging to this chapel who have been anxious not to let this anniversary pass without showing a token of their love toward Mr. Cracknell, and of his labours amongst them. I say labours, because those who labour in the service of Christ faithfully work as hard as any other member of the community. It is my privilege to present you, sir, with this purse, containing twenty sovereigns of the realm. I trust it will act as a stimulus to encourage you to go on in your work. It is accompanied with the prayers of your congregation, and I beg you will accept it in the spirit in which it is rendered, i.e., the most perfect heartiness. Mr. Cracknell said—Accept my most hearty thanks for this token of your regard and confidence. Believe me when I say it is not the actual money worth of your unsolicited and spontaneous presentation, as the kindly feelings which accompany it. I know it comes from warm, genuine, and affectionate hearts, also accompanied with your prayers to heaven that I may be useful as an instrument in God's hand in bringing many to glory. If my efforts amongst you have been blessed, I ascribe the glory alone to God, whose triune attributes—wisdom, goodness, and power, are seen in every blade of grass, and reflected in every drop of water, whose materialism is full of wonders, from the dust of the earth to the stars in the firmament, from the animalculum, to whom an atom is an ample world, to the highest seraphim in the rolling worlds on high. Mr. Norton, of Sutton, Surrey, wished the church and minister many more such occasions for grateful praise to God. Mr. Palmer spoke of the different religions in the world. Mr. Alderson, of Walworth, delivered a congratulatory address, in which he remarked that some time since Mr. Cracknell had intimated to him his desire to leave Dacre Park, at the same time wished to be directed by an All-wise God. He (Mr. Alderson) thought this a good thing—“In all thy ways acknowledge him, and he shall direct thy paths.” Mr. Cracknell then moved a vote of thanks to the chairman, which was seconded by Mr. Whitaker, and carried unanimously. The benediction was pronounced, and the meeting brought to a close. Though an exceedingly wet day the chapel was well filled.

SWINESHEAD.—DEAR EDITOR—Knowing you are gratified in hearing of the advancement of the cause of truth, I drop a line to let you know how the Lord is dealing with us at Swineshead. Truly we can say the Lord has put his hand to the work, and is graciously reviving it in our midst. The boar of the wood that is wont to put his foot in among the sheep of Christ's fold has been mercifully defeated in his malicious designs; for the Lord has, in love to his people, united them together in the bonds of love and union, and not only so, but it has pleased him to put his broad seal to the word of his grace, and blessed it to many; as a proof

thereof several have borne testimony, and have come forward and expressed their desire to follow their Lord in his sacred ordinances, and to join the Church of God in this place; and I had the unspeakable pleasure to baptize seven believers in Jesus on the 28th of September last, after preaching from the following text, viz., “And he baptized him,” (Acts viii. 38.), to a crowded audience, who were very attentive, and apparently interested in the things they heard and saw. We trust there are several more who will shortly follow those that preceded them. The Lord is giving the people an increasing spirit of hearing, which shows itself in the congregation gradually increasing. The population of the parish is said to be about three thousand. There are two Wesleyan chapels and the Mother Church in the town. I might just say, with feelings of gratitude to my dear Lord and Master, that two of the above baptized were my beloved daughters, to whom the Lord has blessed my ministry in bringing them to the knowledge of the truth. Yours truly in Jesus—E. ARNOLD.

BEXLEY HEATH, KENT.—An interesting meeting was held on Tuesday, at the Baptist chapel, being the annual thanksgiving services for the harvest. Unfortunately, the very unpropitious state of the weather prevented many friends from the neighbouring churches being present. Yet a nice little company of friends assembled in the afternoon, when Mr. Wall, of Gravesend, preached from Isaiah xxxiii. 16. In the evening a public meeting was held, Mr. Neville, of Sutton-at-Hone, presiding. Prayer was offered by H. Strickett, of Dartford, and the claims of the Benevolent Society, in connection with the cause, upon the support of the Christian public, was ably advocated by Mr. Sweet, the Secretary, who read the report, Mr. Skelt, and the venerable pastor, T. Wallis. Encouraging addresses were then delivered by Messrs. Wall and Strickett. We are extremely glad to see our aged brother, T. Wallis, looking so well; he is past his fourscore years, yet is still helped to preach the truths of the Gospel. May his declining years be lightened by the sunshine of his Master's presence in the prayer of YOUNG TIMOTHY.

PIMLICO—REHOBOTH CHAPEL.—Monday, October 14th, was a special gathering of the friends of the above cause. In the afternoon at three Mr. Palmer preached in the absence of Mr. Foreman, who we regret to hear is suffering from a severe domestic affliction. At half-past six a public meeting was held—Mr. W. Webb in the chair. A hymn was sung and prayer offered. The chairman, in a brief address, stated the object of the meeting, which was threefold. First, to raise a little money to pay for the fittings of the chapel; secondly, to afford the friends there an opportunity of enjoying social intercourse; and thirdly, to listen to the speeches of several ministerial brethren then present. He concluded by calling on Mr. Attwood, who spoke for a short time on brotherly love; succeeded by Mr. Cracknell on the boundings of grace, Mr. G. Webb on spiritual praise, and Mr. H. Strickett on prayer. Mr. W. Dyer also spoke for a short time. The meeting concluded with the benediction.

CLAPHAM.—Harvest thanksgiving services were held in Ebenezer chapel on Tuesday, September 30th, and exceedingly profitable were they. Mr. Anderson preached in the afternoon at three o'clock, and a public meeting was held in the evening, when addresses were delivered on ploughing, sowing, and reaping, by Messrs. Cant, Attwood, and T. Chivers. Mr. Box brought the meeting to a close by some well-timed and suitable remarks. The speeches were exceedingly good, and so was the sermon, for it was thoroughly a threshing one, from Matthew iii. 12—“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat

into his garner," was the text. The collections amounted to £16 11s. 10d., including £1 5s. sent us from the friends at Zion Chapel. Again we thank our God and our friends.

NEW NORTH ROAD.—**DOBBESTER HALL BAPTIST CHAPEL, MINTHAM STREET.**—The third anniversary of this cause was celebrated on Lord's-day, September 21st, when Mr. Dawson preached in the morning, Mr. Cracknell in the afternoon, and Mr. Crowhurst in the evening. It was a good day, and Zion's sons and daughters rejoiced and were glad. On Tuesday following a tea and public meeting was held in the Wesleyan school-room, kindly lent for the occasion. About 100 sat down to tea. After which Mr. Crowhurst took the chair, supported by Brethren Wyard, Cozens, Anderson, Hazelton, Cracknell, Dickerson, Flory, and Frith. The Chairman, in reviewing the past year, remarked upon the great mercy and goodness of the Lord in giving peace and prosperity to the world, as also filling us to the borders with earnest, truth-loving souls, inasmuch that as a Church we are prayerfully waiting the opening up of a path in which we shall walk. May the Lord provide a larger place in his own wise time. The brethren discoursed upon the Christian's complete armour (Eph. vi.) in a spiritual, instructive, and edifying manner. A vote of thanks to the superintendents, &c., of the New North Road Wesleyan Chapel for their kindness in granting the use of their school-room, was proposed by Mr. Kimber, seconded by Mr. Wyard, and cordially assented to by all, and so closed what all declared a happy and profitable opportunity.

WARE, HERTS.—On September 30th, a tea meeting was holden to convene the friends for the special service of having what is commonly called a harvest home, or thanksgiving meeting for the abundant mercies our good and gracious God has manifested to his creatures, in giving abundant crops, a delightful season, and kind preservation. He has also given strength to man and beast to labour. The ground was ploughed, the seed sown, and God gave his blessing. We have seen the product safely housed. The service commenced by Mr. J. Sampford, pastor, giving out a hymn, which was sung with heartfelt gratitude. He then implored the divine blessing upon the meeting. A few friends being appointed to speak, he called upon the first to speak concerning ploughing, as each friend had his subject; second, the seedman, or sower; third, upon the growth from the seed sown to the full corn in the ear; fourth, the reaper; fifth, the binder; sixth, the housing. The friends enjoyed liberty, and spoke feelingly, calculated to establish the Lord's family. The meeting was about to close by singing the doxology, but a friend who had composed a few verses for the occasion, rose up and repeated them, beginning at the ploughman to the last grain safely housed. I have sent them to you, being requested by the friends to do so. The Lord bless you, and may the Lord Jesus Christ be on board your vessel.

WM. ROBINSON.

[The verses we must defer this month.—ED.]

SUDBOURNE, SUFFOLK (near Yorkford).—The gratuitous and laborious ministry of John Brett has been followed by a very great blessing to hundreds in this part, and it is absolutely necessary to build a house for God and truth here. Poor Brett has preached in cottages and in meadows until it has almost laid him down. A committee has been formed. £150 is wanted. Circulars and cards may be had of the Editor of the **EARTHEN VESSEL**, 1, Picket place, Strand; of Mrs. Smy, Saxmundham, and of Mr. John Brett, at the large Agricultural Works, Leston, Suffolk. The people at Sudbourne are a poor, tried, but decided people for Gospel truth and ordinances. We trust this appeal will be responded to with all the benevolence it needs and deserves.

MARLYATE ST., HERTS.—On Wednesday, Aug. 27th, two sermons were preached in the Particular Baptist Chapel, by Mr. J. E. Bloomfield. Tea was provided at half-past 4. Collections were made at the close of the services to defray the expenses of painting and repairing the chapel. On Friday, Sep. 5th, the ordinance of baptism was administered in the above chapel to a female. It is the earnest prayer of the church that many more may be added, such as shall be everlastingly saved. Also on the following Sunday, Sep. 7th, three sermons were preached by Mr. A. Peet, of Tring. In the evening, Mr. Peet preached a harvest sermon being a most excellent discourse, and very suitable to the time. Collections were made for the same purpose as the above. The attendance was excellent.

STOWMARKET.—Our brother Mr. James Clark has commenced a six months' probationary course at this place, where we shall rejoice to learn his ministry is useful in all its great and essential designs. Mr. James Clark's published sermon on the "Doctrines of the Gospel," is a testimony in favour of the purity of his faith, the powers of his mind, and the experience of his soul in the fellowship of the Gospel. It may be had of him at Stowmarket.

SHEFFIELD.—We have seen the statement referred to—"100,000 souls; not half a dozen but what hate the truth." We have for years believed, if it pleased the Lord to set up a faithful and affectionate preacher of Christ's Gospel in some of these immense towns where it is said "Nobody loves the truth," such a ministry would, under God, act as the magnet, many would be gathered out. Neither "mud-larks" nor "sky-scrappers," in the abstract will do in these days.

KEDDINGTON.—It is pleasant to record the onward movements of the cause here. The debt on the baptistry has been cleared off. Many attend Mr. Murkin's ministry. At recent church meetings, witnesses to the power of grace have been heard; and an increase in the church is the result. Few men, in these days, stand in a happier position, than does brother Murkin.

SHORT NOTICES OF NEW BOOKS.
The Gospel. A Sermon by Mr. JAMES CLARK, Baptist Minister, Rushden, on the Doctrines of the New Covenant, has recently been published. It is exceedingly clear, decisive, and well constructed. "Thus saith the Lord" throughout. James Clark is a young Israelite, free from guile, firm for truth, fond of his Master, fired with zeal for the spread of the Gospel, and should be encouraged.
The Olive Branches held out to State Churchmen in the Baptist Magazine.

This penny pamphlet contains a Letter to the Editors of the Baptist Magazine, by GEORGE GROVE, of Worcester, and is published by Elliot Stock, Paternoster Row. Mr. Grove considers the "Baptist Magazine" is over kind to "Church and State," and extravagantly unkind to the Liberation Society; wherefore, buckling on his armour, reproving these noble Editors, Mr. Grove has written like an honest and fearless Englishman; and has spoken out his mind without reserve. The lofty and highly influential Editors will, no doubt, smile at this little onslaught. We have no more love for religious wars than we have for American slavery; but hot, earnest, intelligent zeal, such as Mr. Grove displays, we always admire.

Notes and Queries.

MR. EARTHEN VESSEL.—Forty years and more have I been tossing on the sea, and travelling round the globe; and many of God's mighty works I have seen. It pleased my blessed Redeemer to call me by

his grace, many years since, in India; and to make himself and his truth known to me; where I was baptized, and united to a Baptist Church. On coming to settle down for a while ere I cross over to the final voyage, I applied to one of your Baptist ministers, to be allowed to break bread; but he refused, unless I was baptized again; stating as his reason, that I was not immersed by a "Strict Baptist minister." I was surprised and pained. How much better I should be for another baptism I did not see; and as I heard that THE EARTHEN VESSEL was the proper organ through which to obtain some light on this sudden squall into which I am thrown, I just drop into your snug cabin, to ask what course I had better steer. I have seen some rough weather; have had to do with some odd characters in my time, and have been often all but capsized: hitherto the Lord hath helped me; but when the stern-looking pastor and his deacons said, "No, sir, you cannot sit down here, unless you are baptized by a Strict Baptist minister," I found myself in such a contrary sort of wind, that I fled to the Log-book, and thought it best to cast anchor a bit, until the mist is cleared away. Can you help me out of this London fog? for I cannot see my way at all. AN OLD CAPTAIN.

[Is it a fact that our Baptist Churches will commune with none but those who have been baptised by ministers who, in every point, see eye to eye with themselves? Here is a case. A vessel of mercy is called by grace; he is led to see baptism by immersion to be his Lord's will. He hears a Baptist minister to his soul's comfort, and is baptised by him. Providence removes him to London. He seeks out a minister of truth; asks the privilege to break bread; presents his credentials: but is positively denied. Is not this case correctly stated? Is such a course authorized by the great Head of the Church? We pause.—Ed.]

The Righteousness of God.—DEAR SIR, Perhaps some of your readers would think it very strange when they are told that the expression, "*Church of Christ*," is not to be found in the Bible; whereas, the "*Church of God*" is in about six places. But we need not quarrel, because one uses one expression and one another; neither should we be angry with each other, because one brother says we have the righteousness of Christ, and another the righteousness of God—for Christ is God. I would just make a remark as to the righteousness a believer stands in. Suppose a prince marries one of his subjects, and she was at the time very much in debt, of course he pays her debt; but that is not all, does he not raise his wife to his own princely dignity? Will not this apply to our precious Christ, when he takes a poor sinner into union with himself, he has paid all her debt,—that was done when he expired on the cross: but does he not endow her with all his riches and his righteousness, and is not that "the righteousness of God?" I think there never was a time when we had so much need to attend to the exhortation, "See that ye fall not out by the way." And why should we? we are all one family if we believe in Christ. It is the Devil that sets the children of God at variance: let us not give place to him, but resist him, by combining in brotherly love, for we shall all be together very soon, and then we shall see "eye to eye." L.

Deaths.

EGHAM, Surrey.—Good old Joseph Aynesley went home to his Father's house, May 16th, 1862, aged 62. He was mainly instrumental in getting the Gospel into Staines, and the neighbourhood. We have enjoyed his company in times past, and a sacred pleasure arises in our heart on reading of his peaceful end. His own child says,—"A few days before his death, I, with others of the family, were standing at his bed-side, when he addressed us very faithfully and affectionately, saying we were about to be separated, as he felt his days were numbered; but his

desire was, if consistent with the Lord's will, we might each be brought to a knowledge of the truth. He used to be much in prayer, but could not bear much reading, as it affected his breath. Being anxious to hear he held his breath to listen, and this soon exhausted him. On Friday, May 16th, the day of my dear father's departure, he had a very sharp conflict with the enemy. He said, 'O Lord, suffer him not, suffer him not! Do carry me safe over.' I sent for a Christian brother, but before his arrival the Lord had gathered in the enemy's chain, and my father was set at liberty. He then conversed a little. When Mr. B. arrived, I went into his room and said, 'Here is Mr. B.' He said, 'I know it is he.' He then dosed a little. When he awoke, Mr. B. spoke to him. He then said, 'He is a liar,' (meaning Satan,) 'a liar,' and 'Jesus Christ,' and tried to articulate some other word, but it could not be understood. I then went into the room, and saw a great change in him; and in about half an hour afterwards, his happy spirit took its flight without a struggle or a groan.

Departed, after suffering two years, Mr. Edward Taylor, aged 40. He was a beloved member of the Church worshipping under the pastoral care of Mr. John Foreman, Hill street, Dorset square. Has left a wife and three dear children to mourn their loss, but which is his eternal gain. "In his presence there is fulness of joy, and at his right hand pleasures for evermore." Our brother's tabernacle was mercifully and gently taken down, and his mind supported to the very last, with the blessed truths of God's Word, which reveals the holy covenant of grace, "ordered in all things, and sure." Our brother's mind, on the morning of the day he died, was in a calm and peaceable state of submission to the will of his gracious God. He said to his sister-in-law in the morning, "I can do nothing more now, Esther. I can leave all. I want one more look, and then I can say, 'Come, Lord Jesus.' The Lord is about to take me home, and that shortly." To a brother, just before he died, he said, "I am well satisfied with that 'covenant that is ordered in all things and sure.'" And to another friend he said, "Jesus is precious," when shortly after, with a silent groan and a gentle sigh, each fetter broke, and his spirit took its flight to join the "spirits of the just made perfect" in the blood and righteousness of Jesus Christ. H. B.

