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THE
EARTHEN VESSEL :

AND
Christian Record.

FOR
1859.

VOLUME XV.

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AND SOLD BY ALL BOOKSELLERS.

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1859.

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ant of grace is represented by that *bright cloud* which overshadowed them. Peter speaking of that event afterwards, says, Christ there 'received from God the Father, honor and glory. When there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased.' Here there was God the *ΕΓΝΩΣΤΗ*, the covenant God of all his chosen and predestinated family; and without personal interest in this covenant, certainly none can be saved. Secondly: there was the *discipline of the law* represented by Moses: by the law is the knowledge of sin; and in all Jehovah's dealings with Moses, His holy abhorrence of sin was most solemnly declared. It is true, the law makes nothing *perfect*, but it has its preparatory work to do. See, then, Moses is there; and I know our God will take care he shall so deeply wound the chosen seed, that they shall feelingly need a salvation which none but Jesus can give. Thirdly, *Revelations from Heaven* are represented by Elijah. You know how God instructed the good old prophet. Fire came down from heaven for him; and in the still small voice the Lord was found. Fourthly, there stands JESUS in the midst. I presume not to say one word of Him: His Father speaks aloud to proclaim His person and His worth. Prostrate at his feet, there are three others. *A living Faith* represented by Peter; a lively *Hope*, by James; a *perfect Love* by John. When Jesus comes to take a sinner up into glory, He taketh Peter, and James, and John. He takes the sinner up into the exercise of a heaven-born faith; faith produces a hope that shall not be ashamed; faith and hope conduct the soul through the desert; and love takes them in to dwell with HIM for ever.

Forgive this little effort to stir up your pure minds.

The gospel, then, brethren—to preach THE gospel, is our work. We cannot make men see its beauty; we have no power to carry it into the hearts and consciences of our fellow-man; we cannot even nrite the hearts and hands of those who profess to know and love it. No; there are divisions, party strifes, and petty jealousies; but, if our impotence be such, that we cannot bring up men from the pit, nor unite those who are brought up; if we cannot do these things, we may, (if truly called and anointed of God, we may,) aim more than ever to preach THE GOSPEL of the ever blessed God: it is the power of God; it is the sword of the Spirit; it is the revelation of Jesus Christ; it is the church's lamp of direction, and her light of comfort: Yea, it is, instrumentally, the TREE which the Lord shewed unto Moses. Let us, dear brethren, take this healing, healthful, sweetening Tree, and cast it into all the bitter waters of jealousy, strife, divisions, and discord, which now so much afflict and weaken our cause. Let us labour to live more *in*, and *upon*, the gospel ourselves meditatively; let us be concerned to proclaim and publish it ministerially; to wear and

walk it practically; and I think our consolations within, and our prosperity without, will be much more abundant. Our Master, the Lord Jesus, preached the gospel, in a three-fold manner more particularly: (1) by a delightful declaration of doctrines: read the evangelist John through; and there in is such a chain of New Covenant doctrines as never before nor since proceeded from the lips of man. Surely, this is the garden of *herbs*, the garden of *nuts*, the garden of God, of which the Old Testament saints so frequently spake! Brethren, for Zion's sake I beseech you, *gather the herbs*, they will, under the divine blessing, heal you, and your people too; *open the nuts*, they will feed the souls of saints, and encourage seeking ones: and, if withal, the Lord shall make you and me, more useful in bringing poor sinners into this garden of the glorious. GOD-MAN, it will be an honour indeed. The spiritual pleasure, and deep soul-profit I have, at times, had while in this garden, I have, with the Saviour walked, none can ever conceive, but those who thus have with HIM walked. Let Jesus to us say, 'come with me!' Let him 'take us aside!' Let him there anoint our eyes, fill our hearts, purify our consciences, and talk to our souls; and we shall be well prepared to feed the church, to find out sorrowful spirits, and to search into the dark deep dens where his yet uncalled hidden ones are laid. (2) Jesus preached the gospel by practical parables. Read Luke's gospel for these more specially. The *sower* goes forth to sow his seed: the good Samaritan goes down to the place where the poor man lay bleeding of his wounds: intercession is made for the barren fig-tree:—we are too ready to say of a poor captive-bound soul, 'cut it down, why cumbereth it the ground!' But the kind Intercessor says, 'Let it alone this year also, till I shall dig about it, and dung it.' Oh! precious, ADVOCATE! Almighty Friend! If he had not stepped in near twenty years ago; when friends and foes, saints, and sinners, pastors and people said, 'cut it down!' If he had not stepped in, Oh! where should we now be found? Ah? where? But that, 'Let it alone!' It was like an iron wall of defence to us for full four years; and then the digging and the dunging commenced; and all the good we have ever done; all the fruit we have ever borne; all the hope we have ever had, has been because HE has abode by his promise, 'him that cometh unto me, I will in no wise cast out.' But, withal, let us notice (3rd) Jesus began to preach the gospel experimentally. He went up into a mountain and opened his great commission, by shewing what kind of characters they were; and what special experiences they were the subjects of, who were 'blessed.' The *poor in spirit*: they that *mourn*: the *meek*: they which do hun-

ger and thirst after righteousness: the merciful: the pure in heart: the peacemakers: the persecuted for righteousness sake: the reviled, and so on. On each of these I would wish to dwell. But I dare not occupy more room this month. The special elements of the gospel treasure; the kind of vessels, in which it is deposited; the excellent power which goes with it; and the design of the whole. Shall be considered, if grace and strength be continued to yours in Jesus,

CHARLES WATERS BANKS.

EPISTLES TO THEOPHILUS.

LETTER LI.