MRS. M'FABLAND, of Newtownards, Ireland, fell asleep in Jesus on the 6th of July, in the 70th year of her age. She was baptized by Mr. Mulhern on the 20th of February, 1844, and during the entire period of her connection with the church at Conlig, has lived a most exemplary life. Originally she belonged to the Wesleyan Methodists, and notwithstanding her change of views in baptism, &c., she still retained her partiality for the Wesleyan doctrine in general to the last. She was a Strict Baptist; but a sincere lover of all who loved our Lord Jesus Christ, and as might be expected, she was much beloved of all who loved Him. During her whole converted life, we believe she never had a doubt of her acceptance with God. She was, indeed, a happy Christian, and delighted in making all happy with whom she had to do—one who "feared God above many," and "a mother in Israel." In her we have lost a praying member and a true friend; but she is not lost, but gone before. In a short time we shall meet her in heaven. JOHN BROWN, Pastor, Conlig, Newtownards, Ireland, 24th July, 1862.

THE BISHOP OF NATAL'S NEW WORK, denying the inspiration of the Pentateuch.—We shall be able to give our readers special communications on this violent out-break on the Episcopal Bench, by a modern Voltaire. There are many features in this melancholy event from whence lessons of eternal interest must be drawn. The magnitude of the Bishop's mathematical powers, contrasted with his rejection of divine inspiration, and want of faith in the omnipotence of Jehovah's arm, is an anomaly full of meaning.

Four Things Essential in Every Minister.

BY MR. JAMES WELLS.

TOWARD the close of a sermon, entitled, 'THE CHRISTIAN BISHOP: HIS OFFICE AND QUALIFICATIONS,' preached at the Annual Meeting of the Baptist College, Pontypool, by Hugh Stowell Brown, of Liverpool (and published by Elliot Stock), we find the following paragraph:—

"And holding fast 'the faithful word' as they have been taught, my young friends will 'be able, by sound doctrine, both to exhort and to convince the gainsayers.' Sneer not at this expression,—'sound doctrine.' I am aware that it is often used in a spirit of cant, that it has often been applied to doctrine, which, to my own mind, is very unsound; that 'sound doctrine,' according to some, is neither more nor less, nor other than hard and hideous antinomianism, which, for some reason or other, has, forsooth, been termed high doctrine, but which in truth is the lowest of the low. Still do not sneer at 'sound doctrine;' at the doctrine which is in all things accordant to 'the faithful word;' at the doctrine which teaches the utter depravity of man, the righteousness and the grace of God, the Deity of Christ, the propitiatory nature of his sufferings, pardon through his blood, justification through his righteousness, sanctification through the direct personal work of the Holy Ghost upon the human heart. These, I suppose, are, in the estimation of my brethren around me, the chief articles of 'sound doctrine.' And by these you can both exhort the people of God and convince the gainsayers. In both of which works let all present pray that our young friends may be made eminently successful. Not by the variety of your scholastic attainments, not by the splendour of your intellectual endowments, not by the fluency of your speech, but by 'sound doctrine,' combined with the sound character which we have endeavoured to describe, will you be able to build up Christians in their faith, and to bring sinners home to God."

Where Mr. Brown has found this "hard and hideous antinomianism" we know not. We do not for one moment question its existence somewhere; but, while we admit that such an unseemly thing may have a being, we are not desirous of its being palmed upon us. Whatever may be included by Mr. Brown in this term a "hard and hideous antinomianism" is not defined: but we fear by that term he intended to level a heavy

blow at all the ministers of Christ who faithfully, successfully, and affectionately "contend earnestly for the faith *once delivered* unto the saints," and who, instead of following in the train of those who espouse what an editorial doctor terms "a progressive and advanced theology," determine to occupy and to abide by the position described by the great apostle, when to the Galatians he said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of JESUS CHRIST." We have had abundant proof lately of the unsoundness of some of the heads of houses. "The Rev. J. H. Godwin, Professor in New College, St. John's Wood, London," has drawn forth severe strictures from Mr. Hinton, Dr. Campbell, Brewin Grant, and others, for his boldness in publishing a work most dreadfully derogatory to the main pillar of the church's salvation: and from these colleges, lecture-halls, training-schools, and other like seminaries, the whole country is to be filled with a host of imitators, speculators, unsent, un sanctified, and unsound—(in every sense, both as regards order, ordinances, vital experience, and heaven-born principles, are the bulk of them unsound)—teachers of the people.

We freely admit that these taught and trained youngsters have "intellectual endowments, fluency of speech," a large variety of anecdotes, the elements of revivalism, and powers and passions which attract and work upon the masses: but many, of them, to say the least of it, in all the absolutely essential properties of the gospel, are found to be fearfully lacking. We, also, admit that, in Mr. Brown's estimation, many of our most devoted and hard-working ministers may be contending for what he so ungraciously calls a *hard and hideous antinomianism*; but the majority of them are ready at all times to give a reason of the hope that is in them; while, as regards their real conversion to God—their effectual call by the grace of God—their fellowship with the Father and the Son—their divinely given and divinely-sanctioned ambassadorship to preach the gospel—their use and success in the ministry, and the constant anointing which they receive from the Holy Spirit, to carry them on in their most solemn mission,—of all these things they are prepared to testify before God, angels, ministers, men, and devils.

We, therefore, beseech Mr. Brown, and all the gentlemen who have to train, to talk to, and to send forth these regiments of ready-made ministers, to pause and to beware, lest, in teaching them to sneer at the servants of Christ, they are verily guilty of doing despite unto the Spirit of the living God.

Most singularly, at the very moment when Mr. Brown's "Christian Bishop" came into our hands, a sermon preached at the Surrey Tabernacle, by Mr. James Wells, also reached us. From that discourse we extract the following paragraph very strikingly expressive of the most weighty and valuable features of a living ministry. Mr. Wells says,—

"There were four things essential to make the apostles a sweet savour of Christ unto God in their ministration; and those same four things are essential now in every minister to make him a sweet savour of Christ unto God. And what were those four things? The first was that they preached the gospel—the only gospel; that they testified the grace of God; that they preached among the Gentiles the unsearchable riches of Christ. That is one thing that made them a sweet savour of Christ unto God—because they preached God's gospel—Christ's gospel. The second thing was, because they preached it sincerely. 'For we,' he says, 'are not as many that corrupt the word of God; but as of sincerity, in the sight of God speak we in Christ.' They preached from their own souls' experience. Christian, be careful how you give your testimony. Never mind how humble your experience may be, how few your joys, or how many mistakes you may make, in some respects, in your judgment; drink waters, nevertheless, out of thine own cistern; let them be your own; let your testimony be the testimony of your own soul's experience, and your own soul's conviction, and then it will be real. Let your testimony be such as you can call the God of heaven to witness and to approve, as the apostle there does. He says, in the sight of God, when we pray, our question is not what men will think of our prayers, but whether God will hear and answer us. When we preach, our question is not whether the people frown or smile, whether they think the minister out of order or in order: our question is, Is it God's gospel? Am I speaking as in his sight? If it be his will to take me into eternity, when I close my sermon, can I fall back—notwithstanding the infirmities that may mingle with the sermon,—can I fall back upon motive, and say that in sincerity I have testified of the gospel of the grace of God? If we have not done so sincerely, then we savour of hypocrisy and not of reality. That is the second thing, then, that made them a sweet savour of Christ unto God. First, because they

preached God's gospel; second, because they preached it sincerely. The third thing essential to make them a sweet savour of Christ unto God was rightly dividing the word of truth; that is to say, rightly discriminating character. They would point out the man that is dead in sin, and declare to him—faithfully so—if he died in that state he must be lost; and thus they would rightly discriminate character. They would point out a sinner sensible of what he was as a sinner; a little child,—and such an one, may be, is looking unto Jesus, and desiring to find mercy. They would feed these lambs; they would bring the sincere milk of the word for these new-born babes; and recognizing in them a conviction of their state, recognizing in them simplicity and sincerity, would be unto such a savour of life unto life. We testify, little children,—you are but little children,—little in your faith, and little in your knowledge, and little in your understanding, and little in your enjoyment, and little in your prayers,—it is a mere whisper out of the dust; and yet, little children, we can see that you are children; we can see that the anointing, the testimony that you have received, abideth in you; and if there be nothing else to prove that you are children, this proves that you are children. And so we write unto you, little children,—we will not pass you by,—we will tell you that your sins are forgiven you; and we, in telling you this, tell you of your interest in sacrificial achievement, in the anointing of the Holy Spirit, of your eternal security. You shall abide in him. The fourth thing essential to make them a sweet savour of Christ unto God was, that they defended the gospel. They not only preached the gospel, and preached it sincerely, and rightly discriminated character; did not wrongly discriminate; they did not discriminate character upon mere moral principles, but upon higher principles—upon spiritual principles. Born of God, or not born of God, was the watchword with them. Not only did they thus preach the gospel of God, and preach it sincerely, and rightly discriminate character, but they defended the gospel of God. Their very souls abhorred that amalgamation that is so fashionable in our day. See the apostle's epistle to the Galatians. See the anathemas he there deals out against all heretical powers. Now, these are four things essential to make every minister and every Christian a sweet savour of Christ unto God. *Is it so with us? "*

We consider, in giving the foregoing extract from Mr. James Wells's sermon on "Divine Anointing," we are rendering good service unto the best of all causes. For, although in Millennial and Sonship matters we may not see with him; in all the indispensable principles of the revelation God has

made of the church's salvation in Christ; we are persuaded a more laborious and faithful advocate does not now exist. Mr. Brown's "*Christian Bishop*," we must not stop now to notice it further: but while in its prac-

tical bearings it is clever and neat, in all things most vitally important in a Christian bishop, it is vacant, cursory, useless, and deficient. The proof of this next month.

"THE COVENANT OF CIRCUMCISION."

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

"The covenant of circumcision."—Acts vii. 8.

THE covenant which God made with Abraham, called "The covenant of circumcision," because circumcision was its token, seal, or pledge, contains much evangelical instruction. Its promises were illustrative of the gospel, and the seal by which it was confirmed represented several of the blessings bestowed upon the people of the new covenant.

1. Its promises were illustrative of the promises of the gospel. These promises had a double meaning, and each of them has been fulfilled in a *literal* and in a *spiritual* sense. Thus,—

1. Jehovah promised that He would give to Abraham a numerous offspring. "And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." (Gen. xv. 5.) This promise was *literally* fulfilled in the increase of Abraham's natural posterity: "for the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." (Ex. i. 7.) But under the veil of his natural descendants, his spiritual seed were represented; so that the promise receives a *spiritual* accomplishment in the regeneration of the people of God. "Know ye therefore, that they which are of *faith*, the same are the children of Abraham." (Gal. iii. 7.) Abraham's natural seed typified the children of God, *Jews* and *Gentiles*, and *none else*. For,—

(1.) He was "the father of the circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised" (Rom. iv. 12.): that is, he was the father of the *believing Jews*.

(2.) He was "the father of all them that believe, though they be *not* circumcised, that righteousness might be imputed unto them also" (Rom. iv. 11.): that is, he was the father of the *believing Gentiles*. And,

(3.) He was not the father even of those of his natural seed who remain in unbelief; "for they are not all Israel which

are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called:" that is, they which are the children of the flesh, these are *not* the children of God; but the *children of the promise are counted for the seed*." (Rom. ix. 6—8.) In the same way Jesus admits that the Jews were Abraham's seed in the letter; but denies that they were his seed in the *spirit*: "I know that ye are Abraham's seed; but ye seek to kill me because my word hath no place in you. I speak that which I have seen with my Father, and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham.*" (John viii. 37—39.)

Abraham's seed, then, did not typify the seed of the believer. The analogy is *not* between the seed of Abraham and the seed of the believer, but between the *fleshy* seed and the *spiritual* seed of *Abraham*. Under the gospel dispensation, believers are acknowledged to be Abraham's seed, and *none else*.

2. Jehovah promised that He would be the God of Abraham's seed. "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." (Gen. xvii. 7.) This promise in the letter applied to the *fleshy* seed, who are acknowledged to be the people of God, without any respect to character (Ex. xxxii. 11—14.), and it was fulfilled in the bestowment of Canaan, and many outward privileges which they enjoyed. But as, by the *letter* of the promise, Jehovah covenanted to be the God of Abraham's *fleshy* seed, in such a sense as that they should be blessed with many temporal blessings in earthly places; so, by the *spirit* of the promise, He covenanted to be the God of his *spiritual* seed, in such a sense as that they should be "blessed with all spiritual blessings in heavenly places in Christ." "But this shall be the covenant that I will make with the house of Israel, after those

days, saith Jehovah; I will put my law in their inward parts, and write it in their hearts, and will be *their God*, and they shall be *my people*." (Jer. xxxi. 33.)

Jehovah, then, does not promise to be the God of the seed of the believer, as He promised to be the God of the seed of Abraham; but He promises to be the God of the spiritual seed of Abraham, according to the terms of the new covenant, as He promised to be the God of the fleshly seed, according to the terms of the old. The spiritual seed are the people of God, by regeneration and adoption; the fleshly seed, by outward privilege.

3. Jehovah promised to give to Abraham's seed the land of Canaan for an inheritance.—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." (Gen. xvii. 8.) This promise was accomplished in the letter when the Jews obtained possession of the promised land. But Canaan was a type of heaven. In this double sense Abraham understood and believed the promise. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 9, 10.) As, therefore, the letter of the promise secured the earthly Canaan to Abraham's natural descendants, so the *spirit* of the promise secured the heavenly Canaan to his spiritual seed.

This inheritance is said to be "*everlasting*," and so is the covenant to which it belongs. But the covenant contains a covenant within a covenant,—the one relating to *time*, and the other to *eternity*. The inheritance, too, contains an inheritance within an inheritance,—the one relating to *earth*, and the other to *heaven*. The earthly inheritance, like the temporal covenant, was everlasting in a limited sense, *i. e.*, it was to endure or last while the dispensation lasted; just as the old covenant is said to have been everlasting, though it has "*vanished away*" (Heb. viii. 13.); and as the covenant of the priesthood is said to have been everlasting (Numb. xxv. 13.), though the law of the priesthood is now "*disannulled*." (Heb. vii. 18.) But the heavenly inheritance is everlasting in the fullest sense of the word,—as everlasting as the eternal covenant with which it is compared,—"*An inheritance incorruptible and undefiled, and that fadeth not away.*"

God does not promise here to give the heavenly Canaan to the seed of the believer as He promised to give the earthly Canaan to the seed of Abraham. The seed of the believer have no more right to heaven in virtue of this promise than the seed of the

heathen. The analogy is between the fleshly seed and the spiritual seed of Abraham. As the fleshly seed were typical of the spiritual seed, and as the earthly Canaan was typical of the heavenly Canaan, so the Lord promises to give the typical Canaan to the typical seed, and the anti-typical Canaan to the anti-typical seed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.)

II. Circumcision, the seal by which the old covenant was confirmed, represented several of the blessings of the new covenant. It had also a literal and a spiritual meaning. Let us briefly notice the points of analogy between the circumcision of the old covenant and the circumcision of the new.

1. Some think baptism has come in the room of circumcision. In proof of this they quote Col. ii. 11, 12:—"In whom ye also are circumcised with the circumcision made without hands, in putting off the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who raised Him from the dead." Now we do not believe that baptism has come in the room of circumcision; for the circumcision of which the apostle speaks is said to be a "*circumcision made without hands*." But baptism cannot be called a "*circumcision made without hands*" any more than the literal circumcision, hands being as necessary to the performance of the one ordinance as of the other. But even if it were admitted that the one ordinance has come in the room of the other, it would not teach infant baptism, but the baptism of believers *only*. For if believers *alone* are acknowledged to be Abraham's seed under the gospel dispensation (Rom. iv. 11, 12; Gal. iii. 29.); and if baptism has come in the room of circumcision—if Abraham's natural seed typified his spiritual seed, and circumcision typified baptism, then it follows that, as the natural seed were the proper subjects of circumcision, so the spiritual seed are the proper subjects of baptism. Even on this principle, baptism should be restricted to believers.

2. The circumcision of the flesh was a figure of the circumcision of the heart. "And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thine heart and with all thy soul, that thou mayest live." (Deut. xxx. 6.) The blessing expressed in this promise is more fully explained in another promise, made to the people of the new covenant: "A new heart also 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." (Ezek. xxxvi. 26, 27.) It is regeneration, then, and not baptism that is the anti-typical circumcision, or, as the apostle calls it, "the circumcision made without hands," because it is the "operation of God" on the heart. And this spiritual operation is represented in baptism as it was formerly represented by circumcision; but it is as distinct from both as an "outward and visible sign" is distinct from an "inward and spiritual grace." "For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." (Rom. ii. 28, 29.)