MY GOOD THEOPHILUS—I wish you distinctly to understand, that I do not intend to encumber what I have to say upon the ‘seven seals with the opinions of others, any further than just to observe, that learned writers upon the book of Revelation have generally been in their interpretations too secular; making the book take notice of wars, and political revolutions, which have no material connection with the church of the living God; and have thus in a great measure, lost sight of the main and essential object of the book; the intention of which is, to set forth the character, sufferings, and final triumphs of the people of God; together with the destiny of their enemies. And thus, as the evangelist sets forth the sufferings of Christ, this book of the Revelation sets forth the glory that shall follow.

But, if most of the learned have been too secular, there is on the other hand, danger of fancifully spiritualizing everything, and so substituting mere councils for true interpretation. I will aim to avoid both; that I may neither sink into the whirlpool of Caribdis, nor fall upon the rocks of Sylla. That is, I shall try to avoid going out of my depth, and deal only in that which I can make plain both to you and to myself.

But I cannot forbear saying, that although most writers upon this book have been too secular, yet the labours of great and learned men have thrown much light upon this mysterious book. There is much respect due to such names as Bishop Newton, Mr. Elliot, Dr. Keith, Dr. Cumming, Octavius Winslow, &c. These names shine among the great in Biblical literature; and though one takes the ‘four mystic horses’ spoken of in the sixth chapter to be four conspicuous Roman Emperors, namely, Vespasian, Trajan, Severus, and Maximillion; and another, that these four horses are the Gospel, Mahomedanism, Catholicism, and Infidelity; yet, notwithstanding these differences among them, they are no doubt right in many things; and cannot, I think, be justly charged with having in their intense and immense labours, any object in view contrary to honesty, and uprightness, and the good of their fellow men.

But my object chiefly will be the Gospel of these ‘seven seals.’ That which is not merely intellectual, but that which bears upon our daily experience, Christian practice, and ultimate destiny.

Now I think that Psalm 45th and the 19th chapter of this book will explain to us the ‘white horse seal.’ That this first seal is declarative of the successful progression of the Saviour, not in his humiliation, but in his exaltation; even the very colour of the horses appear to have a meaning. But, before coming to the progression of this first war horse, let us just look for a moment at what is meant by the seal being opened, and also what is meant by John being commanded to ‘come and see.’ Now the opening of this first seal is in Psalm 45th, called, ‘indicating a good matter.’ The Psalmist then goes on to speak of the things which he had made out touching the king; that he was fairer than the children of men; that grace is poured into his lips; and he is blessed forever. ‘Fairer than the children of men,’ because sinless. ‘Grace poured into his lips,’ denotes the pure truths of the new covenant which he, by the Holy Ghost, records. It denotes, also, that nothing impure could ever enter his mind; and as he did no sin, he lost nothing: and not as it is in the first Adam, where by sin everything is lost, and we ourselves are lost; but this man, the second Adam, the Lord from heaven, hath done nothing amiss, therefore has lost nothing; and has by the sacrifice of himself put that away by which we lost everything. So that he, as King in Zion, ‘is blessed forever;’ and ‘of his kingdom there is no end.’ May not the Psalmist then well say, that ‘his heart was indicating a good matter?’ And this grace, by which he reigns over his people; this grace reigning in us; we shall hereby reign with him. Hence it is, that we are kept by the power of God, through faith, unto eternal salvation.

I think you clearly see that this 45th Psalm bears upon the subject of this first seal. You see that ‘a crown’ was given unto him that sat upon the white horse. And, as I have before said, he did no sin, therefore he does not lose this crown, but is ‘blessed for evermore.’ And, indeed, there being a crown given unto him means more than at first sight it seems to mean. It means in truth all that is meant in Dan. vii. 14: and there was given unto him dominion, and glory, and a kingdom; ‘power over all flesh—there is the dominion; ‘to give eternal life to as many as are given him’—there is the glory; thus, to save much people alive,—‘come, ye blessed, inherit the kingdom.’ All this then is meant in the one fact, that a crown was given unto him.

But I shall in another part of this seal have to come back again to this 45th Psalm, I will now go to the 19th of Revelation;

and see what help we can get there, to enable us to understand what is meant by the 'opening' of this seal. And there, in the 19th of Revelation, what in the 45th Psalm is called 'a good matter;' is here called 'heaven being opened,' (verse 11). This 19th of Revelation, from verse 11th to the end of the chapter, largely opens unto us this first seal.

But let us stop and look at what is meant by 'heaven being opened,' some take it to mean, the New Testament dispensation; and no doubt it does mean this; and also, something infinitely beyond the mere outward dispensation. Sin and the sentence of the law, had severed us from God. The opening of the heaven therefore will mean the end of sin, and end of the law; both of which we have in Christ. So that of himself he might well say, 'I am the door, by me if any man enter in, he shall be saved.' And well also may he testify, 'I am the way, the truth, and the life.' It was by him, that Abel obtained witness that he was righteous. It was by him, that Enoch walked with God. It was by him, that the heavens were opened to Jacob on his way to Padan-aram. It was by him, that the heavens were opened to Ezekiel, by the River Chebar. It was by him, that Nathaniel was to see the heavens opened, and the angels of God ascending and descending upon the Son of Man. And as it is by him, that heaven itself is opened, so by him, are opened the mysteries of the kingdom of heaven; and by him, are opened the councils of God, in relation to friend and foe; to believers and unbelievers; for 'all judgment is committed unto the Son.

But the opening of this first seal, called here (in the 19th chapter) 'the opening of heaven:' this opening of heaven will mean also the setting aside of human tradition: 'woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.' Such is the tendency of all human tradition; fleshly meddleings with God's truth. Nevertheless, the kingdom shall be given to them for whom it is prepared.