3. Circumcision was a seal of the righteousness of Christ to Abraham. It was a token that the Saviour should descend from Him, and that he and all who believe should be blessed in Him. It thus assured the patriarch, that, in the fulness of the times, that righteousness should be accomplished by the Redeemer, which had already been imputed to Him, and received by faith. "For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circum-

cision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised." (Rom. iv. 9—12.)

4. Circumcision, however, was not a seal to the seed of Abraham in the same sense in which it was a seal to himself. To Abraham circumcision was a seal of the righteousness which he *had*; but it could not be to his posterity a seal of the righteousness which they had *not*. Besides, it is called "a seal of the righteousness of the *faith* which he had;" but it is morally impossible to seal "the righteousness of *faith*" either to an unconscious infant or an adult believer, either by circumcision, or baptism, or any other ordinance. The righteousness of *belief* can be sealed only to a *believer*.

5. The circumcision of the flesh was a seal of the earthly inheritance to the fleshly seed, and "the circumcision of Christ,"—"the circumcision made without hands," *i. e.*, "the operation of God" on the heart, is a seal of the heavenly inheritance to the spiritual seed.—"In whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." (Eph. i. 13.)

THE HUNGRY AND THE HAPPY SAINTS OF GOD.

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

"He hath filled the hungry with good things; and the rich he hath sent empty away."—LUKE i. 53.

In Scriptural language, the term hunger, when applied to Scriptural good things, signifies a strong desire after Divine and heavenly things, which desire implies the existence of spiritual life, a feeling sense of need, and a longing for that food that is suitable to the soul, and the use of all proper means for the obtaining of it. Now, the main object of this hunger is the Lord Jesus Christ, or God in Christ. (Ps. xlii., 1, 2; John vi.)

There are many things in Christ which the hungry soul doth desire; as the application of his blood to cleanse the soul from sin and guilt. Christ's righteousness to clothe, beautify, and protect; His Spirit to guide, teach, and comfort; His flesh as its feast, and pledge of eternal life in heaven; His grace as the soul's riches and supply; communion with, and enjoyment of, all His mediatorial fulness (John i. 16.); His mansions as their dwelling-place, where they shall have eternal communion with God in Christ, angels, and saints. Such hungry souls are filled with good things. The Holy

Spirit regenerates the soul, creates the appetite, excites the feeling of hunger, and therefore He will satisfy it. He fills them with Divine discoveries, such as the knowledge of God's greatness, glory, and majesty, whereby they are made sensible of their own nothingness; and with the knowledge of God's goodness, grace, mercy, and free love to such poor helpless sinners as they feel themselves to be, so as to beget in their hearts the sweetest rapture and admiration, and cause them to cry,—"Who is a God like unto thee, who pardoneth iniquity." (Mich. vii. 8.) He filleth them with real discoveries of the excellencies of the glorious plan of salvation, so that they are constrained to say, it is a method every way worthy of God's wisdom and righteousness; Christ's person, offices, relationships, characters, covenant engagements, righteousness, blood, work, and fulness answers all their soul's needs, delivers from sin and misery, and brings them to grace and glory. He filleth them with Gospel promises, by revealing them in their suitableness to their necessities, and

by giving them faith to take hold of them as their own in Christ Jesus. (2 Cor. i 18—22.) He filleth them by the manifestations of the pardon of all their sins, and with peace and joy in believing (Rom. xv. 13.), so as to remove all their doubts and fears. How sweet is the voice of Christ when he says, "Son, be of good cheer; thy sins be forgiven thee." (Matt. ix. 2.) This fills them with joy and gladness. (Ps. ciii. 1—5; Isa. xii. 1.) He filleth them with strength to oppose sin, resist temptations, perform duties, and to bear afflictions, &c. (2 Cor. xii. 9, 10.) He filleth them by giving them gracious answers to prayer, assurance of his love to them, and of his presence with them. In a word, he filleth them by giving them undeniable evidence of their interest in Christ's fulness, purchase, and glory. (Heb. ix. 11—15.)

O, ye hungry souls, praise the God of your salvation who has given you this appetite, while others are rich and full in their own conceit. Praise him for the smallest crumbs, such as a greater hatred to sin, a higher esteem of Christ, a greater desire after heart holiness, a restlessness without the enjoyment of Christ's presence, a willingness to part with all for Christ, or stronger resolutions to cleave to him. These crumbs call for our thankfulness, though we may not at all times be filled with the fulness of him who filleth all in all. But how shall I know that I am one of these hungry souls? Real spiritual hunger is *insatiable*. You cannot put it off or satisfy it with anything but Christ; it will constantly attend upon the appointed ordinances of God's house, but nothing short of an enjoyment of the presence of the Lord by the power of the Holy Ghost will satisfy it. Christ, Christ alone will meet the case.

The truly hungry soul will adventure on the greatest difficulties for Christ; he will part with any and everything for him; treasures, honours, life, and all for him who is the soul's true food. The hungry are the most importunate beggars at the throne of grace. They will wait at God's door for an alms. The proud, the rich, the full, and self-righteous will go away filled with duties, &c., thinking they have laid God under obligations to bless them because they have formally attended to his worship. But the hungry soul is not so. He waits, asks, seeks, knocks—aye, knocks and knocks again—until God is pleased to answer and grant him the desire of his soul, and then he goes away satisfied, not with his duties, &c., but with the goodness of the Lord, as with marrow and fatness, so that his mouth is filled with laughter and his tongue with singing.

But the rich are sent empty away. The rich are those who are filled with a conceit of their own strength, sufficiency, gifts, and

performances, and who go about to establish their own righteousness, and who see no need of the righteousness of Christ. Nay, they deny if they do not ridicule his perfect righteousness. These are sent away empty of Christ and his riches. May the Holy Spirit deliver the reader and writer from such a proud spirit, and grant us the spirit of hunger and humility for Christ's sake. Amen and amen.

HEAVENLY MUSIC.

LINES WRITTEN AFTER HEARING A SERMON BY MR. JAMES WELLS.

[The writer of the following lines is indebted for the bulk of his ideas to Mr. James Wells; who, in one of his discourses, took occasion to speak of the music of heaven as being Pathetic, Sublime, Melodious, Harmonious, and Ecstatic.]

SOLEMN and plaintive is the sound
That sweetly falls upon my ear,
From myriads bright, in realms of light,
Adoring Christ, their Saviour, there.
His love's the music of their song;
His griefs they tell in mournful strains;
His suff'ring strong melt all the throng;
And sympathy *pathetic* reigns.

Shall saints above thus plaintive sing

And I unmoved be?

Joy, mixt with tears, my soul shall bring

To join the symphony.

See now they rise on wings *sublime*,
And sing the triumphs that he wrought!
While ev'ry line, in notes divine,
Proclaims the overwhelming thought—
Vainly they strive, in loveliest sound
Of harp—or stretch in loftiest tune—
To tell around the love profound
Of God's eternal, dying Son.

If spirits freed from cumb'rous clay,

Feebly declare his worth,

I sink, but durst attempt a lay

While but a child of earth.

Well may the blest in *melody*
Untiring chant Jehovah's praise;
And warbling try, with heav'nly joy,
To hymn his name in endless lays.
Smoothly the blissful numbers run,
Now rise in glowing raptures sweet,
While victory won, by Christ the Son,
They sit and sing before his feet.

Soon may I join that heavenly song,

And bow before his throne,

Unworthing of that ransom'd throng,

For which he did atone.

Sweet *harmony* is perfect there;
No discord reigns in heaven above:
The harpers there, with seraph's care,
Attune each string to dying love.
Should now the key, election prove;
Faith or redemption, each complete;
A cord of love where'er they rove,
And truth with truths in concord meet.

Sure some sweet-union I feel

To these harmonious sounds;

Those truths my best affections seal,

When faith and hope abound.

And now in *ecstasy* they soar;
Now climb the glittering, dazzling height;
With angel's power the scene explore,
Adoring mount a higher flight.
Enwrapt in wonder, on they press,
Seraphic hosts the chorus swell;
Sweep into bliss, where Jesus is,
In songs triumphant there to dwell.

My soul her pinions spreads and takes,

Her flight to join that choir:

Charm'd with such music, all forsakes

For God, her chief desire. S. C.

THE LORD'S OWN.

By MR. JOHN BLOOMFIELD, OF SALEM CHAPEL, MEARD'S COURT, SOHO.

"The Lord will bless his people with peace."—Psalm xxix. 11.

THIS psalm is an ascription of homage and praise to Jehovah, for the manifestation of his majesty and glory given to man in different forms. This psalm also makes known some very consolatory truths; one is, that while we are exposed to many floods of tribulation, temptation, and opposition, "The Lord sitteth upon the floods; yea, the Lord sitteth king for ever." We have no power over the troublous scenes ourselves; we have to meet floods, and pass through them; but we have no power to control them nor to calm them. This, then, is our mercy, that God whom we serve, by whose grace we are saved, "sitteth upon the floods;" he manageth all our circumstances with perfect ease, he controls all events with perfect order, and directs the floods so as most to promote his own glory and to advance our spiritual and heavenly interests. It has often disquieted the minds of the best of men and women on earth that they have had such deep trials. Many have written dark things against themselves, and persons of little wisdom have expressed their sympathy by writing dark things against them too. Like those who lived in Job's time, who concluded, because he was one of the most tried men living, he was, too, one of the worst men, as if trials were a proof of a man's badness, whereas rather they had been tests of a man's goodness. It was not because Job was a bad man, but God saw the necessity of his goodness being tested, and his faith brought out into exercise, not only for Job's benefit, but also for the benefit and encouragement of those who should live after him. Who has read of Job's trials calmly and reflectingly, but has said, I am not so much tried as Job, who lost his all, who had no one to speak a cheering word to him. Prosperity was gone, health was gone, messenger after messenger came bearing fresh tales of calamities, yet Job resolutely said, "Though he slay me, yet will I trust in him;" and by-and-bye God dispelled the dark clouds and brought again the shining sun; prosperity again dawned, and Job became a richer and happier man than at any other period of his life. The floods of temptations sometimes assail us; we try to resist them, knowing, if carried away by temptations, we shall be carried away from happiness, away from peace with God. The best men often feel that temptations are so powerful in their force, that they have no strength to withstand, but they rejoice it

is written, "When the enemy cometh in like a flood," the Lord will lift up a standard against him; showing us the God whom we serve "sitteth upon the floods;" and that he, the King of Glory, the Governor of the universe "will give strength unto his people, and that the Lord will bless his people with peace."

Now nothing can be clearer than God's people are distinguished as his own. There are two classes on the earth, those who serve the Lord, and those who serve him not; those who know the Lord, and those who are without God in the world. You may split up these into several subdivisions, but there are the two great distinctions. Observe:—

I. That there is a people in the world whom God claims as his own.

II. That there are certain evidences by which we may know if we belong to that people.

III. Lastly the communication that God grants unto his people—he grants them peace.

I. God has a people in the world whom he specially claims as his own. Now all are God's by creation; we are not self-created; all are dependent on God's power; all have sinned, all have fallen, all have apostatized from God; like sheep, all have gone astray into opposition to God; all have fallen into sin, thereby appearing in hostility to the God of heaven.

1. God has a people he claims as his own in high and heavenly relationship; he has chosen a people peculiarly his own into a relationship stronger and deeper than ever can be dissolved, a relationship that brings us into the enjoyment of the blessings communicated by grace, gives us an interest in the heaven prepared by grace, and a hope of glory in the future world. Now then these are the Lord's people by a sovereign act of choice. We cannot make him choose us; his choice is free, not because of any peculiar trait in man's character, because he will become a great character. The Jews were told they were not chosen because of their numbers, or because they were better than others, but because God sovereignly chose to make them his people, that they might serve him, and be his sons and daughters for ever—the people of God. They are said to be chosen in Christ, the first-born. Christ is God's first elect, and the people are said

to be chosen in him before the foundation of the world; that they might be holy, not because they were holy, "Through the sanctification of the Spirit, and belief of the truth. They were chosen to salvation through the will of God, by the gracious teaching of the Spirit, and by faith in the Lord Jesus. There is nothing in this doctrine of God's eternal choice discouraging to those who are seeking for mercy, rather it is encouraging, for if found seeking mercy, or hath obtained mercy, you may well say, "I know I should not have obtained mercy, if I had not been chosen of God to everlasting salvation; nor would God have given me a desire to seek for pardon if he had not chosen me to salvation." We do not argue from the top to the bottom, but from the bottom to the top. God argues that way. If I have the grace of God in my heart, it is because the grace of God was freely bestowed upon me. I know, if I am pardoned, that I was chosen to be pardoned, through the Saviour's blood, and God hath thought fit to save me through the sanctification of the Spirit, and belief of the truth. This is not discouraging. How do you know you are not chosen? If you have been seeking for salvation, if you have repented, that repentance which need not be repented of, and have not found mercy, then you have reason to write bitter things against thyself. If you have renounced all creature confidence, and trusted wholly to the Saviour's blood and righteousness, and have not obtained pardon; then you have grounds to write bitter things against thyself; but our God heareth the cry of the needy, and will pardon all that seek earnestly unto him.

2. They are his by redemption. Then this people are given to Christ as a reward; they are the redeemed of the Lord. Redemption takes in two things, price and power. There is being redeemed by power and by price. Hence it is said, "You are not redeemed with corruptible things, as silver and gold, but by the precious blood of Christ." Mark the price Christ paid for the redemption of his people: his own precious blood. This shows the love he bore to his chosen, and his determination to redeem.

Then he redeems by power, and hath redeemed us from the hands of one who is stronger than we are. Sin, the world, the devil, and unbelief, are stronger than we are, but Christ, by the power of the Spirit, by the power of his grace, by the power of his truth, hath redeemed us, hath delivered us from the hands of one too strong for us, and hath turned our hearts and affections from the service of the world to the service of God.

3. They are the Lord's people by regeneration. This is the work of God. It gives us capabilities for knowing God, and prepares us to dwell with God in glory. The unregenerate man is not capable of enjoying God. The hindrance is not of God, but in man's own sinful heart. How can man, who is sinful, enjoy the worship of him who is infinite in holiness? How can the man who spends the powers of his mind in the service of Satan enjoy that which is holy? It is a moral impossibility. There is that in his own heart that would prevent man, were he to reach heaven, from enjoying heaven. We could not enjoy heaven with all the elements in our hearts of an antagonistic character to heavenly things. We must be made meet for heaven, "Marvel not," said our Lord, "ye must be born again." You must be born again if you are to know God; you must be born again, if you are to have fellowship with God; you must be born again before you are received into the cloudless joys of heaven. You must have a new nature, a new life, not new faculties mentally, but faculties brought under a new influence, and the affections of the heart spiritually directed.

4. Then they are the Lord's people by a willing surrender to the service of God. "He makes his people willing in the day of his power." He never deals with his people by coercive or unjust measures, but convinces them that the service of sin is slavery, and if they do the work of sin, they must have the wages, and they feel that to be under the power of sin they must be miserable in life, miserable in death, and miserable for ever and ever. They are, therefore, willing servants of God. "Whosoever will, let him come and buy wine and milk without money and without price." God appeals to a man's understanding, by convincing him that sin will assuredly bring him into misery here and to all eternity, if not saved by the grace of God.

II. We have next to show God worketh certain signs in the souls of his people whereby they may be assured, they are the children of God. 1st. He worketh in them godly sorrow for sin. All the Lord's family have wet eyes; not one but who knows what it is to have sorrow for sin. There must be a rupture with sin, a repentance that needeth not to be repented of. There is a vast deal of difference between godly repentance and being sorry for crime, simply because the transgressor is detected; he may be sorry not so much for the crime, as for the punishment inflicted. The child of God mourns for sin, mourns for what he feels in his own heart, not only for deeds detected. Have you never seen men and women mourning over that which they feel, but which no human

eye can detect? only known between God and themselves.

2. Another evidence is prayer—not merely reading a prayer from the prayer-book; that may be done rightly, or it may be done wrongly; but when a man comes to Christ, it is said, as it was of Paul, “Behold he prayeth.” It may be expressed by words, it may be in the tears, or in the groan, or in the silent aspirations of the burdened heart. All God’s children are children of prayer—not one dumb child in his family. Prayer is the token of life, though they may not at all times breathe freely.

3. The next evidence is faith in Jesus. If a man be a believer in Christ, he is born of God. He does not believe to be born, but being born, he believes in God. Let us have things in their proper place. There must be life before a man can see, and then there must be light. Thus there must be two things for a man to be capable of seeing—he must have eyes and light. So we argue, if a man believe in Christ, that he is born again, or he would not have faith in the Lord Jesus; as we read in John, “Who-

soever believeth that Jesus is Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him.”

Lastly, supreme love to God. We know that we have passed from death unto life because we love the brethren. If we love the children of God, it is an evidence we belong to the same family. We love them not because they belong to this sect or party, but because they fear God, because we live in hope of basking in the same sun-light, and worshipping around the same throne for ever and ever.

3. The communication that God grants unto his people. “He will bless his people with peace.” What a valuable blessing; Who can tell its richness, its fulness, its worth—“peace.” 1. It means reconciliation to God; 2. Security through God; 3. Plenty with God; 4. Prosperity in the cause of God; 5. Ultimate peace and glory.

May God give you this happy assurance of heaven, that you may realise in your own hearts a foretaste of those heavenly pleasures of which we hope to enjoy in full for ever and ever. Amen.

The Church of Christ:

ITS ORDINANCES AND OFFICERS.

(Continued from page 149.)

We ought, perhaps, next to inquire something about the officers of the Church; and in this we find express direction in the New Testament. Paul says (Eph. iv. 11), “He (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers,” for the objects he then sets forth, which are very important. To the Corinthians he omits the evangelists, in his direct list of officers, who, he says, are set by God in the Church, though they are referred to amongst those manifestations of the Spirit previously spoken of. He also omits the term pastors, using only the name teachers as applied thereto. These pastors or teachers are evidently the same officers as those he in four other places calls bishops. We dare not intrude on the pages of a magazine to define the particular duties devolving on each of these. Suffice it to say that the apostles who were first in order and authority had, as the ambassadors of Christ, authority in the several churches to give official direction. So that Paul speaks of his great labours in having the care of all the churches. A comparison of his language to the Corinthian and Thessalonian churches will show what care he took in distinguishing between those things which he spoke by

command, and those which he said by way of advice. It will also be seen that on the apostles rested the power of imparting the extraordinary power of the Holy Ghost, &c. This office, together with that of the prophet has, however, ceased; so that we now have, by divine appointment, only pastors or teachers, with evangelists, remaining. As, however, with Israel of old, when the people multiplied, Moses needed and appointed assistants: so in the New Testament Church, when it increased and assistance was needed, the apostles exercised their power in the appointment of two other orders of officers in the Church, who would be needed when their services had ceased—these were deacons and elders. Of the teachers and evangelists it will be observed that their duties are spiritual, the chief difference between them being that the evangelists are more directly engaged in proclaiming the salvation that is by Jesus Christ, and thereby initiating young converts into the knowledge of this first great object of faith, and thereby evangelising them in the truth of the gospel of their salvation; while those of the pastor or teacher are to feed them with knowledge and understanding, that they may comprehend the mystery

of godliness. To save quotations, we only refer the reader to Eph. iii. 8-12, in illustration of this fact. Now of these officers we are told that God gave them and set them in the Church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and that we may not suppose this important work ceased with the apostolic age, we are informed that it shall continue "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature (or age) of the fulness of Christ." If then any one would know the qualification of a Christian brother for the work of the ministry, the question of the apostle at once presents itself, "How shall they preach except they be sent?" We will not by design offend our brethren, but at the same time would affectionately submit our fears that the Church is arrogating to itself a prerogative in this matter which is not within its province. Christ sent out his disciples into all those places whither he should come, and subsequently extended his commission, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptised, shall be saved," &c. When Paul sets forth to the Corinthians the qualifications of the several members of the Church for the exercise of the gifts, administrations, and operations, of which there are diversities, he refers them all to "the same Spirit," "the same Lord," and the "same God who worketh all in all;" and when writing to the Galatians concerning his ministry, he not only says, "I neither received it of men, neither was taught, but by the revelation of Jesus Christ," but adds, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me," &c. So that we think the grace to know Christ, and the gift to preach his gospel, come alone from God, who, of these gifts, bestows on men severally as he will, working all in all, for the edifying of the body of Christ. Before we mention the pastorate, we would refer to the other offices of deacons and elders, the former of which are so generally recognised that we need say nothing; but the latter appear to be almost lost sight of, though they were distinct officers; for although in the Church some held more than one office, as Philip the evangelist, who was one of the seven deacons—Paul, who was a preacher as well as apostle—John and Peter, who were apostles and elders—yet the term elder does not appear to apply to officers in general, nor simply to experienced brethren. Paul

and Barnabas were received at Jerusalem by the Church, by the apostles, and the elders, and when the letter was sent from that meeting, it was from the apostles, and elders, and brethren. That they were officers in secular matters, as well as spiritual is evident from 1 Tim. v. 17; and that they were officers appointed by the apostles, distinct from those which Paul names as being set in the Church by Christ, appears from Acts xiv. 23, and Titus i. 5, which are made more clear by connection with 2 Tim. ii. 2. With reference to pastors, we find that their appointment by God, as before referred to, is really the fulfilment of the prophecy by Jeremiah, extended to the New Testament Church—"I will give you pastors according to mine heart, who shall feed you with knowledge and understanding;" but if this appointment is in any way the act of the Church, further than the selection by each one of its own officers, it is somewhat singular that the ordination of a pastor is not once mentioned in the New Testament. We, however, think the matter quite clear, because it is an ordination of God and not of man, so that he who qualifies by his grace and gift for the office, sends the pastors he so qualifies to the flock over which they are to become his under-shepherds. The act of the church is therefore nothing more than such a prayerful examination of the events connected therewith, as shall satisfy them that the person presented is one whom God has qualified for the office, and that he has been raised up or sent to that particular church for the exercise of the gift bestowed. With pastors thus appointed, we are satisfied that in this particular we have followed the directions given in the New Testament.

"It is usual in the Old Testament to set out the glory of Christ under metaphorical expressions; yea, it aboundeth therein. For such allusions are exceedingly suited to let in a sense into our minds of those things which we cannot distinctly comprehend. And there is an infinite condescension of Divine wisdom in this way of instruction, representing unto us the power of things spiritual in what we naturally discern. Instances of this kind, in calling the Lord Christ by the names of those creatures which unto our senses represent that excellency which is spiritually in Him, are innumerable. So He is called the Rose for the sweet savour of his love, grace, and obedience;—the Lily, for his gracious beauty and amiableness;—the Pearl of price, for his worth; for to them that believe He is precious;—the Vine, for his fruitfulness;—the Lion for his power;—the Lamb, for his meekness and fitness for sacrifice; with other things of the like kind almost innumerable."—*Owen*.

THE PRESENT DISSATISFACTION AND THE FUTURE HAPPINESS OF THE SAINTS.

BY MR. W. FLACK, OF SALEM CHAPEL, WILTON SQUARE, NEW NORTH ROAD.

MY DEAR MR. EDITOR—Will you favour me with a small space in your "Earthen Vessel" this month? I know that treasures only should be deposited in earthen vessels, and I am afraid what I have to send will be unworthy of that name. As such I would not trouble you, but have been earnestly requested so to do.

On the 16th I visited the friends at Bedmont, it being their anniversary, and preached in the afternoon on the sufferings of Christ, and in the evening on the resurrection, or rather, on the mutual satisfaction of Christ and his Church, the afternoon text being, "He shall see of the travail of his soul, and shall be satisfied." (Isaiah iv. 2.) The evening—"I shall be satisfied when I awake with thy likeness." (Psalm xvii. 15.)

Before I left the place, several of the friends very strongly urged me to send the evening sermon to the VESSEL. Since which I have been again requested to do so. My only objection was that I felt unable to do it, not having a sentence of it on paper. Still I was urged, if I could not send the sermon, to send my views on the resurrection, to which I could not object.

On these grounds I crave a little space, by the grant of which you will oblige not only myself, but I think I may add, the friends at Bedmont. I will do my best to give an outline of the sermon.—Yours very truly in the Lord,
WILLIAM FLACK.
40, Upton Road, Kingsland.

"I shall be satisfied when I awake with thy likeness."—Psalm xvii. 15.

A sweet harmony runs through the whole book of God, not only as regards the great truths of the book, but also as regards the experience of the good men there brought before us. Nor need we stop here. We may say there is a sweet harmony in the desires breathed by the Church of God, and the Head of the Church himself. Hence you will perceive a harmony between this afternoon's text and the one just read to you. In the afternoon's, Christ's desire is set before us, with the promise that it should be satisfied, he should see of the travail of his soul. Paul tells us that for the joy that was set before him, he endured the cross, and despised the shame. What joy? The joy of seeing the Church in heaven. He craves no other joy. He had joy in heaven and glory in heaven, with his Father before all worlds, and could have continued in the same for ever and ever, without becoming incarnate, without visiting this sinful world, to suffer, bleed, and die; but for the joy of seeing his beloved bride in glory, he endured the cross and despised the shame, and for this he still pleads, or rather we may say, this he still demands. On equitable terms he now demands, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." And again, "I go to prepare a place for you; and if I go to prepare a place for you I will come again and

receive you unto myself, that where I am there ye may be also," as though the Saviour had said, I cannot be happy, even in heaven, without you. The Church yearns for the same joy; hence all her longings, lookings, cravings, hopings, waitings, sighings, cryings, groanings, pantings, wrestlings, fightings, and all for the joy of seeing her lovely bridegroom in heaven, in glory. For this she has waded through seas of blood, lived a cruel life of tardy martyrdom, like a smoking flax, always exposed to floods of persecution, rivers of trouble, but not extinguished; or, like a burning bush, always burning in a fire made hotter and hotter by men and devils—sin without and sin within, always burning, as with a fire made seven times hotter than wont to be made, yet not consumed. Though passing through a wilderness of dangers, she presses upward, upward, leaning on her Beloved. Though pressed down under heavy burdens and weighty cares, she presses upward, upward, leaning on her Beloved. Though opposed by earth and hell, still she presses onward and upward, perfuming the air first with her sighs, then with her songs, leaning on her Beloved. Hence, see her dejected, despised, hated, persecuted, tormented, cast down, cast out, yet pressing up from the wilderness, leaning on her Beloved. But again you behold her looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Hence the apostle's language, 2 Cor. iv. 8—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body." And these are the things that make the Christian long for, and look for the time when he shall awake in his likeness, "knowing that if the earthly house of this tabernacle was dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

But to our text. We would notice it simply as it presents itself. Firstly, in what is implied; secondly, in what is expressed.

I. What is implied—and there are two or three things we want to notice here. I.—The life of the speaker. The speaker here is evidently a living soul—I mean one spiritually alive. Men by nature are dead—dead in trespasses and sins. This is a strong term, but it is a correct one. Men now-a-days try to explain it away; they would

have us believe it means a little moral deformity, or defection. As such, a little persuasion, a few arguments, a little pulpit eloquence or platform oratory, is all that is needed to bring him back. How strange that amidst all the eloquence of the pulpit, all the oratory of the platform, all the arguments and all the appeals that go forth in the tens of thousands of tracts and pamphlets now issuing from the press; how strange, we say, that so much effort should end in such puny results; how strange that the men thus engaged do not learn that it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

But does it not all go to prove that man by nature is dead in trespasses and in sins? Yes, dead. And what do we understand by one dead? Do we not understand him to be entirely destitute of power, mind, and will? So I understand it. Hence, the Saviour's language to Nicodemus, "Ye must be born again." I don't suppose there needed any great moral change in Nicodemus. He doubtless was a moral man—nay, he was a religious man, a Pharisee, and a ruler of the Jews; but all this availed nothing; he must be born again. Though a moral man, he was dead in trespasses and in sins—though a ruler of the Jews, spiritually an alien from the commonwealth of Israel, a stranger from the covenant of promise, having no hope, without Christ, and without God in the world, having the understanding darkened—nay, again we repeat, dead; not only destitute of power, but destitute of mind or will for anything and everything spiritually good. We might, if needful, here enlarge. We don't mean to say that every such man is destitute of everything morally good, but entirely destitute of everything spiritually good. Hence more than a moral change is needed. A radical change, an entire conversion—nay, nothing less than a new birth, a regeneration, can fit him to enter into, understand, or enjoy the things of the kingdom of God. 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.)

And by what power can this great change take place? Not by man's own power, "not by creature might, nor by creature power, but by my Spirit, saith the Lord." Zech. iv. 6. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter i. 23.

Would you see by what power, would you see in what way this regenerative work takes place? Come with me to the grave of Lazarus. Turn to John xi. and you plainly see that Lazarus was dead. In

verse 14, you read, "Then Jesus said unto them plainly, Lazarus is dead." In verse 21, "Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died." In verse 32, Mary said, "Lord, if thou hadst been here my brother had not died." In verse 37, the Jews said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Again, in verse 39, we read, "Jesus said unto them, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead four days. . . . Then they took away the stone from the place where the dead was laid." By all which, I understand that Lazarus was really dead; and in like manner, I understand by the Scripture that man is really spiritually dead, lying in the one common grave of the fall, bound hand and foot with grave-clothes—there you and I lie.

But a voice is heard, "Lazarus, come forth!" With that voice, resurrection power, regeneration power was felt, and Lazarus came forth. This self-same power was felt by Matthew when sitting at the receipt of custom, and Jesus said unto him, "Follow me;" also by Zaccheus, when the Lord said, "Come down." And if you and I know anything for ourselves of God's salvation, it has been felt by us. Yes, it has been felt, bringing us up out of the grave of sin, and out of the grave of the world. If not, we are still in our sins, still dead—know not the new birth, have not entered the kingdom of God—nay, it is still said of us, "Except ye be born again, ye cannot enter the kingdom of God." Hence, to live and die in this state is to die eternally.

But Lazarus came forth, though bound hand and foot with grave-clothes. And so I suppose you came forth, for men have life before they have liberty—nay, there may be some here to-night who are out of the grave, but bound hand and foot. Yes, and many have the napkin about their face, so that they can neither move nor speak, as destitute of power as they once were of will—feeling, but cannot tell what they feel—feeling their ruin, but entirely unable to remedy their state; but the Lord called a second time, "Loose him and let him go;" and so he will with you. You who have life shall yet have liberty; but you must wait for it; you must wait the Lord's time.

(To be continued.)

Oh, if these observations of Providence were wisely made, and carefully laid up, the former part of our life might furnish noble help for the latter part of it, and the longer we lived the richer should we be in this heavenly treasure.

THE "SURE WORD OF PROPHECY."

BY THOMAS GEORGE BELL, LLD., LYNNMOUTH, DEVON.

THERE is very little said in the Scriptures as to the condition of the soul after death. The apostles, in their epistles, scarcely refer to the subject. There must be some reason for this. The Holy Spirit, inditing the Word of God, does not present the hope of a happy death for the comfort of believers; neither is there an immediate glory presented to them as their hope in departure. There is a happy waiting with the Lord for something that is still future. This future prospect is invariably set forth as the hope of the church. It is the resurrection of the bodies of the saints; the translation of the living ones; the gathering of the whole unto the Lord, and the consequent glory of the whole body—head and members together: this is the great hope set before us. A recent writer remarks most truly:—"The glorious kingdom of our Lord shall be inhabited neither by souls without bodies nor souls in mortal and corruptible bodies; but by men made perfect through resurrection with immortal bodies." The writer then asks:—"What has become of this hope in the church as we now see her in the world?" The *highest aim* of the church is to prepare men for a *happy death*. The members of the church are everywhere settled down and taken up with their citizenship in the world, as if that, and not resurrection-glory with Christ was indeed the hope." It has been already remarked in a previous paper, that more general attention is being now given to the subject; yet still the study of unfulfilled prophecy is greatly neglected by the Lord's own people. Some have allowed their imagination to run wild amid the most romantic ideas and expectations, and this has brought discredit upon the study. We are often told that prophecy has mixed up with it too many elements of exciting speculation to allow of its having any good practical effect in the development or growth of Christian life and character. It is impossible to read God's Word, and especially the New Testament, without seeing the fallacy of such a statement. A God of infinite wisdom knows the best sort of argument to use for the awakening of poor sinners, or for the growth of His own people; and when we find that it is not to *our death*, but to the *coming of the Lord*, that our thoughts are continually directed, we may be assured that we do well to make ourselves acquainted with what the Lord has revealed respecting that coming. It is true that "secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever."

Surely, then, it is our duty to search into those things which have been revealed,—not with a foolish desire to be wiser than God intended, but with the humble intention of claiming the promise, "*the wise shall understand.*"

There is nothing uncertain about the fact that our Lord will return; but many say,— "It is very uncertain when He will return:" and therefore they will not enquire into the subject. A very little consideration ought to show that this is wrong. *All* Scripture is given to us by God, and we are commanded to search it all. In that Scripture, we have that "more sure word of prophecy," of which Peter says,— "Whereunto ye do well that ye take heed." How, then, can we avoid studying that "sure word" without sin in God's sight? Let it be granted to those who would neglect this study, that the region of unfulfilled prophecy is "*a dark place*;" but let us ever remind them that we have "*a light that shineth*" even therein. This light does not wholly dispel the darkness; for we are told that there are times and seasons which the Father hath kept in His own hands; still, in God's mercy, the light given sheds much brightness, and especially to the child of God, who humbly and prayerfully seeks its aid. There is a difference, in respect to this light, between the ungodly and the righteous; for, whilst Paul reminds the Thessalonians that to the ungodly "the day of the Lord so cometh as a thief in the night," he also says to the converted Thessalonians, "Ye, brethren, are NOT IN DARKNESS, that that day should overtake you as a thief." Why are *they* not in darkness? Because Jesus gives them a light, and that light is "the sure word of prophecy." But we are told that the Lord said to his own disciples, "Ye know not what hour your Lord doth come." And because we know not the *hour*, must we therefore not enquire into the *day*?—or, if we know not the *day*, may we not enquire into the *year*? In other words, if the light given does not clearly show each detail in the history of coming events, are we to refuse to receive what that light does give, even a general outline?