Daniel saw in vision the boundings of human tradition, making void the commandments of God; (Dan. vii. 10.) but he saw also, that the Saviour would open the scriptures. 'The judgment (saith Daniel) was set, and the books were opened.' What books were these but the books of the Old Testament? 'And beginning at Moses, and all the Prophets, he expounded unto them in all the scriptures the things concerning himself,' (Luke xxiv. 27.) Now, my good Theophilus, remember Daniel is not,—in saying 'the judgment was set, and the books were opened,—' speaking of the LAST judgment, but of the judgment which the Saviour would pronounce against his enemies, as simultaneous with the opening up of the

scriptures to his own disciples; and hence the *thrones* (Dan. vii. 94,) will mean the truths of the gospel, together with the rights and dignities of the people of God. Now, these thrones were cast down by enemies and persecutors, until the Ancient of Days interposed; and the man of sin—the mystery of iniquity—fell, and must yet fall, before the spirit of his mouth, and the *brightness* of his coming, and so shall the heavens be opened. Thus you will see, this first seal pertains to the Saviour, the opening thereof will mean all and much more than I have here said.

But before I enter into the details of this first seal, I will yet notice the *command* to 'come and see.' One of the four living creatures commands John to 'come.' Now, I have before shewn you, that the likeness of the four living creatures is taken from the *square* encampment of the Israelites in the wilderness; and here is a representative of the church making John welcome to divine revelations: 'come and see.' Now this accords with the feeling of every true church toward their minister; as though this living (not dead, mind, but living,) creature should say, John here is something very mysterious; come, and see; and try and explain it to us, who are desiring to look into these things. And so it is, that living souls can never be content with a blind watchman, a blind guide, a miserable comforter, a forger of lies, or with a physician of no value. Living souls see something of the mysteries of the kingdom of heaven; and by a *true seer*, they hope to see still more; and go on seeing and seeing until they 'behold, as in a glass, the glory of the Lord, and, are changed into the same image, as from one degree of glory to another, as by the spirit of the Lord.'

The true seer is one who is born of God; poor in himself, 'having nothing, yet possessing all things.' Now this true seer, is 'made wise unto salvation;' he is but a child in spiritual things; that is, he is poor, and but a child in his own eyes, even less than the least of all saints.' Now Solomon (Ecl. iv. 13), saith 'better is this poor and wise child than an old and foolish king, who will no more be admonished.' This old and foolish king will mean old Adam; and out of the materials of this old Adam are manufactured men for the office of ministers; but they are not new-born, heaven-born children; and though such may be personally, young in years, they belong to the old Adam stock, and are of the world; and therefore speak they of the world. But they are, in eternal things, self-contradictory, confused, and very cloudy; or, as Solomon says, 'foolish, and their name is legion,' both in the Church of Rome and in the Church of England, as well as among Dissenters. Now, for a poor and wise child of God to attempt to admonish one of these great book-made kings, appears in their

eyes the height of presumption; they look down upon such a child with all the *hauteur** of which they are capable; saying, 'thou wast altogether born in sins, and dost thou teach us?' and so they cast him out. Thus, this man-made minister, is after all but a foolish king; for 'out of prison he cometh to reign.' Yes, he has completed his studies, finished his education; this department has been his prison; so out of this prison he comes, to make some little noise in the world, and to reign upon some clerical throne; whereas also he saith, 'the wise man that is born in his kingdom becometh poor.'

Now there are *two* classes of persons born in his kingdom, who come to poverty. One is those who are called by grace under his ministers; for the Lord does some times make use of his own word from the lips of such men, and now and then one is convinced truly of sin, and made to hunger and thirst for more gospel than it is in the power of this unwise king to bring forward; such being born of God, they will become sensibly poor; and they will leave this duty-faith kingdom in which they were born, and seek that free-grace kingdom, for which they are fitted, and where they will find what they want; they will seek to those seers who can expound unto them the way of God more perfectly; and thus they come out of Babylon, and partake not of her errors, lest they receive also of her plagues; and so this foolish king has unwittingly taught these poor and wise children *more than he intended them to know*. But when once their eyes are opened: they cannot again be closed while each is bearing his own testimony; and saying, 'whereas I was blind, now I see,' God is the Lord who hath shewed them light.

The other class born in the kingdom of this foolish king, who become poor, are those whose conversion consists merely of the unclean spirit going out; but there is no supernatural life in the soul; and these dying in that state, will lift up their eyes in hell, and be so poor as to beg even for a drop of water to cool their tongue; and the devil that deceived them will glory to see them thus degraded.

Thus, my good Theophilus, you see something of what is meant by *opening* this first seal; and also something of what is meant by John, a true seer being requested to 'come and see,' and so tell to us what he sees.

A LITTLE ONE.

* Pronounced ho'-tare, meaning great haughtiness.

A handsome volume of 'Letters to Theophilus,' by 'A Little One,' is now just published. It may be had of Mr. Cox, 100, Borough-road; and of Mr. Holmes, St. Paul's Church Yard. Our review of this volume is, of necessity, deferred.

DEATH OF ONE OF THE OLDEST MINISTERS IN ENGLAND:

MR. THOMAS SHIRLEY, Of Sevenoaks.

'Good old father Shirley, of Sevenoaks,' (says a writer,) is gone home at last. Upon the whole, he has had a long, and happy, a laborious, and a useful day in the gospel ministry; but he has now left the work, under God, in the hands of our much valued pastor, Mr. J. Mountford. As, a church, we have very great cause for gratitude to the Lord for sparing him so long; also, for sending us another faithful brother in Christ before he took our spiritual father home.'