Foremost in that general outline stands our Lord's promise,— "*I will come again.*" This hope was the full consolation of the church in times of early trial and persecution. It remained in full brightness to the end of the first century. After that it was almost lost amid the darkness of a corrupt Christianity. "The early church held the second coming of the Lord not as a dead

letter, or a fanatic reverie, but as a living hope. This had a deeply practical effect upon the believer's life. They esteemed nothing they had their own; they distributed to the necessities of saints; they exercised hospitality; they bore each others burdens, using, entirely for God, all 'the mammon of unrighteousness,' as those who practically felt that they were in the world only for a moment, soon to be away." How different all this is to the prevailing character of the teaching of the present day. Religion is said to be for the improvement of a man's condition in this life—to enable him to make the best of this world—and then, when he is *obliged to leave it*, it is said to prepare him for a *happy death*. How far short is this of Scripture truth, and the full grace of God experienced by the child of God seated by faith even now with Christ in the midst of the "heavenlies!"

NOTES OF A SERMON

BY REV. G. DOUDNEY,

At St. Mark's School Rooms, Camberwell, London.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

1 Thess. i. 5.

The lamb is as safe as the full-grown sheep; and though weak faith is still real faith, yet nothing but God himself, speaking individually, will satisfy the awakened soul. "Say unto my soul, I am thy salvation." We want to feel personally that we are saved; but remember, we walk by faith, and not by feeling, and none but a living soul would have this longing, intense desire of knowing personally it is safe. There are four points for consideration—the Gospel, the power, the Spirit, the assurance. The Gospel is no matter of expediency. The Gospel is the glory of God. In eternal love it originated before the world was.

"Christ be my first elect, he said,
And chose the Church in Christ her Head."

Jehovah, the Father, gave Christ to the Church in all that he is: as "a brother born for adversity," as "a friend that sticketh closer than a brother;" and not only was Christ given to the Church, but the Church was given to Christ. Newton once told a lady that often came to him in doubt and fear, "Why," he said, "you remind me of an Indian I once had, who, when I desired him to go through a wood to a certain gate and fetch some tools, said, 'I see no wood.' 'Why, don't you see those trees there in front?' 'No,' he replied, 'I cannot see the wood for the trees.' So you come doubting and wondering, when your very doubts and fears evidence your faith. A dead man cannot feel.

These things are signs of your life. This Gospel is one which lifts the soul above all creature disappointments; it is a soul-elevating Gospel, a mind-expanding Gospel. The life of God in the soul is as holy as God is holy. The power of the Gospel is a creating power. The same voice that said "Let light be!" and light was, creates also light in the darkened soul of man. I love those lines—

"His dying crimson, like a robe,
Spread o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me."

As the light increases, so our sins seem to increase day by day and hour by hour. The fact is we see them better as we get to understand more and more the exceeding sinfulness of sin.

It is a hungering power. Life itself is the power. It is a living faith that gives us hunger. It is a feeding power, an embracing power. Have not some of you felt this? I ask not how long it takes, but have not some of you experienced this? It is, moreover, a waiting power. The man at the pool of Bethesda could not get the blessing, but he could not cease waiting. And do not some of you understand this? How is it you do not give up? It is because you have the beginning. It may be faith, hope, and love in the smoke only; but then he will not quench the smoking flax—he will not break the bruised reed. Then we have to speak of the Comforter. My mind has often thought that he presents much the same character to our view as Eliezer, Abraham's servant, when sent to seek a bride for Isaac. The Comforter has to come down to find out the bride of the Lamb; and just as we may imagine letters passed between Isaac and Rebecca, so gently does the Holy Ghost, after speaking of Christ's love, unfold this letter to the hearts of his people. He shows them from his own Word the glorious title-deeds to the inheritance he has purchased. He shows them the map of Immanuel's land, and giving them descriptions of his love, their hearts are drawn towards him, so that "or ere they are aware, their souls are like the chariots of Aminadab." He first begins with love, then he establishes hope in their hearts; and then he teaches them what faith is. Faith is a bank-note, with which we may obtain all we want. Then he tells us we must have much tribulation, that we may further our growth in grace.

Read the eighth of Romans. It begins with "no condemnation," and ends with "no separation."

Then lastly we come to assurance; and I would sum it up in this; the being brought by the Spirit to see the suitability of Christ in ALL things.

The Plymouth Brethren:

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

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

DEAR BROTHER—I have been invited to write a series of articles on "the Brethren," their origin, history, and doctrinal views. There has been much prayer to God for guidance and help in the matter. If it had not been so I would not have entered on the work, nor would I have done so, excepting with a strong assurance that "the Master" has called me to it. I claim no superior fitness for it; on the contrary, I believe there are many better fitted; but the subject having been suggested to me from various quarters, and various arguments used, and no other person appearing willing to undertake the task, I have done so, depending entirely on the Lord's help.

I will endeavour to maintain the strictest impartiality. As a historian I will gather facts and record them, and as a mere editor I will receive opinions, consider, arrange, and present them. This, if the Lord graciously vouchsafe to bless, will accomplish the object sought. There will be the enunciation of great principles—principles admitted to be the fundamental truths of God's holy Word. Then will come correlative or subsidiary doctrines or opinions well deserving the deep and prayerful investigation of God's people. As to these I design not so much to point out what is true, as to lay various opinions before my readers, and join in praying for the Holy Spirit's teaching, that we may know, amongst them, the things that are of God. Certainly the desire is to pour oil on the troubled waters. There may have been, as many say, great mistakes made by "the Brethren"—perhaps, as others say, they may have been looked upon with a jealous eye. If we only desire the truth advanced, "we can afford to deal very gently, and take all very quietly; for the truth is what God is caring for, and therefore it must prevail. We do not need these hard names and ugly words to advance the cause of truth. Jesus is "THE TRUTH," and he was the meek and lowly one, and in that character, is the blessed example set before us.

This is only an introductory letter. If the Lord permit, we will go over the whole ground before us, but it must be slowly—step by step—in the spirit, and with the care demanded by so important an investigation. I have already had a very extensive correspondence on the subject. Doubtless this will increase, and I will thus be

enabled to gather up all the various points, and all the diverse judgments thereon. In order to promote the interchange of thought amongst those interested in the investigation, I give herewith various extracts from letters received. Respecting these extracts, and any others which may be appended to future letters, I beg to say that I am not to be held accountable for the opinions expressed. They are only published that they may be considered, and perhaps draw out other views or further statements. In another article I will enter fully on the doctrinal views held by these Christians. I will endeavour to set these forth from their own publications.—I am, dear brother, yours in the Lord,

THOMAS GEO. BELL.

I.—"I have read the article you sent me, and feel little difficulty in forming a judgment. In some respects Brother Medhurst has the advantage, but in others the whole matter seems to me but a strife about words—i.e., men with the same thought express it in different forms. They cannot make allowance for these varied forms of expression, and they begin at once with foul words and bitter accusations. I suppose this brother is a young man full of zeal, who has yet to gather experience. I would pray for him with all earnestness, that he may learn a more loving and brotherly way of dealing with those who differ from him. In anything you may write, pray distinguish between *unsectarian Christianity* and this "*Brethrenism*" they talk so much about. Where is Brethrenism? Only existing in the persons of a few (I could count them up on my fingers) of the old veterans of Newton and Darby controversy. But if *Brethrenism* is a marred thing on which God has laid his hand, does it necessarily follow that the principles of which the original brethren testified are untrue? I think not; for *unsectarian Christianity* is quietly but surely making its way, even amid all the mistakes of its defenders, and is growing all the stronger for the ruins of that which, beginning as a deliverance from system, grew up, through man's weakness, into the closest system we have known in modern times. I have no doubt all this will be shown in your papers, in which I will gladly help you as far as may be in my power."

II.—"One great mistake made by the Brethren has opened the door to enormous evils—it is that, holding a Scriptural view of the oneness of the Church, they supposed it inconsistent therewith, for each society or gathering to be left to manage its own affairs.

Out of this arose continued interference by leaders, or leading gatherings in the affairs of others. Thus many a mole-hill was made into a mountain—tracts, letters, and fly-sheets were sent all over the world about 'the Plymouth case,' 'the Bethesda question,' 'the Jersey, Guernsey, and London case,' 'the Exeter case,' &c., &c. This might have been all avoided by a practical view of a practical matter. The unity of the Church as a great principle, would have been effectually maintained by the steady acknowledgment and practice of Christian fellowship among all the gatherings, but each left to care for godly discipline within its own bounds, as well as to manage all the secular affairs or mechanical arrangements of meetings and expenses."

III.—"When I knew the Brethren about five-and-twenty years ago, they were doing a great and good work. They commenced with something to bring back before our eyes the simplicity of the apostles' days. Some called them 'Spiritual Quixotes,' and indeed in the sight of merely natural men their hopes and objects were very wild. There were several truths which they were honoured to bring clearly out. There certainly was not one on which they gave a more bold and self-denying testimony than that of the heavenly calling of the Church. All the sects were more or less dealing with Christianity as a heavenly thing come down to improve earthly things, and help men to be more comfortable and happy in this world. The brethren opened up from the Word of God, that as Christ had been rejected by the world and received into heaven, his object was to gather a heavenly-minded people, who should, through grace, follow him in walking through the world as strangers. This was, of course, a dead set against much that the sects had called prosperity. The extravagant incomes of the higher order of clergy in the Establishment, the thousands of pounds wasted by Dissenters on grand buildings as chapels, the building up of "causes" on the carnal influence of great names—all this was incompatible with that severe simplicity which the brethren practised and which they taught to be required by the Word of God from those who had, by distinguishing grace, been separated unto a *peculiar* people. They all practised the greatest self-denial, and some of them literally sold all that they had and gave to the poor. A large proportion of the original brethren were men of rank, and some of title and great wealth. This was given to Christ. Large houses were stripped of everything of value. Common deal tables and chairs and iron bedsteads took the place of all the rich furniture. I once sat and talked two hours about those things with an old saint. It was in a cottage of two rooms, where a gentleman of large fortune had spent the last of his days. He sold all, gave up a large establishment, came here to end his days in fellowship with the Lord, having given up everything for his sake. It would be a deeply interesting history, if you could gather all that might be related about these things, and it might put to shame some who are now casting

such reproaches upon this portion of the Lord's saints."

IV.—"I am glad you are going to write something about 'the Brethren.' May the Lord guide you by the Spirit. You will, no doubt, set forth all their views in regard to God's truth. The Lord seems to have given you both a knowledge of his truth and power to declare it plainly and simply. I heard you preach in Kent last summer. Your text was, "My peace I give unto you." As I sat and listened, I seemed to think myself once more in the great room in Ebrington street, Plymouth, listening to the teaching of the dear brethren there. With them the Gospel was declared in all its fulness, as an accomplished salvation; so that around the first table in Plymouth were gathered many who had found peace and settled confidence under the teaching of brethren. They had, some of them, for years been in bondage, not daring to say their sins were forgiven, just hoping and trembling. The Lord brought them under the more simple preaching of his grace in Christ, and it was to them like the voice of Jesus' to the risen Lazarus still bound with grave-clothes,— "Loose him and let him go."

V.—"All those Christians known as 'the Brethren,' are attacked because of the writings of three individuals—Darby, Macintosh, and Stanley. I do not admit that these three brethren have written anything heretical; but if they had, to attack a whole body on their account is as if I were to assail the whole of the members of the Church of England for the Romish practices of Mr. Gresley, of Boyne Hill, or the semi-infidelity of the Bishop of Natal."

VI.—"I feel the church of God is laid under obligation to those among 'the brethren' who have, by reading and prayer, set before it truths which were quite overlooked in the midst of the corruption of this present age. Their early testimony was, I am sure, valuable and greatly owned, but with these feuds and contentions about endless questions to no profit, and with so little grace, they have lapsed into a narrow sect, and they have been well nigh consumed one of another. I mourn over it. Truth has been sacrificed by their ways, which often have been rash, and calculated to stir the flesh in true Christians, who otherwise might have been drawn into simple fellowship in the name of Christ."

VII.—"I shall be happy to give all the information in my power. It will be my prayer that you will be guided and enabled to put the proposed subject before the churches *impartially*. My objects in the steps I have taken have been the good of 'the brethren' and the good of all the churches."

"When I joined 'the brethren' some fourteen or fifteen years ago, they met as I understood upon general terms of fellowship *with all Christians*, but professing to hold more distinctly than others the doctrine of the Holy Ghost's guidance and blessing. At this time I was a member of a Baptist church. It was my opinion that Christians should be left to meet according to their own views—not regarding them as *schismatic*, and that as

much fellowship as practicable should be acknowledged. These views I still hold.

"The Plymouth division with which I have no connection is, I believe, the *root* of failure. It has been a rule with me not to acknowledge this division, but to adhere to what I understood to be the original grounds of meeting."

VIII.—"If there be much prayer about this, and God graciously smile on the effort, good must follow. It would be a great blessing if all the old contentions could be buried and forgotten, so that all who truly value simple truth could once more gather on the *original ground*. This, in the main, was just separation from sectarianism, but fellowship with all true Christians. The idea of forming a new sect was continually protested against, the desire being to gather on such a Catholic principle, that there might be exclusive communion with no sect so as to admit of loving fellowship with Christians in all sects. This succeeded at first until we began to contend amongst ourselves. It was no rare occurrence for clergymen of the Establishment and Dissenting ministers to sit down and break bread with us."

IX.—"I look forward with much interest to what the Lord may enable you to collect respecting the brethren. For several years I have been in the habit of occasionally attending their meetings. I go away in the summer time and spend a few weeks, generally changing my place of resort. One year I attended their meeting in Edinburgh, another at Scarborough, once when amongst the lakes, I think at Kendal; also at Torquay and at Bristol, where Mr. Muller of the Orphan Institution is their joint pastor with Mr. Craik. In preaching they declare the same fundamental truths as are preached by other Christians. I have often felt these to be proclaimed with great power. Their simplicity in worship sometimes approaches to that of the Society of Friends, at least this has been my idea of it, but I have felt my own soul refreshed. I have observed in the different places a leaning sometimes to Arminianism—then in other places it has been quite the contrary. I have heard as strong Calvinism among the brethren as I over heard anywhere. I never heard anything in their meetings that I would dare to stigmatise as *heresy*. As a firm believer in the doctrines of sovereign grace, I have sometimes been grieved, but I did not call the preacher a heretic. I do not call our Wesleyan brethren heretics, though I cannot agree with their views of truth."

X.—"What you propose may, by God's blessing, do good. It may at least lead some to think more of the things referred to. I have had for years a longing after more Catholicity in the church. I believe it is the Spirit within me striving after that which is according to the mind of the Lord. The brethren's movement was all in the right direction, and failed through measures and men, not through motives and principles. The evangelical alliance was still less to my mind. I thought *that* from the first a substitution of mere carnal arrangement for the

great spiritual want, viz., love in the heart. It must have been a painful sight to an intelligently spiritual mind—Christians meeting on a platform at certain times under what might be called a flag of truce, to talk of love to each other, and then, when the hour was passed away under their respective flags of disunion and defiance, to fight just as before until the alliance meeting came round again. The very rise, however, of the evangelical alliance, as well as the movement of the brethren, proves to me the existence of a deep spiritual instinct moving in the church's heart, and ever craving more of the reality of the *universal communion of saints*."

XI.—"I stated my thoughts to brother —. He sees with me. 'Why,' said brother —, 'you are an Independent!' My answer was, 'So far I am. Every church should be competent to manage its own affairs.' Whereas acting on mistaken views, Bethesda, Bristol, has been pressed to judge the concerns of Compton Street, Plymouth; and so of all the gatherings in the four quarters of the world. The brethren understand better what is meant by fellowship, and some—not all—the way of waiting on the Spirit."

"I well remember the early time of meeting together. What power there was! What a joyful anticipation of the period! What a dread of the possibility of a close of such fellowship! But human nature would work; and where are we now?"

"I think, however, that certain writers are improperly taken as *acknowledged* exponents of 'the brethren.' I am myself more with the brethren than with others, but I protest against these busy scribes as expounding my views. Such, however, is the result of accrediting them as general teachers; had they been confined to one place of ministry, without power of interference with others, the mischief would have been less.

"Many years ago, just as the dissensions among the brethren began, it was clear to me that envy and jealousy were the proximate causes of the outbreak. The dogma of Alexander the Great, so openly expressed, was covertly theirs: 'The world cannot bear two suns nor Asia two kings;' a little addition, 'nor brethernism two leaders,' gives an exposition of the early feud.