Sevenoaks has certainly been a favoured spot; and we hope Mr. Mountford's ministry may continue to be much honoured of the Lord his God.

From communications received, we make a brief selection. Mr. J. A. Jones, of Jireh Meeting, London, writes as follows:

Mr. Thomas Shirley, Baptist minister of Seven Oaks, Kent, died November 18th, in the 84th year of his age. Thomas Shirley was an honourable man, a sterling christian, and a good minister of Jesus Christ. One that adorned the doctrine of God our Saviour in all things. He was pastor of the Baptist church at Seven Oaks about 40 years. In the early days of his ministry, there were some excellent ministers *likeminded* in Theology, such as James Upton, William Shenton, John Chin, John Keoble, Samuel Rowles, Thomas Shirley, &c. Their views generally accorded with those of Mr. Abraham Booth, in his celebrated and excellent work, entitled, 'The Reign of Grace.' They served the Lord in their day and generation; and *now* the *last* but not the *least* of them, has 'entered into his rest.'

The life of a Dissenting minister, residing the whole period of his labours among *one people*, and that in a Country Town, affords but few materials for narration, or even observation, suffice it to say, that, perhaps no minister stood higher in the affections of his people than Thomas Shirley. Indeed those who knew him most, loved him best. He did not often leave home, except occasionally visiting some of the churches around him. He was present and took part, in the Ordination of Mr. Richard Glover at Tring, in the year 1814 (44 years ago; and he preached at the Tring Anniversaries for 40 years, with only one exception.

Mr. Shirley had been declining for some considerable time, mostly laying in bed in a placid, and rather an imbecile state, till a few days before his departure. On the last Sabbath that he spent on earth, in the morning he spoke very blessedly of the Lord's goodness to him, and the blessed prospect he had of being shortly with him in glory. He requested a chapter to be read, and then he himself engaged in prayer, and was very comfortable through the day. On the next day (Monday), he seemed evidently going home. His speech failed, and the remaining

three days he lay as in a deep sleep, and on the Thursday about seven o'clock, the *Master* called him home, and he departed without a sigh or struggle, November 18th, 1858.

The funeral took place on the next day week following, viz., Friday, November 26th. Most all the male members of the church followed the corpse, to the burial place at *Bessell's Green*. Mr. Mountford (the present minister at Seven Oaks) with Mr. Haigh and Mr. Read, took part in the services. On the following Sabbath Mr. Mountford preached the funeral sermon from Job v. 26. 'Thou shalt come to thy grave in a full age, like a shock of corn cometh in, in his season.'

'The memory of the just is blessed.'

A copy of the funeral sermon by Mr. Mountford has reached us; we reserve our notice for February.

NEW PUBLICATIONS.

'*Landmarks of Faith: Chapters intended for the Comfort of the Doubting, the Fearful and the Bereaved.*' By Rev. W. S. Lewis, London: Wertheims. We do not say this volume is perfect production: but to us it has a been very precious: in reading it, we found our love to the Saviour, to the Saints, to the Heavenly Kingdom, and to the Truth, to be kindled into a holy flame: its title and contents go well together.

'*My Recollections of the Four Last Popes, and of Rome in their Times.*' By Alessandro Gavazzi. London: Partridge and Co. We heard Gavazzi once: his apparent angry bitterness toward the pope, and the papal hierarchy, did not excite any desire to hear him again. He has worked hard to gain a popularity in this kingdom; but we seriously believe his enmity against Christ's Gospel is as severe as it is against Cardinal Wiseman. When a man of immense powers of mind leaves the Church of Rome, and comes lecturing and preaching as a Protestant; but in those preachings and lecturings hurls the heaviest blows he can at those very principles which give life and strength to the true Church of Christ, what do we gain? the enemies to truth hail him, and make use of him; some of the silly sheep are misled by him; while Zion's real friends (weeping in secret) are treated with the direst contempt. We cannot think well of these mountebank exhibitions.

'*Six Days Trance:*' being an account of a remarkable illness, Trance, and Vision, as seen and related by Isaac McCarthy, now of Bristol. Our very aged and deeply afflicted friend, Isaac McCarthy is in the Jordan, and passing homewards. For six days in November last, he lay as in the stillness of death; but during that time, he was enjoying sweet meditation on the kingdom of Christ. He has been enabled to write this narrative; with a brief memoir of his life. It is just published by G. J. Stevenson, 54, Paternoster Row; at one penny.

'*Never alone! or Divine Support. Affec-*

tionately addressed to the Mourner. By Rev. W. M. Wright. London: Houlston and Wright; and Partridge and Co. This is a spiritual exhibition of the Lord's goodness; and a pressing exhortation, to look to him. It is good.

'*The Original Baptist Almanack,*' interleaved, for 4d. is a good Pocket Companion for the year.

'*The Little Gleaner:*' a monthly magazine for children. One penny. Houlston and Wright. *Crumbs from Clifton Chapel:* and *Small Seeds.* We are frequently asked for little books suited for children, and Sunday Schools: we cannot do better than recommend all such enquirers to apply to Mr. Septimus Sears, the Editor of the *Little Gleaner*, and the minister of Clifton Chapel, Shefford, Beds. He has worked with his pen, and through the press, to some purpose. If the *Little Gleaner* was as neatly printed as it is ably conducted, its circulation would be immense. Besides this monthly, we have copies of the following pretty little books, all prepared by Mr. Sears; for which labour of love he richly deserves the support and assistance of all who can value truth-telling little manuals.

Grace in the Young: a Memoir of William Devonshire. This is a jewel; everything about it, is good:—the narrative is powerful; the frontispiece is ornamental; and the printing; (being executed by that good friend to Zion, J. Billing, of Guildford Surrey) is all that can be desired.

'*A few Words of Advice to Boys and Girls, Lads and Lassies, Young Men and Maidens.*' By a Country Pastor. London: G. J. Stevenson, 54, Paternoster Row. Price 2d. We have read every letter of this 18 page little book. Heads of houses may give it their young people with hopes of good results.

Hymns of Truth for Home and School. London: Lemare, Oxford Arms Passage. For two-pence, Mr. Sears, here gives you a hymn book, containing 136 Hymns, original and select; all in accordance with the truths of the gospel. We have long thought of compiling such a work; but Mr. Sears has here set all competition at defiance: his children's hymn book is a miracle for cheapness. Besides these, he has many more. In every sense, we wish him good success.

'*The British Workman,*' The Yearly Part, No. 4, for 1858. Partridge and Co. Of all the literary efforts made to raise the character, inform the mind, and correct the errors of the working classes, we know of nothing so appropriate; nothing more likely to be effective; nothing which has obtained an influence more powerful, than the *British Workman*. This new part is an elegant, and delightfully interesting present, either for the cottage, the reading room, the factory, or the servants hall. The Editor evidently throws head, heart, hands, wealth, and an untiring zeal, into his work. A glorious harvest awaits him as his reward.

Memoirs of Eminent Ministers,

No. I.

THE LATE SAMUEL EYLES PIERCE.

"A holy man of God." 2 Kings vi. 9.

CONTRIBUTED BY MR. JOHN ANDREWS JONES.

MR. EDITOR—At your request I intend, the Lord sparing me, to furnish you with a brief memoir of some three or four famous gospel ministers in their day and generation. Men of God, sound in the faith, sterling divines. May it be as a voice to the uprising *young* ministers in our day, saying to them, 'whose faith follow, considering the *end*, (i.e. the whole drift and scope of) their ministry,' Jesus Christ, the same yesterday, to day, and for ever.' Heb. xiii. 7.

I begin with Mr. Samuel Eyles Pierce. I have his life written by himself in 180 pages octavo; I would give your readers the *cream* of those pages, and close with a notice of his invaluable writings. Dr. Hawker held Mr. Pierce, as a theologian, in high estimation. He once observed, 'I do not place myself on a level with that great man of God, but I hope I am hobbling after him, though at a distance behind.' But, I attend to my work. I am, Your's &c.

J. A. JONES.

Jiroh, Dec. 1858.

SAMUEL EYLES PIERCE, was born June 11th, 1748, at Up Ottery, near Honiton, Devon. His mother's father was Vicar of the parish, and he was born in the parsonage house. He says, 'my grandfather well remembered, when a boy, the Prince of Orange landing at Torbay; and proceeding to Exeter, he demanded the keys of the city, which were cast over the city-walls to him. Mr. Pierce was an only child. When young, he was fond of books, especially *devotional* ones; and would at times leave his play, go home, read his books, and say his prayers. He says, 'I very early began to have *some* discoveries of myself as a sinner. As my *natural* devotion increased, so it was expressed by my loving the Lord's house; that is, the place styled the *Church*, but also the *forms* therein observed. To be very *good* and *devout*, read good books, be often on my knees, go to the sacrament, and, *trust* in the *merits* of Christ; this was all we devout *church-people* (amongst whom I was one) understood of being religious. So that I lived an animal life, a rational life, a reformed life, a devout life; and all without any *true knowledge* of the Lord Jesus Christ.' I was in my sin; I had no spiritual life in my soul; I was an entire stranger to Christ. I knew not his person, blood, and righteousness. I sinned and repented; I sinned again, and, repented again; and had no remedy to fly to, but, *my own doings*. There was a Mr. Jessie, who preached at Buckland Church, he said to the people, 'if you have left off all your sins, and done all good

duties, and are *not come to Christ* for life and salvation, you are as far from heaven as if you had not taken one step on the way thither.' He then spake much of the precious blood of Christ, and although I knew nothing of this, yet I conceived it was very sweet. No one could be more dark than I was. I had no human instructor, and there was no preaching, but the *morality* of the Parish Church. A person came to our house on Lord's-day evening and spoke to us of a *Mr. Toplady*. This great and most truly excellent man was then the minister of Broad Hembury, which was five miles from Honiton. I was asked to go and hear him. I did so. His text was, '*these that have turned the world upside down are come hither also*.' Acts xvii. 6. He expressed what gospel ministers (as instruments) turned the people from; it was from all their false foundations, their self-righteous views, and meritorious schemes, *I felt the same*. I walked into the Churchyard, and looking on the graves, I was led to consider the state of fallen man to be as the dead; and that the Spirit of God *alone* could quicken a dead sinner: also, that the *least* breathing of a spiritual life, was *evidential* of a spiritual birth. In the afternoon, Mr. Toplady preached from '*he shall come to be glorified in his saints*', &c. 2 Thes. i. 10. He entered particularly into the righteousness of Christ; and what he spake *entered also into my soul*, and I said within myself, *this is what I want*. I had been *aiming* to be righteous, but, by *all my acts and deeds* I could not attain the same. I returned home *full of what I heard*. I went again to Broad Hembury, to hear a funeral sermon, and a most solemn one it was. The righteousness of Christ was again set forth as the *only* garments of salvation. I heard it; I received it; I dwelt upon it in my mind; I was thus led, by little and little, to a real knowledge of gospel *Truth*, and an experience of gospel *Grace*."