"I think there is a chief principle of brethernism that is impracticable if not unsound; but, perhaps, what is the former is the latter in practical matters: brethren assumed a pure theocracy in their meetings; or, in other words, the guidance of the Spirit: this appears to me, in an absolute sense, a delusion; it never was carried out—it never could be; nor, I am bold to say, ever was designed by the Spirit Himself, if so, what mean the many and varied directions to those meeting together which the word contains? Take any of our ministrations—prayer, preaching, singing—are they purely the Spirit's work, or is there a necessary mixture of man's? Would not anything beyond this be plenary inspiration? If in any way, then, we admit the human element—not worldly—the question

is, How far? Spiritual-mindedness is necessary to a right appreciation of God's institutes: a lack of spirituality would give a low estimate—hence systems more or less worldly."

XII.—"I have read the extracts you have kindly sent me, and I wish you much success in your desire to bring out what you very justly say will be a deeply interesting chapter in the history of the church. I will just put down a few thoughts which arose as I read.

"Several of your correspondents speak of failure. I do not apprehend that to be a disputed point. I rather expect that all, even the strongest 'brother,' so called, would fully admit that there has been deplorable failure. Still the question remains in what respect and to what extent? I will not attempt to answer the question; it will be for you to do so in your papers. You are, I am well assured, aware of its importance. You must also clear up the many mistakes in the public mind as to the views which really distinguish 'the brethren' from others. Some have said the study of prophecy. Now, hundreds of clergymen in the Church of England, and scores in the Established and Free Churches of Scotland, study prophecy and preach on it continually. Others have said the heavenly calling of the church. It is true the brethren have brought this out more than others. But in a certain way—limited, indeed, and very inoperative—all evangelical Christian bodies

would admit the abstract truth. There have been individuals in the various denominations who have taught it most faithfully, just as Mr. Cuthbert, of Oswestry, and Mr. Whitfield, late of Otley, are doing now in the church of England. I only name these two (for there are others like them), because their recent publications have attracted much attention, and caused many to exclaim, 'How like the brethren's teaching!'

"One evil prevailing at the present day amongst the brethren is that real gift in the ministry is not valued as it ought, and there is little support for the men possessing it. This is but the re-action springing out of the way in which the brethren, in their palmy days, distributed of their substance amongst the Lord's servants. If a brother had wanted two or three hundred pounds, a few would have met and prayed about it, and it would have been got in a few hours. Once, in Exeter, two brethren met. One related to the other the painful trials of a brother in pecuniary embarrassment; the reply was a cheque for five hundred pounds. Others helped also, and I believe they gave the brother two thousand pounds. It is painful to contrast this with the present state of things. There are devoted men of God amongst them, labouring in word and doctrine, whom the Lord is graciously blessing in the conversion of many souls, who are struggling on from week to week in the deepest poverty."

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES

FOUND IN THE ARCHIVES OF THE CHURCHES.

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

Would you win a soul to God?
Tell him of a Saviour's blood;
Say how Jesu's bowels move;
Tell him of redeeming love.

Tell him that 'twas sovereign grace
Wrought on you to seek His face;
Made you choose the better part,
Brought salvation to your heart.

THERE is in the southern states of this great metropolis, one of the most pleasant, cheerful, happy-looking ministers I think I ever saw. Meet him when you may, hear him when you will, talk to him wherever it may be—the love of Christ doth so warm his heart, that the fire thereof beams up in his face, and so liberates his tongue that a few words from him quite helps you on your way. He has not been very long in the ministry; he is not very extensively known; but, with the blessing of Heaven, he will some day make a useful and devoted servant of God, or I have no discernment. You say, "Perhaps he has never been chastened, never 'sore broken in the place of dragons,' never

feelingly and experimentally passing through the seventh of Romans, crying out, 'O wretched man! who shall deliver me from the body of this death?' never much cast down; never, like Jonah, cast overboard; nor like Joseph or Jeremiah, cast into the dungeon." Yes, yes; but he has, though. Like Quarle's *Merry Sinner*, this good brother has had his four distinct states of soul. 1. His *nature state*. Then he would call out to his friends, "Come, let us be merry, and rejoice our souls in fresh delights; let us screw our pampered hearts a pitch beyond the reach of dull-browed sorrow. Why should we spend our precious minutes in the sullen and dejected shades of sadness? Hours

have eagles' wings, and when their hasty flight shall have put a period to our numbered days, the world is gone with us, and all our forgotten joys are left to be enjoyed by the succeeding generation, and we are snatched, we know not how, we know not whither, and then are wrapped in the dark bosom of eternal night. Come, then, my soul, be merry." Thus it was he lived, and tried hard to drown the deep-seated arrow which had entered into his soul, and was paining him with such increasing agony, that at length he came—2, to his *arrested state*. Here he stood, and he said to himself, "Consider, O, my soul! and know that the day will come, and after that another, when, for all these things, GOD WILL BRING THEE INTO JUDGMENT." Now, the Spirit opened up the artillery of Sinai upon him; the blackness of darkness lay heavy on his soul. He crept away into the silent corners of sorrowful retirement, and once he broke out in language like this:—"What hast thou now to say, O, my soul! why judgment should not proceed against thee? Remember, the wages of flesh are sin; the wages of sin death. God hath threatened it, whose judgments are terrible; God hath witnessed it, whose words are truth. Consider, O my soul, that many who have trodden in thy steps, are now roaring in the flames of hell!"

I rejoice to carry on this piece of truth by announcing that he came—3, to a *praying state*; and though his prayers were for the most part broken sighs, dreadful groans, and inward faint desires, there was one prayer, a part of which he could never forget. Surely, at that time, the Spirit helped his infirmity, and he said, "O God, in the beauty of whose holiness is the true joy of those that love thee, the full happiness of those that fear thee, and the full rest of those that prize thee, how dare my boldness thus presume to press into thy glorious presence? What can my prayers expect but thy just wrath and heavy indignation? O, what return can the tainted breath of my polluted lips deserve, but to be bound hand and foot and cast into the flames of hell? But Lord, the merits of my Saviour are greater than the offences of a sinner, and the sweetness of thy mercy exceeds the sharpness of my misery. The horror of thy judgments hath seized upon

me, and I languish through the sense of thy displeasure. I have forsaken thee, the rest of my distressed soul; I have taken pleasure in my foolishness; I have flattered my soul with the honey of delight, whereby I am made sensible of the sting of my affliction. I loathe and utterly abhor myself, and from the bottom of my heart repent in dust and ashes. The sword of thy displeasure is drawn out against me. What shall I plead, O thou preserver of men? Make me a new creature, O my God! and destroy the old man within me. Be thou my refuge and my shield. Then will I magnify thy mercies, O God, and praise thy name for ever and ever."

Although at the time no assurance of mercy was realised, yet the word was whispered in his soul—"He that overcometh shall not be hurt of the second death." But, he thought, I have not overcome, but I have been overcome. What hope can I have? In this dark time of suspense, *after* prayer had been poured out, and *before* the blessing had been poured in, one said to him, "I cannot but admire and wonder at the great love of God toward man, for vouchsafing him so high an honour as familiarly to speak to him in prayer."

This stayed his heart until the mercy of God was revealed unto him, of which he began to sing, go on to sing, and will, I hope, continue to sing for ever with all who, like himself, come out of great tribulation, wash their robes in the blood of the Lamb, and without fault stand before the throne of God."

I call this brother one of the modern "COMPANIONS OF THE CROSS." He had known what it was to despise the cross; he had really been laid down at the foot of the cross; and as there he lay confessing and weeping, he says;—

I saw one hanging on a tree
In agonies, in blood;
He fix'd his languid eyes on me,
As near his cross I stood.

Sure never till my latest breath
Can I forget that look:
He seem'd to charge me with His death
Though not one word He spoke.

A second look He gave, and said,
"I freely all forgive;
This blood is for thy ransom paid;
I die that thou may'st live."

This brought him to the fourth state of grace as described by Isaiah—"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And having now experimen-

tally known *both* those verses in Psalm the ninth—I mean the thirteenth and fourteenth—where the man of God briefly describes the effects of the two laws—the law of condemnation flying from Sinai, under which the soul, with divine life implanted, cries out, “Have mercy upon me, O Lord; *consider my trouble which I suffer* ;” and the law of consolation flowing from an everlasting covenant, an everlasting priesthood, an everlasting salvation, everlasting promises, and an everlasting Gospel. Beneath the enlightening, healing, and comforting joys of this holy law, he softly exclaims—“*Thou that liftest me up from the gates of death*, that I may show forth all thy praise in the gates of the daughter of Zion.” Assurance filling his whole soul, he bursts out—“I WILL REJOICE IN THY SALVATION.” I had almost said, you may see these letters in his eyes, and in every feature of his happy face—“I WILL REJOICE IN THY SALVATION!” Having thus passed through the gates of death, and having entered in through the gates of the daughter of Zion, his heart is fixed, and he is prepared to give an answer of the reason of the hope that is in him with meekness, and a sweetly bedewed filial fear. So one day, a critical kind of fellow—a sort of half-infidel and half-believer—said to him, “Do you mean to tell me that you enjoy a settled peace as regards your soul’s salvation, acceptance, and ultimate blessedness in the world of immortal light and glory?”

“Oh! yes, my friend,” said he, “I believe I stand upon an impregnable rock. Sin, like a flattering neighbour, hath often knocked at my door, and would have come in; but it found no welcome: and if it was importunate, grace enabled me to pummell it, and push it away; although some creeping things in the flesh would fain have bidden it enter in. I have many faults, but my covenant God will not see them. At every turn I meet that railing and accusing adversary, Satan; but I stop his hissing and howling too by testifying of a pardon sealed in the blood of Jesus Christ. I am never out of war; roaring fiends sometimes set on me: tripped and torn I have been, but never altogether vanquished. My hand has been wounded; my eyes have been blinded; my feet have been lamed; my prospects beclouded; but I have

never lost my shield; nor has my heart ever departed from the Lord; although its natural bias is deceitful above all things, and desperately wicked. The terrors of death amaze me not. I know whom I have trusted. I know whither death shall lead me. I am no more certain of a natural death than I am of an eternal life.”

The critic blushed. He knew in himself there must be something in religion of which he was destitute. “How is it?” said the critic, “that this confidence is maintained amidst so much conflict and opposition?”

Cheerful Face replied,—“Like Enoch, I walk with God every day. And when I go in humbly to converse with my Maker, I put off my own clothes, and take a rich suit out of the wardrobe of my dear Redeemer; then, with good heart, I enter the presence-chamber, and ask for that blessing,—“As thy day thy strength shall be.”

I had not thought to have said so much of this devoted brother in Christ; but, in the course of one of his choice epistles lately come to hand, he asketh this question:—“How is this? Go where I will, there seems to be a stay of that holy oil, through the golden pipes, from the golden bowl. Can you give me an answer why it is thus? Is there not a cause? There are thousands of the precious sons of Zion mourning out their days in sorrow and distress, because no man seems able to break unto them the bread of life.”

This is, indeed, a lamentable fact. And this brother is not the only one who mourns over these things. A correspondent, writing from an immensely populated district of the metropolis, says,—“Perhaps I do not fully understand what the gospel means; but, if I do, then, as yet, I have neither found or felt it in all these busy parts. I have been to the Baptists. The parson is a miserable drone: if you believe him to be a representative of the gospel, you must believe religion to be a mopish, mawkish, melancholy thing indeed. Blessed be God, I know it is not. I know ‘GOD ALMIGHTY,’ in its literal and real translation, means, ‘*the breasts of Divine consolation*.’ I know the ancient commission has never been reversed, and in the great book that commission reads thus: ‘Comfort ye, comfort ye, my people, saith your God

speak ye comfortably unto Jerusalem ; and CRY UNTO HER—(I think that implies that through the force of temptation and heavy trial, she is, in her soul, like me, very hard of hearing), therefore, ‘cry unto her, that her warfare is accomplished; that is, all meted and measured out in the purpose of the Father, and the destructive elements of it all borne away by God the Son, and his final victory secured by the constant and unconquerable grace of God the Holy Ghost—therefore, I say, good Editor, do read that most emphatic sentence,—‘Cry unto her, that her warfare is accomplished; that her iniquity is pardoned; for she hath received of the Lord’s hands double for all her sins.’” Oh, what golden letters! Oh, what unspeakably precious tidings! Oh, where shall I find the men who have this commission from heaven, and who are really working out that essentially beautiful characteristic scripture,—‘Now, then, we are ambassadors of Christ—as though God did beseech you by us, we pray you in Christ’s stead be ye reconciled to God?’ Ah! echo answers, ‘Where shall I find them?’ The Gospel up here they call ‘Standard Gospel.’ I can only say the standard appears to be in the horrible pit, and stuck fast in the miry clay. God forbid I should censure any honest man; but Popery is a dreadful dark thing, whether it be in the centre of Rome or in a small Baptist chapel. Not finding the Gospel among the only people I can comfortably unite with, I went off to the Independents. Fine flowing audiences to be sure. But I could not help declaring it as my solemn conviction, that the people would be better for the sleep they did get than they possibly could be for the sermon they pretended to hear. Oh, ye delicate and highly refined ministers of the Congregational colleges and churches! what is it ye mean by substituting a fashionable philosophy for the ever-blessed and much-needed theology of God’s revealing and writing? Surely the Almighty will one day say to thee,—‘Who hath required this at your hands?’ The bishop of Oxford well said to his candidates,—‘*He who would MAINTAIN THE TRUTH successfully, must first have learned it PERFECTLY.*’ but these silken-shaped collegians have surely not so much as heard that there is any truth

beyond the lessons they learned at the schools, which, I fear, were not of a heavenly kind. Well, Sir, finding no Gospel to feed my soul, either in the little Baptist place or in the Independent church, I betook myself to the old church, where they read a sort of essay on those very solemn words,—‘*The just shall live by his faith.*’ I next set off to the Wesleyans, where things were quite as bad. Last Sunday night, I went to the place where Mr. Caunt was announced to preach; but illness kept him away. Some young man tried to do his best; but at half-past seven he was fast, closed his book, and so another lost opportunity.”

Thus, we fear, some are deceived, starved, and afflicted, because “the golden pipes, from the golden bowl, empty not out of themselves the precious golden oil.”

And why is this? Our answer is threefold.

I. We fear, comparatively, there are very few of these golden pipes in existence. “The prophets, where are they?” “The anointed sons of oil, where can they be found?” Dr. Cumming, in his paper entitled “Who is a Christian minister?” insists very roundly upon the absolute necessity of a minister having a good substratum, a groundwork of good sense, of good talents, and of mental accomplishments. And then he brings in that fearful portion in Malachi, indirectly applying it to very many of the ministers of our day. The Lord said to the Jews by Malachi, “Ye offer the blind for sacrifice, ye offer the lame and the sick. Will the Lord be pleased with this?” And then the Dr. asks, “Why should that shocking remark be ever uttered, ‘I have a son, and I have (in my gift) a church living. My son is not fit to be a soldier, he would run away; he is not fit to be a sailor, he knows nothing of navigation; he would make a very bad lawyer; and as a physician, he would find no patients. Let us make a minister of him, and put him into a living.’”

“How monstrous,” says Dr. Cumming, “is that! Is not that offering God the lame and the blind? Will the Lord accept this at your hand?” Nay, never. But while Dr. Cumming contends so eloquently for an educated ministry, we assure him that, much as

we admire, esteem, and love education, if he will come with us we can find him many hundreds who never received much assistance from the schools, yet they have given full proof that GOD HATH CALLED THEM INTO THE MINISTRY; and by much prayer, by constant meditation, but above all, by the anointing of the Spirit, they have studied—not in vain—to shew themselves approved unto God, workmen that are not ashamed, rightly dividing the word of truth. But, yet again, the question comes, “Why is it that the golden pipes, from the golden bowl, empty not out of themselves the golden oil?” We reply

II. The mighty power of the Holy Spirit seems to be restrained. When they poured oil upon the heads of the ancient priests, kings, and prophets, what did that oil indicate? Certainly it was designed to shew that those anointed ones were to be *teachers, healers, and comforters*. So, in the Gospel ministry, this threefold qualification is required. The people come up blinded by a thousand fears and cares; the Spirit, when in the ministry, opens their eyes to see that ten thousand times more are they who are *for* them than all that can be against them. The people come up *wounded*; the Spirit, by the ministry, heals those wounds by pouring in the love of God, the blood of Christ, the unction of the Spirit; the people come up sad, distressed, and cast down, and in the spiritual ministry they obtain comfort.

But, when in the ministry you get neither edification, restoration, nor consolation, you may well cry out, Where is the golden oil?

III. We answer, the Church's power to plead with God so as to prevail, appears lamentably straitened. But our limited space forbids enlargement here.

The special object of these papers is to search after, find out, and to set forth *truth*. *Truth*, as it stands in contrast with error; *truth*, as it is developed in an immense variety; *truth*, as it respects its fruitfulness, and never-ceasing, never-falling existence. All that Paul has said of charity (in 1 Cor. xiii.) may be assuredly said of truth.