Mr. Pierce then relates his *first* coming to London, and his hearing *Mr. Romaine*. His text was, '*O the hope of Israel, and the Saviour thereof*.' Jer. xiv. 8. He said, "Sirs, if you had all the righteousness of all the angels in heaven, it would profit you nothing; there is no righteousness will pass current in the high court of heaven, but the righteousness of Jehovah-Jesus.' I was overcome with holy admiration. The blessing of the Lord on the truths delivered caused my heart to dance for joy. I was swallowed up in spiritual hearing. I did not lose one sentence. There was a holy sublimity in Mr. Romaine's ministry; and when he ascended the pulpit, it

was the prayer of my heart, 'Lord give him to speak a great word for Christ to day.' Suffice it to say, that to Mr. Pierce there was no man living equal to Mr. Romaine. He became under his ministry, nourished up in the words of faith and sound doctrine. He had most blessed apprehensions of Christ, and was led into holy communion and fellowship with him.

Mr. Pierce during his first visit to London was walking one evening, in a very distressed state of mind down *Long Acre*, near Covent Garden. He says, "I was exercised with a view of myself as a poor, lost, and undone sinner, and as *diseased from head to foot*. I saw a light which led into *Long Acre Chapel*. I entered the same. Mr. Madan was the preacher. He named his text just as I came into the place. It was from John v. 6 '*Wilt thou be made whole?*' He seemed to fix his eyes full upon me, and I viewed the question even as directed by the Lord himself personally to my soul. I mentally cried out, "Yes, dear Lord Jesus, I will be made whole, and ten thousand thanks to Thee for the same. I left the place enjoying all peace in believing in Christ, the Great Physician, who alone bringeth health and cure (Jer. xxxiii. 6). He said, "I shall never forget the same."

I would here relate one more circumstance. In the evening of his life, when very aged and infirm, he had been preaching at Mr. Henry Dowling's Chapel, at Colchester. He felt greatly exhausted, and, on retiring to rest, Mrs. Dowling assisted him to his bed chamber; upon reaching the landing place on the stairs, he fell back into her arms. She soothed him with remarking the *care* the Lord Jesus had for him. He exclaimed, '*Ah! I fear he has other fish to fry*' Mrs. D. said, the thought of Jesus being employed in *frying fish* in heaven caused an involuntary laughter. But, (said she) I well knew what the dear aged saint meant; even the Lord's care over his people, and fears of his overlooking one so utterly unworthy as him; the least of all saints. [This was told me by Mrs. D. herself.]

Ah! no; he could exclaim with the apostle, 'He loved me, and gave himself for me.' And, with the Psalmist, 'I am poor and needy (aged and feeble) yet the Lord thinketh upon me.'

After some time, Mr. Pierce was advised to apply to Lady Huntingdon, for admission into her College at *Trevecca*. He was accepted, and soon sent hither and thither to preach. But his ministry was not very acceptable. Her ladyship did not understand him, and his fellow-students did not approve of his views; it was above their conception. He had received his education in a *higher school*. He went to several places to preach, such as Frome, Midhurst, Petworth, Brighton, Chichester, &c. But (says he) go where I would, I found a deal of legality, and very little knowledge of Christ; so that my preaching of Him and his great salvation, constrained me to take up the prophet's words, "Ah, Lord God, they say of me, Doth he not speak parables?" Ezek. xx. 49.

In the year 1784, Mr. Pierce became Pastor of the Independent Church at *Truro*, in Cornwall. He was fully employed in the work of

the ministry at home, and in various parts of Cornwall, &c. He studied closely the sacred word. Concerning *Authors*, he says, "Dr. Goodwin, Dr. Gill, Dr. Crisp, and Stephen Charnock were my favourites."

In the year 1796, he removed to London. Mr. Romaine had recently entered into his rest, so that his people were left as sheep without an under-shepherd. Mr. Pierce might be termed an out-and-out Romainer, so that there was a gathering under his ministry. Thomas Bailey, Esq., of St. Paul's Church Yard, Mr. Bye, Mr. Arnott, and several other moneyed men gave him a hearty welcome. They first took for him a small place of worship in Printer's Court, Fleet Street. In the year 1805, they built him a new and larger Chapel. Three months in the year, during the summer, he always visited the people in the West of England going to Chard, Truro, &c., and returning to London by way of Plymouth; occupying the pulpit of the Old Tabernacle there. Dr. Hawker at those times was always a hearer of him. I have prayed for Mr. Pierce previous to his sermons there. One evening the Doctor said to me, "My brother, Mr. Pierce is a great man of God; we have heard the *full notes* of the glorious gospel to night".

For several years Mr. Pierce preached alternately at Printer's Court, and at Bethel Chapel, Brixton; Mr. Bailey having built the latter chapel for him on ground adjoining the house he himself resided in. Principally in those two places he laboured, attended by a very choice gospel-discerning people. My late dear brother, Mr. James Castleden, of Hampstead, was one of his deacons about nine years.

But, the days drew near for the Master to call his aged servant home. I have an account of the same, written by his second wife, who was a real help-meet to him. It is too long for full insertion. Just a sketch:—She says, "His conversation was in heaven. He lived above the world in every sense. By reason of his great bodily infirmities, he was in the constant expectation of death; but, he was blessed with great patience. His mind was firmly staid on the Rock of Ages; and he was persuaded that he should die in the full belief of personal interest in that gospel which he had preached so many years. He said, "I have a blessed prospect before me, and am full of the hope of a glorious immortality. The Lord be magnified! I live and die in the full belief of interest in Christ God-man; and the perfection of his work for salvation, wherein alone I trust: and to the Three in One be everlasting praise." Thus the Lord granted him much of his presence and support when passing through the valley of the shadow of death. He remained apparently insensible to anything in *this* life for about a day and a half; and fell asleep in Jesus on the 10th of May, 1829, aged 83 years.