Taking up, then, my narrative from

the grave-yard where my readers and I parted last month, I had purposed to give this month a faithful description of the seven sainted sires I knew when a boy. But, just as I was setting on this expedition, I met that happy-looking brother whose question touching the golden oil, the golden pipes, and the golden bowl, so pulled me up that I have been compelled to write as I have done. Oh! that our Churches, our ministers, our deacons, our elders, our members, and our people altogether, might be stirred up to examine the great question respecting the golden pipes and the golden oil; for, verily, there is a needs-be for this.

The seven sainted sires I knew when a boy were all of them located in one small town, and had special offices in the ministry.

1. There was the gigantic Vicar—a handsome piece of nature's workmanship, who read a sermon, twenty minutes long, every Sunday morning, after passing through the previous services appointed by the Church; and if any one be disposed to blame me for my natural clinging to the ancient church, I ask them to read these few lines, with which for this month I must close.

My mother was a smart young woman at the time of which I write. She was the eldest daughter of the good old parish clerk. She always attended close to her church, but was a stranger to the grace of God. One Sunday afternoon she took her seat in the family pew as usual. The service went onward without anything occurring, until it came to that part where the minister says, “Lord, now lettest thou thy servant depart in peace;” and then the people respond,—

“*For mine eyes have seen Thy salvation.*”

My mother had no sooner given utterance to these words, than something struck her to the heart—accusing her of telling a dreadful falsehood even in the house of prayer, and declaring in her conscience that her eyes never had seen God's salvation. ‘Of her subsequent sorrows and salvation (and of the seven sires referred to) I hope to give some useful details, for she was one of the “COMPANIONS OF THE CROSS.”’

PHASES IN THE CHURCH'S HISTORY IN OUR OWN TIMES.

HER MINISTERS; HER LITERATURE; HER INSTITUTIONS; ETC., ETC.

SINCE our last, a pamphlet has reached us, entitled, "An Answer to Mr. Edwards's Affectionate Address to his Church, on Baptism and Strict Communion. By J. Worsley, of Brighton." This two-penny twenty-four-page tract can be had at Paul's, 1, Chapter-house court, Paternoster row, or through any bookseller.

Our next step, in noticing Mr. Edwards's Address, was to consider the use he made of St. Paul, and the other writers of the epistles, on this subject, and this we will yet do; but, as Mr. Worsley's pamphlet is to be sold for the benefit of the distressed families in Lancashire, there is a two-fold reason why we recommend it to our readers. First, Mr. Worsley has replied to nearly all Mr. Edwards's assertions touching the great Apostles of the Gentiles, and in a style at once as simple as the argument is solid and sincere. Mr. Worsley has answered every objection. Secondly, in promoting the circulation of the work, we would give our readers the opportunity of reading a plain man's honest testimony, but we invite them to a work of charity, which is now so extensively demanded, and must be as extensively responded to.

If our brethren would embrace this opportunity of doing good in two ways at once, they will read Mr. Worsley's tract, and use their influence to set the thousands in Israel to do the same. We will give one short extract as a sample both of the spirit and style in which Mr. Worsley has written his little book. He says:—

"In page 6, Mr. E. says that when Paul wrote to the Ephesians, he addressed his epistle 'to the saints in Ephesus, and to the faithful in Christ Jesus;' so also to the saints at Philippi, and also to the other churches, as saints and beloved, but not to Baptists. I have shown before that the churches were Baptist churches; but I wish Mr. Edwards to remember that it is not baptism that makes a saint, nor that makes me love him, or her. I love a saint, find him where I may—in my shop, amongst my customers, or when travelling from place to place. I don't ask if he or she is a Baptist or not, but if I find that he loves my Master, and a man taught to love God, he is my brother.

"Those dear men of God, Whitfield, Hawker, Joseph Irons, and others, I love, though they are in Heaven. I have had many a heart-warming under Mr. Irons' preaching, although they were independent, &c.; but I never could understand how it was that they could sprinkle infants; but

they did so, and have gone to heaven, and I love them still; but you, sir, are a perfect shifter—a Baptist one day, and throw it overboard when you get older. Notwithstanding you believe it, and commend it in some parts of your book, and in other parts you condemn it. I cannot tell what you are!"

We have not done with Tunbridge Wells yet. Mr. Edwards has opened up a channel for Christian conversation upon practical Christianity, which, in a Christian spirit, may be continued to much spiritual advantage. Only to that end would we write; or, of things and persons, too, in that locality a volume might be given. We gladly turn from the whole of it to notice

The Lion slain and the Lamb exalted—a Memoir of the free and unmerited goodness of God towards John Corbitt, formerly of Manchester, now of Orford hill Chapel, Norwich. From his childhood to the 62nd year of his age. Written by his own hand from his diary.—Mr. Corbitt's life has been hitherto filled up with stirring incidents, changing scenes, and some unusual developments of human nature on all hands. Neither in person, preaching, writing, character, or conduct is Mr. Corbitt a common man. He is, what at first he was, a rough, unpolished, unvarnished ORIGINAL. He is no imitator: no polite, fascinating fawner; no circumstantial bender, not at all given to change. He was never made to be *second* to any man in his own line. If any man thinks to drive, control, or conquer John Corbitt, he will aim at more than he can accomplish. When we think of him, two Scriptures come up in our mind. First—Solomon says, "A good man shall be satisfied from himself." We believe John Corbitt to be a good man. This book furnishes strong evidence of God's grace in and towards him, and being satisfied with his faith, with his religion, with his Master, and his final destiny, he often sits down as perfectly satisfied with all the Lord's dealings with him, as a child when unfolded in his mother's fond embrace. Secondly—Job said (in the day of his calamity and casting down), "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." In the righteousness of God John Corbitt is, no doubt, a righteous one, amid all the fluctuating scenes of his travel, he holds on in the good old Gospel way, waxing stronger and stronger, because grace has been sufficient for him. From such a man you might expect a book

of no small interest. Just open it. View the portrait: it looks almost like a giant in the pulpit. Then look at the title, "The Lion Slain." Does he call himself a lion? He does. Caryll gives us a notable description of the noble animal, and of the various phases in his character. We wish to put John Corbitt and Caryll, some day, side by side. But does he call himself "The Lion slain?" He does. Will the contents of the work confirm this? We will see to that another day.

The Original Baptist Almanack and Congregational Hand-Book has this year been compiled with much care and great labour, in searching up material for its correctness and usefulness. This is its twelfth year. For twopence you get a book of reference for the whole year. We ask our friends to give us their aid in making it known among the churches whose interest it most specially seeks to advance.

Septimus Sears and his serials, "*The Little Gleaner*" and "*The Sower*," are both admirably conducted, and increasingly acceptable in schools and circles of the humbler walks. It becomes us to be thankful that while the world is being filled with a grossly impure literature; while the infidel and reasoning sections of the people are doing their utmost to throw contempt upon the gospel; while amalgamating companies and societies are throwing their half-way attractions out by hundreds of thousands, there are men like Septimus Sears who furnish the churches with these beautiful little specimens of the loveliness and unparalleled greatness of THE TRUTH as it is in Jesus. God help thee, good Septimus, much more to increase and to prosper.

Christian Love: its Root and its Fruit.—A Sermon preached at Dacre Park Chapel, Lee, Blackheath, Aug. 31, 1862, by Rev. J. E. Cracknell, Minister of the Chapel. Published (by request) by G. J. Stevenson, and to be had of the Author. One Penny.

DELIBERATELY, but decidedly, we affirm, this discourse evinces a *growth* in experimental and in evangelical knowledge, so absolutely essential in the prosecution of the Gospel ministry. We are exceedingly glad to find Mr. Cracknell is steadily progressing, both mentally and ministerially. We have the pleasure this month of introducing the works of three young men—Mr. Cracknell, of Blackheath; Mr. Strickett, of Dartford; Mr. James Clark, now of Stowmarket. We have been favoured to be of some use, instrumentally, to each one, as they have come forth in the work; and in these days of sorrow and of separation from the churches, we fetch a drop of consolation from the fact, that many men—many excellent men—whom we have been permitted to take by the hand, and to introduce them and to en-

courage them, are now working successfully in different corners of the Lord's vineyard. That they may be rooted and built up in Christ—that they may be the means of establishing many in the faith, and that, as regards the Gospel, they may "abound therein with thanksgiving," must ever be our secret and most earnest prayer.

Mr. Cracknell was quite at home in this subject, "Christian Love!" His heart is full of it: his face shines with the sacred influence it has upon all the powers and passions of his whole soul: and on this delightful theme his tongue delights to dwell. Ah! and we believe that the practical and fruit-bearing manifestation of this love, in defending His Master's laws, in declaring His Saviour's will, in delivering his Elder Brother's weak ones from Satan's snares and from sin's dominion, is the very joy and rejoicing of his heart. Go on, brother Cracknell, until fourscore years have passed over thy well-formed head, and after having seen thousands gathered first into the shepherd's tent beneath, and secondly into the glorious garner on high, may you hear the lovely and loyal High Priest of your profession say,—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

The Way into the Kingdom: being the Call by Grace, and to the Work of the Ministry, of Henry Strickett, Pastor of Baptist Church meeting in Antioch Chapel, Dartford, Kent. J. Paul, 1, ChapterHouse-court, Paternoster-row, E.C.; and sold by Thomas Culyer, 1, Road Side, Mile End. STAND away, ye zealous pulpit-hunters, if you please, while we speak one word in favour of a young stripling, whose experience in the things of God, and whose decision for the truth of God have astonished many—even some of the most critical and severe. Very early in life, Henry Strickett was placed under hard spiritual discipline, but led on from thence into the happy freedom of the Gospel. On the occasion of his ordination, he told the tale of his soul's trouble, and of his faith in Christ, with so much power and savour, that many desired it should go forth for Zion's comfort. It is now printed, and for two-pence can be had of any bookseller by giving him the publisher's name. It will commend itself to every good man's conscience as being the work of the Lord.

The Church of the New Testament; or, Scripture Teachings concerning the Sovereign, the Statute-book, the Constitution and Polity, the Tribunal, and the Revenues of the Church of Christ. By Rev. John Ross, Hackney. London: Ward & Co., 27, Paternoster-row; W. Freeman, 102, Fleet-street. Posted by Author for twelve stamps. The author of this book is a minister amongst the Independents. His views, there-

fore, on Baptism differ from our own; but we are not at all afraid of his remarks upon that subject disturbing the minds of any Baptist; therefore, we very heartily recommend the book to the churches, considering it calculated to do immense good. The *Storing and Weekly Offering System* is here fully explained; every pastor ought to read it, and if it is circulated amongst the members of our churches, we believe it will be instrumental in bringing about a better state of things than at present exists. We shall furnish extracts next month.

Winnowed Grain; or, Selections from the Addresses of the Rev. J. Denham Smith.—This volume is a most fragrant testimony to truth and righteousness; is published by S. W. Partridge, 9, Paternoster Row, and

as an instrument for raising up the distressed, and for fixing the faith of the doubting, is peculiarly suited. Mr. Smith aims at the hardest thing in the world; that is, instrumentally to lift believers clean out of themselves, and leading them to look, lean, and rest in Christ alone. How he works out this aim will be seen by and bye.

The volume of *Cheering Words* for 1862 is completed. As a little gift book, it is cheap and full of matter, engaging to any mind at all disposed to the best things.

The *Glasgow Examiner* brings us a report of the large meeting to welcome Mr. Medhurst to his new sphere of labour. It is impossible to do more than acknowledge it this month.

Intelligence from our Churches, their Pastors and People.

BATH.—EBENEZER CHAPEL, WIDCOMBE.—On Lord's day, November 2, at three o'clock in the afternoon, in the river Avon, our beloved Pastor Mr. J. Huntley, baptized eight believers in the Lord Jesus Christ. There was gathered around the river to see it upwards of ten thousand witnesses, such a sight has never been seen in Bath before. Mr. Huntley commenced by offering up a very earnest prayer, that God might be in the midst of us, and send his arrows of conviction into the hearts of poor sinners, and lead them to look unto Jesus and believe in him that they may be saved; he then gave out a hymn which was sung with great spirit. Mr. Huntley briefly addressed the people first, by stating that he met the other day a gentleman who told him that immersion was not in the Bible, but that sprinkling was there; he said, he went home and searched the word of God, and left off a more confirmed Baptist than he was before. He then proved it to be a command from Heaven, for Jesus Christ was himself baptized in the river, after which he gave the injunction to his disciples saying, "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." Mark xvi. 11. In the evening the chapel was crowded. Mr. Huntley received the candidates into the church by relating their experience and giving them the right hand of fellowship in the name of the church and the Lord Jesus Christ. He also gave them good advice regarding their walk and conduct in the world and their duty in the church. Two of the females had been brought up to the Church of England, but they were led by the Spirit of God to see that the forms there used were not in accordance with the Word of God. One of them when mourning under her load of guilt, spoke to her Clergyman and told him of the sorrows of her poor soul, when he recommended her to have a change of air, he thought that it would do her good; she told him some time after that she had been led to see that there must be a believing in Christ before being baptized, and she requested him to baptize her. He told her as she was christened in her infancy, she was then regenerated and made a new creature in Christ. They both left the Church of England and came to Ebenezer Chapel, where they heard the Word with so much profit to their souls, that they were constrained to follow in the right way, first, by believing in Christ and then to be buried with him in baptism, and their language was,—

"I am not ashamed to own my Lord,
Or to defend his cause,

Maintain the honour of his Word,
The triumph of his cross."

Another candidate was a young man, a native of London, was a long distance from home when he was caught in a very heavy thunder storm, when he thought if he should be struck dead where would his precious soul go to, when these words came into his mind with great power, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He thought he was the chief of sinners, and that if he died then hell would be his portion. He went to a cart shed and knelt down to pray, but all that he could say was, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief." He was then convinced that he was a sinner and he carried the burden and load of guilt for many months. When he returned to London he heard Mr. Spurgeon preach from the same words, 1 Timothy, i. 15: when God was pleased to show him that Christ died for him and it set his captive soul at liberty, so that he went home with joy and praising the Lord, believing that Christ had saved him. Coming to Bath he joined us as a teacher in our Sabbath School, and he felt it his duty to obey the command of his dear Saviour by being baptized. Others were brought to know the Lord under the sermons of our dear Pastor. After receiving in the candidates, the ordinance of the Lord's Supper was attended to, when the body and aisles of the chapel were filled with recipients, and we felt that the Master was presiding at the table with us. I trust we all had such a feast to our souls that the world knows nothing of. After the service, I had the pleasure of speaking to two young women whose hearts I trust had been touched by the Lord. At the river's side they felt themselves as sinners, and were crying out, what must we do to be saved? Nothing cheers our hearts so much as to see poor sinners brought to see and feel themselves as guilty sinners in the sight of God, and then we point them to Jesus' precious blood and say, behold the only way to God. Our soul was again cheered on the Monday night following, to see such a great number at our Prayer Meeting. We can say with the psalmist David, "bless the Lord, O my soul; and all that is within me, bless His holy name, for truly the Lord is in our midst, and that to bless us."—The engravings of the baptizing may be had of W. W. Wheatley, 5, Prior Park Road, Widcombe, Bath.

OXFORD STREET.—SONG CHAPEL.—The fourth annual meeting, commemorative of Mr. Pell's retirement as pastor at this chapel, was held on Tuesday, November 4th, 1862. About 260 friends partook of tea; after which the chapel was crowded to excess. A considerable number of ministerial brethren were present; viz., brethren Webster, Edgcombe, G. and W. Webb, and others besides those who took part in the service of the evening. Mr. Pells read letters received from brethren Foreman and Wells, who were unable to attend. Mr. Pells, in his opening address, stated that peace and prosperity were still, through the Divine blessing, maintained in their midst. One valuable deacon had been removed by death during the past year; the six surviving ones were in harmony with the pastorate and the church. 177 persons have been received into the church during Mr. Pells four years' pastorate (including twenty-seven husbands and their wives). Present number of members, 320. During the evening, very excellent and heart-animating addresses were delivered by brethren Milner, Wyard, and Bloomfield, on "The Preciousness of God's Thoughts, and the Preciousness of Christ," and the Preciousness of God's children both in life and death." Brother Attwood also made a few appropriate and congratulatory remarks. Brother A. Peet, of Tring, opened the meeting by prayer, and brother J. Griffith, of Hayes, concluded. At the close, a collection was made on behalf of the Street Baptists in Lancashire, amounting to £17, to which several small sums have since been added. Other efforts are about being made in connection with the Sabbath-school for the same object. On Lord's-day evening, October 26th, 1862, Mr. Pells, pastor, preached to a very large and attentive audience from Mark 16th, part of 3rd verse,—“Who shall roll us away the stone?” After which he baptized three believers in a precious Christ, who nobly passed through the ordinance and went on their way rejoicing.

ORDINATION SERVICES.

MR. BROOM, AT LITTLE STONHAM,
SUFFOLK.