Thus, reader, I have given you, what I term, morely a scrap or two. concerning a great man of God; the limits of a periodical allowing no more. But I would crave leave of the Editor, to spare me one or two pages in the next month's VESSEL, to glance at some of Mr. Pierce's *invaluable* Works. He was a sterling preacher, but a far greater writer. J. A. J.

Sketches of Ministers of the Present Day.

No. I.

MR. HAZELRIGG AT GOWER STREET.

UNTIL that glorious morn, when no cloud shall darken the azure sky, and the sun shall shine forth in all her splendour and majesty—we say, until the glorious morn which shall usher in the second coming of our gracious Redeemer, *parties and party spirits* will exist, both in the religious, as well as the political world. But *then* we shall be so swallowed up with our loving and living Redeemer, that we shall have no time to inquire, or desire to know, of "*what party we are.*" No! No! for then

"The great Hallelujah from each shall resound,
And the saints in ALL THINGS be agreed;
And God in the highest with glory be crown'd,
Oh! this will be heaven indeed."

I have this month been "A Wandering Star;" (probably the effect of the Comet). On Lord's-day morning, Oct. 23rd, I sat in Gower-street Chapel, Euston Square, a capacious, well-built, substantial chapel, capable of holding perhaps a thousand persons. Rumour said that a *Soldier* was supplying the pulpit; and being anxious to see and hear how this man of arms understood his Captain's orders, his Captain's service, and his Captain's laws, I went thither. "A *Soldier*" generally suggests to the mind the idea of a man of power; a man of stern countenance; a man of strength, vigour and great energy. We had pictured such a man in our own mind as we crossed Euston Square; and expected to find "a mighty man of war" occupying the pulpit. But our imagination had played us false: for Mr. Hazelrigg is the reverse of all this. A gentleman of slender build, about the middle height, dark complexion, mild and nervous expression of countenance, with a shrill voice, and gentle manner; probably about forty-five years of age. I should think well educated; he reads with great precision, but rather too quick. It appears he has been an officer in the army, but has more recently been called to the work of the ministry. He is denominated "A *Standard* man," and labours more stately at Leicester; and is looked upon with a considerable degree of pleasure by this party, who conceive him to be a great acquisition in their ranks; and some little enquiry is manifest throughout the Churches to hear and know something of this new soldier of the cross. He is an experimental preacher; and talks soberly and seriously of the things touching salvation, as a man who has handled and tasted the same.

Mr. Hazelrigg on this occasion, took his text from Solomon's Song (ii. 10), "My beloved spake, and said unto me, rise up my love, my fair one, and come away." He told us, it was often the case that in reading the Song of Solomon, a difference of opinion

was held as to who the speaker was, but the text admitted of no hesitation upon that point: the speaker is the spouse of Christ. In discoursing upon this subject, the preacher 1st noticed, *the spouse sets before us the visit she has had from the Lord*; and then he spoke of *the words the Lord spake to her*, "Rise up my love, my fair one, and come away."

It is a great mercy to be able to say we have had a visit from the Spirit. No presumptuous professor ever realized the blessedness of one of these visits. The poor sensible sinner, who has been humbled—who has had all his transgressions set up before him,—who has been made experimentally to cry out, "Lord to whom can we go?"—who has felt that if he perished he would perish at his feet. These are the characters to whom, in due time, the Spirit will pay a visit, and then you will have a great deal to bless God for. But some cannot arrive at this point in experience,—they cannot say with Thomas, "My Lord, and my God!" You feel you dare not say to the Lord, "My Lord;" or to Jesus, "My Jesus." Many a day have you waited at the post of his doors, but yet no visit have you yet had. No man can time God,—but depend on it, your time of mercy will come, and a blessed visit you shall have. There are some too, who say, we long to know whether we really love the Lord Jesus Christ; they have never received one of these visits. I would ask them two questions: Do you feel and see yourselves utterly lost and undone sinners? and, do you see and feel that in Jesus Christ there is just what you want? Then, I say to such an one, the time will come, when the Spirit will prompt you assuredly to say, "My Lord and my God." Then there are others who have confidently used this language, but cannot now say, "My Lord." Are you indulging in sin, trifling with sin, inclining to the world, tampering with the world, longing after the flesh pots of Egypt? To you, I would say, when the love of the world comes in, the love of Jesus will go out: remember the exhortation, "Little children, keep yourselves from idols." I have to charge myself with innoceivable baseness; and do feelingly know, that if we are saved at all, it must be by the free, sovereign grace of God. These visits of Jesus also are always seasonable and suitable; if you are low, he lifts you up; if in weakness, he comes and strengthens you, and says, "My son, be strong." Remember, Jesus "is a Brother born for adversity." They will be holy visits, heavenly visits, and refreshing visits. Notice,—it was a *personal* interview the spouse had: Ah! it won't satisfy a poor sinner to know that (Jesus) he has visited others

Oh, no, you will want Jesus Christ to come and speak to you personally. Having trials of your own, you want a personal experience of the voice of Jesus of your own. Yours is a secret religion. How many here can say, I hold intercourse with Christ, and he with me?

II. *The words the Lord spake to her.* There are a variety of ways in which the Lord Jesus Christ speaks. In *Creation*; "the heavens declare his handy work," &c. The meanest flower that grows, displays his wondrous work. The sun that shines in the firmament bespeaks the mighty power of Jesus. Yea, "by him were all things made, and without him was not anything made that was made." Yes, all things declare that Jesus Christ has a voice in visible creation. Again, Jesus Christ speaks in *providence*; he guides all things by the word of his power; and you may rely upon it that "all things work together for good to them that love God, and are the called according to his purpose." Jesus Christ speaks in *the word of his grace*. All the blessings of the Bible, all the doctrines, all the precepts, all came from and through the lips of Jesus. Jesus Christ also speaks in *rods and afflictions*; and a good thing it is when we can hear the rod, and profit by it.