THE ordination services of Caleb Brown, at Little Stonham, took place on Monday, Nov. 5th. The weather was unfavourable, but the chapel was quite filled all the three parts of the day. It was a feast, and a good day; tears of heartfelt joy and gratitude were shed, while we contemplated the abounding goodness of our God to us as a small portion of his own church. He hath remembered us in our low estate, for his mercy endureth for ever. In the morning, Mr. Poock, of Ipswich, opened the solemn services by reading and prayer, and gave an able and concise description of the nature of a gospel church. Mr. Woodgate, of Otley, then called upon our Brother Farrow to state the leadings of divine providence in reference to us as a church, which led us, we trust, to the election of Brother Broom. Our Brother Farrow briefly referred to the painful changes through which the cause of God in this place had passed, and stated that nearly three years ago they had for some time been without a settled minister. The place, though never but one Sabbath was shut up, yet there were but few of the old friends who met for prayer and reading the Scriptures. While in this deplorable low state, the Lord directed the steps of Mr. Merrett to them, whose labours were soon crowned with success. The people gathered together to hear the word of life, and to some it was the power of God unto salvation. During his ministry nineteen persons were baptized: he continued with us a year and ten months, and then left. One of our number having heard Mr. Broom at Crowfield to his soul's profit, named him, and it was agreed to invite him to supply for two Sabbaths, which he did, commencing his labours with us on the third Lord's-day in November, 1861. The Lord soon made it clear to us that he had sent

him; our souls were comforted and greatly comforted through his ministry, and our congregation very soon increased. Many came forward and related how the Lord had met with them under Mr. Broom's ministry. Fifteen have been baptized and added to the church since Mr. Broom has been with us. The church has been quite unanimous in calling our brother to the pastoral office; not a dissenting voice was raised against him. We trust he is a man of God, sent in answer to our prayers for great and lasting good. Mr. Woodgate then called upon Brother Broom to relate—1st, his call by grace, which he did in a manner which was deeply interesting and affecting; 2ndly, his call to the ministry; 3rdly, the circumstances respecting his coming to us; and 4thly, his views of truth. Our brother, in a plain, honest, straightforward manner, answered these important questions, we believe, to the satisfaction of all. In the afternoon Mr. Poock offered up the ordination prayer, after which Mr. Woodgate delivered the charge, an outline of which will be given in the January number. In the evening Mr. Dearing, of Crowfield, read and prayed, after which Mr. Poock was helped, by the anointing of the Spirit, to preach to the church and congregation from these words, “A new commandment I give unto you,” John xiii. This discourse was listened to very attentively by a numerous audience, and was greatly blessed to many. After these solemn and sweet services, we all rose and sung most heartily, “All hail the power of Jesus' Name,” &c.

BUNGAY.—Mr. Brand's recognition took place on the 16th of September, by the unanimous request of the church at Bungay, when Mr. Wright, of Beccles, stated the nature of a gospel church; Mr. Tilley related the leadings of providence in directing the attention of the church to brother Brand; Mr. Collins received the experience as a Christian, the call to the ministry, and confession of faith from Mr. Brand; and Mr. Wright united pastor and people by giving the right hand of fellowship. In the afternoon, Mr. Poock, of Ipswich, delivered the charge; and in the evening Mr. Collins, of Grundisburgh, preached to the church and congregation.

WOOBURN GREEN, BUCKINGHAMSHIRE.—EDNEZER BAPTIST CHAPEL BUILDING LOAN FUND.—The thirteenth half-yearly gathering of subscribers and friends was held on Wednesday, October 1st, for a final effort to liquidate a loan of £100 granted to the church from the Baptist Building Fund. The committee of that excellent fund, in answer to an appeal, kindly promised the church a free gift of £15 towards the balance due to the fund, provided the whole be paid off this half-year, for which the church will ever feel most grateful. The gathering on this occasion was consequently one of peculiar interest, and great was the sympathy manifested by many friends far and near, who cheerfully contributed their aid in this final effort to liquidate the loan. In the afternoon, a sermon on behalf of the cause was preached by Mr. Christopher Woollacott, of London. The friends then adjourned to a social tea, after which a public meeting was held, and Mr. Woollacott kindly presided. A summary report of the preceding half-yearly gatherings was read. The labours of the collectors and donations from other friends exceeded the most sanguine expectations, and great was the joy of all present when it was announced by the chairman that not only the amount required to liquidate the loan was realized, but a surplus balance also, which, upon a suggestion, the meeting were unanimous in presenting to the pastor of the church. Several ministers from sister causes and from different parts, gave some cheering addresses. Every heart seemed gladdened, and the proceedings of the day terminated with prayer and praise to the great Head of the church for his unspeakable goodness.

WOODGATE, LANCASHIRE. — At the little chapel, opened at the above place on Christmas day, 1860, a goodly congregation was gathered on Lord's-day, the 26th of October, to witness some of Zion's solemnities. Mr. Thomas Jones, of Blackhoath, who there served his adorable Lord, and the cause established for His pure and whole truth, during the month named, had given public notice the previous Lord's-day, that on the coming Tuesday, he should baptize several persons at Haslingden—Cave Adulam Chapel, which had been kindly promised for the purpose; and that on the following Lord's-day he should form a church, to be called, a Particular Baptist Church. On the Tuesday accordingly, eight persons desirous of a name and place at Woodgate—two men and six women—followed and obeyed the Lord and Head of the Church in the ordinance of Believers' Baptism. Mr. Jones's text on the occasion was John v. 11. These composed, with three persons previously baptised, the infant church to which, after joining hands, Mr. Jones administered the ordinance of the Lord's Supper, on the last Lord's-day in October. The sermons preached by Mr. Jones, morning and afternoon, upon Acts ii. 42, were very impressive and appropriate, and were taken down by a practised reporter; they are to be published, and will doubtless obtain, as they deserve, a wide circulation. They will represent the principles and practice which are dear to the little flock at this place. The following hymn was specially composed by Mr. Jones, and sung by the Church, and in that solemn act the union of the hands therein alluded to took place.

With loving trust in Zion's Lord,
We meet, instructed by his word;
As sharers in a life divine,
To eat the bread and drink the wine.
These guide our thoughts to Jesus' cross,
For whom we count all things but loss;
He died 'his chosen to redeem,
That they might ever live with him.
When God the Holy Ghost applies
The virtues of that sacrifice,
Our hearts with grateful raptures swell,
And faith sings boldly, ALL IS WELL.
While we around his table stand,
And each gives each the friendly hand;
We pledge ourselves, by grace bestowed,
To help each other on the road.
O, Lord, our local union bless;
Sanction what we this day profess;
Make Truth our banner, buckler, shield,
Thy word, alone, the sword we wield.
Here let Thy Gospel quicken, feed;
Effect relief in every need:
And when Thy jewels thou shalt count,
May Woodgate swell the vast amount.

T. JONES.

SHOREDITCH. — The annual meeting on behalf of the pastor of Providence chapel, Cumberland street, was held on Tuesday, Oct. 28th. Mr. Hazelton, of Clerkenwell, preached in the afternoon at three. Evening, at half-past six, the public meeting commenced, which was well attended. Mr. G. Webb, the pastor, in the chair, who, in his opening address, stated the object and design of the meeting. Addresses were delivered on "Joseph as a type of Christ," by the brethren, Messrs. Chivers, Flack, W. Webb, and Myerson. Other ministerial brethren also took part in the proceedings.

GLASGOW. — Scotland certainly is becoming well sprinkled over with Baptist ministers. The good cause is advancing, and we know the Scotch well enough to be assured that if they do take up any branch of truth, they will hold it with perseverance, honour it with a devoted practice, publish it with much patience, and never let it go. Many of our readers will learn with much surprise that

Mr. T. W. Medhurst has left Coleraine, and accepted the unanimous call of the Baptist Church meeting in North Frederick Street chapel, Glasgow, to become their pastor. His address now is T. W. Medhurst, Winton Terrace, Victoria Road, Glasgow. This announcement has taken us by surprise, inasmuch as "The Irish Chronicle" for November has a long letter from Mr. Medhurst, detailing the good success which had attended him as Coleraine, in Ireland; also a list of donations for a new chapel there, and an appeal for still greater exertions; the necessity for a more healthy and commodious Baptist chapel in Coleraine being most urgent. Of this we have no doubt; but now who is to succeed this herculean preacher and writer? He has laid a foundation—he has sowed much seed—there is a field of labour. We have some reasons for loving Coleraine; and we hope, good man as Mr. Medhurst is, that even a much better man than he has proved may go in and carry on the work at Coleraine. We shall give more particulars ere long—in fact, Glasgow will have special attention, D. V., soon.

EAST BERGHOLT. — DEAR BROTHER IN THE LORD.—You will be glad to hear we are getting on at East Bergholt. We can say the Lord is good: blessed are all they that wait for him: he is a stronghold in the time of trouble, and he knoweth them that trust in him. Our way has been dark, rough, and stormy; our poor hearts have been well nigh sinking within us; but, O, matchless grace! amidst all that is against us, we feel, and know, and realize that our precious Jesus still lives to save, and tells us because he lives we shall live also. I love to look back and see the way the Lord hath led us from that memorable week the first in 1859, when on my bed I prayed he would visit us in this dark spot with the light of his glorious gospel: how I was led to write to you, being an entire stranger; how you were constrained to come; how a way was made that I should never have thought of; the word was blessed to some the first time you came; and I was enabled by mighty grace to continue instant in prayer to my God who had heard and answered me, and told me I should see greater things than these; and having obtained help of God, we continue unto this day, and raise our Ebenezer to his praise. On the 28th of September, we having worshipped twelve months in the cottage in which you preached to us when you were down last Christmas, we felt constrained to set the day apart for special thanksgiving and prayer. There were present our brethren Churchyard and Sewell, who have laboured amongst us, and friends from Hadleigh. The Lord was with us. We have not yet begun our chapel, but hope we shall have it by the spring. We have a few pounds: I trust the Lord will bid his servants help us. I am thankful you are still working in the vineyard. Go on, my brother, and God Almighty bless you: he has made you useful to many. One of our sisters that was baptised last Lord's-day at Bethesda, testified that she was first led to see herself a lost sinner under your ministry when you preached at Ipswich one Thursday night from Ruth i. 16; and you were made a blessing to our sister Abilt, from Bergholt. Your's in Jesus, E. BALDWIN.—[We again plead for this cause. Cannot some of our wealthy brethren either go down to East Bergholt and help to finish this much-needed chapel, or collect for it and send it to Mrs. E. Baldwin. The Lord has sent her praying for this, and she will, like Jacob, wrestle until the work is done.—ED.]

SHARNBROOK. — BETHLEHEM CHAPEL.—On Friday, October 17th, the minister's anniversary and harvest tea-meeting were held. Mr. E. Silverton, of Carlton, preached in the afternoon, and Mr. D. Irish, of Ramsey, in the evening. God crowned the day with his blessing; by the manifested power of his triumphant grace.

STAINES.—You will be pleased to hear of the peace and prosperity of the Church of Christ at Staines. They have been enabled to stand by the truth of God, and that truth has been blessed by its divine author. Mr. James Curtis, a member of Mr. Foreman's, has been amongst them some months past, and has again received a further invitation. It appears God has honoured our young brother, and upon a profession of the power of sovereign grace in their souls, and their love to the Lord Jesus, and his commands, they were baptised in the name of the Holy Trinity, on the last Sabbath of last September. The attendance was good, and the service conducted in a solemn and devotional manner, and many could say, "Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven." On the sixth of October, thanksgiving services were held for the Lord's goodness in the abundant harvest, and also his goodness to them as a Church. Mr. Foreman was announced to preach in the afternoon, but through domestic affliction was prevented. Mr. Holmes was enabled to proclaim a full and free gospel. About one hundred sat down to tea, and in the evening addresses were delivered by Brethren Holmes, Higham, Brunt, and a deacon of Mr. Foreman's, whose name we do not know, upon that sublime subject—Christ our wisdom, righteousness, sanctification, and redemption—which were handled in a godly, savoury, and masterly way. We were pleased to see Mr. Curtis, who presided, so encouraged. There were friends from Ripley, Chertsey, Colnbrook, Datchett, &c. Such a gathering under the sound of truth we had not seen in Staines. We hope the Lord will stand by and bless them, that the church and congregation may have the dew of heaven resting on them, that the leaf of their profession may be always green, and that they may bring forth much fruit, to the praise of the glory of his grace who hath made them accepted in the beloved.

J. M'KEE for W. COOPER.

IPSWICH.—On Lord's-day, Nov. 2, 1862, eight persons were baptised by Mr. Poock, in Bethesda Chapel, Ipswich. The chapel, though large, could not contain the number of persons who came anxiously hoping to behold the solemn ordinance performed. The candidates were graciously indulged by the presence of the Lord of the institute; one especially so, who is between sixty and seventy years old, declared that so great was the power and presence of the Lord manifested and enjoyed on the occasion, that nothing seemed to be wanting but to depart and to behold her Jesus in his glory kingdom. How delightful it is to see, feel, and know that in keeping our blessed Lord's commandments, there is this great reward. What a pity it is that so many who know this in the letter, by their disobedience, deprive themselves of the spirit and like enjoyment. When will the day come when the redeemed of the Lord shall practically crown Jesus Lord of all and Lord in all? Two out of this number professed to have been blessed under sermons preached by Mr. C. W. Banks when in this county: one of them in Bergholt, and the other in Ipswich. The Lord thus blesses his own word, when, where, and how he will, that no flesh should glory in his presence.

ONE WHO WAS PRESENT.

BOROUGH GREEN, KENT.—On Tuesday, October 28th, two sermons were preached in the Baptist chapel by Mr. J. E. Cracknell, of Blackheath. Subject—"Joseph a Type of Christ." The sermons were listened to with deep interest and attention. Mr. Frith, who has recently been settled as pastor of the church, lives in the affections and esteem of his people. Their sympathy was manifested on this occasion; for, notwithstanding the continued rain, many gathered together, and all seemed happy. That our brother may be made a great blessing to the neighbourhood, and that pastor and people may long dwell together in peace and love is our earnest prayer.

MALDON, ESSEX.—**DEAR BROTHER BANKS.**—With pleasure I beg to forward you a post office order for twelve shillings for the distressed in Lancashire, being voluntary contributions raised in our little cause. I am happy to say that we are prospering. We baptised two at Coggeshall, September 30th.—[Surely there is no Christian in this world but will do something in a case so lamentably distressing. See "The Christian Cotton Spinners," a penny pamphlet issued by G. J. Stevenson.]

THURLIEGH.—On Monday, Nov. 3rd, this obscure village presented a scene of lively interest on the occasion of Mr. J. Bloomfield being there to preach, when the people flocked together in considerable numbers from many places around. Our esteemed brother preached two excellent discourses, one on "Faith," and the other on "Christ the Light of the World." Among the ministers present, we noticed Mr. Dexter, of Thurliegh; Mr. Wilson, of Riseley; Mr. Silvertown, of Carlton, and Mr. Corby and Mr. Towell, of Sharnbrook, some of whom took part in the services. The tea-meeting was well attended, and the collections were liberal.

Deaths.

The late Samuel Tunc, of Hull.

Our excellent brother, T. J. Messer, writes us from the north, informing us of the death of Mr. Lane, so very many years an unflinching preacher of the Gospel at Hull, in Yorkshire. He fell asleep October 30; was buried November 4th, 1862. Calm, triumphant, and proving to the end, the truthfulness of the Gospel, and the faithfulness of God. Thus closed the long life and ministerial career of one of the Church's most devoted servants.

In January we hope to give particulars.

On the 21st of November, 1862, at his residence, Northampton square, Goswell road, the happy soul of John Box took its flight. For upwards of thirty years our brother was the warm-hearted and persevering gratuitous Secretary of the Aged Pilgrims' Friends Society. At the age of 73, he leaves this world loved and revered by all who knew him.

DIED, Nov. 3rd, at Greenwich, the long-suffering wife of Mr. Jessie Gwinnell, minister of the Particular Baptist Church in that district, for whom a new chapel is speedily to be erected.

A Note to Mr. Robert Wilson, of Lincoln's Inn.—**SIR.**—I write to inform you that Mr. N. Wilson departed this life on Thursday, August 14th, 1862. I can only say now (or I shall lose the mail) that I visited the late Mr. Wilson for twelve months. I found him for eleven months an enemy to God, and could not endure that I should speak to him about his soul, and within seven days of his death, he was offended with me for speaking to him. He said he would not tell me his secrets. I asked him what I should pray for. He said, "What you please." But, two days before he died, there was a great change. He was humbled, and prayed for mercy. He declared to me that he felt his need of mercy, and that he was praying from his heart. I asked him on what he was resting his hope. He answered, "The Lord Jesus Christ." I said, "Now tell me as before God, do you feel your need of, and can you say you are resting upon the precious blood and perfect righteousness of the Lord Jesus Christ?" He said, "I am resting only upon Christ." He then asked me to pray. I did so. He thanked me, and appeared himself to be praying some time, and in this frame of mind he continued until he died. I buried him on Saturday, August the 16th. I do hope and trust that it may be said of him, "Is not this a brand plucked out of the fire?" I remain, &c.

(Signed) JOHN BUNYAN M'CURE.