There are a variety of ways in which the Spirit of Jesus acts upon the hearts of his people. Sometimes a good word applied with much sweetness and power. Sometimes we have words applied by the Spirit *similar* to those in the Bible, and when we find this, the devil says,—“Oh, that is not in the Bible.” But it is applied with remarkable power; and you are enabled sometimes to drive him back. Sometimes no word at all; but the Holy Spirit will come into your heart with such a soft and heavenly sweetness, that you are strengthened, helped, and made to rejoice on your way.

Then there is the *nature of the voice*,—when the word thus speaks to you, it *enlightens* your heart, it also *enlivens* you, and sets your soul all alive, and causeth you to exclaim, “Speak, Lord, for thy servant waiteth to hear.”

Jesus's voice is a voice of affection; “My love.” Christ loves us, and thus it is that we become in his eyes “fair.” It is a *free* love; if it had not been quite free, how could such monsters of sin have ever expected to realize it. It is a *full* love; can't be exhausted; if it could, we should have exhausted it long ago. It is *perfect* love; not a shadow of wrath is left in Jesus; he is nothing but love; even where he afflicts, it is in love. It is *everlasting* love: “having loved his own, he loves them to the end.” It is a *never-changing* love; you may be in affliction, in prosperity, under clouds of temptation, but the love of Jesus changes not, it is the same as himself, unchangeable.

I must not go further with this brief sketch of the sermon. Mr. Hazelrigg at the close informed us that there was a debt of £000 on the chapel, which they were anxious to remove. The congregation was good, but the place was not full.

I SIGH IN THE DARK.

LINES BY MRS. E. TURNER,
Of Netherton, near Dudley.

“Thou bidest thy face, and I am troubled.”
How dark the soul when Christ withdraws
The rays of heavenly light!
What little love to his blest cause;
All seems as dark as night.

No beauties in his word I see:
No wonders then unfold:
No promise there appears for me,
On which I can lay hold.

If to God's house I do repair,
Where I have oft been blest,
I find anon some earthly care
Possess my troubled breast.

I oft in sorrow seek his face,
And on my hended knee
I ask, if ere I knew his grace,
Would it be thus with me?

Should I so unbelieving sigh?
And feel a heart so hard?
When Christ has promised to be nigh:
Should I not thus regard?

How oft like one of old I sigh,
And well her words repeat,
‘Tis just, O Lord, thou should'st deny;
Yet dogs the crumbs may eat.

I am unworthy, dearest Lord;
And when my heart I see,
How many times it doth record,
That I have pierced Thee.

But low before thy cross I bend,
I look on thee, and mourn;
I know thou art the sinner's friend,
Thou for this end was born.

Then, Saviour, listen to my prayer;
Oh! don't my suit deny;
Or else my soul in dark despair
Will pine away and die.

O send thy influence from above,
Let faith lift up her sails,
To catch the breezes of thy love,
The Spirit's heavenly gales.

Then with my blessed port in view,
And with the sacred breeze,
Though faint, my journey I'll pursue,
O'er rough and stormy seas.

And when my soul by tempests tossed,
Shall reach the heavenly shore,
Dear friends will hail me on the coast,
Who long have gone before.

There I shall meet my Saviour too,
Who did the winepress tread,
And tune my glorious harp anew,
Through mine exalted Head.

‘Walking with God,’ is minutely, experimentally, and scripturally, declared in Mr. John Bloomfield's new forth-coming work, entitled ‘A Voice from the Pulpit.’ The same work contains an essay on ‘The Work of the Ministry;’ and some other able, useful, and interesting papers.

THE JEW—THE GENTILE—AND HIS FIRST SERMON :

OR,

PETER, THE GREAT PIONEER.

No. II.

THE first thing we promised to seek for was—the possession of grace itself in the tremendous large soul which Peter Cartwright evidently possessed during the fifty years, and more, he hunted after the souls of others in the wild woods of America. There has been much said of late, of “Christianity going crazy;” and, certainly, if one could believe one quarter of the statements Cartwright has recorded in this Register of his eventful life, we must believe that Christianity, or the profession of it, was run wild indeed. We do not suspect that Peter has published falsehood; but we very clearly see that, just in proportion as the carnal mind is exercised in matters touching the mysteries of the Gospel,—(that carnal mind not being powerfully instructed, directed, and sanctified, by the Eternal and Almighty Spirit of Life and Righteousness,) will be carried about in all directions; hurled into all kinds of enthusiasm and excitement; and become more like one deluded, than one clothed, and in his right mind. Professors of every creed, of every kind of character are practically brought before you in this Volume. The genuine faith of CHRIST,—most distinctly called *the faith of God's elect*, as altogether differing from the Arminian's dead and creature faith,—may be clearly seen by examining some of the scenes through which Peter passed. In reviewing such scenes, it will be necessary to look at both sides,—the black and the white; the natural and the spiritual; for by such an investigation, the truth, the reality, and the blessedness of GRACE may here and there sometimes be seen raising its little head, lifting up its heavenly voice, and putting forth its vital power, although its dwelling-place is a heap of ruins,—the law.—convictions of sin,—the terrors of a guilty conscience, the poisons of the priesthood of men, and the subtleties of Satan, like so many ghosts surrounding, and aiming to suffocate that *Grace of God which bringeth salvation*.

We will this month, only catch a leaf or so from Peter's entrance upon the

ministry of the word; the development of Grace shall come after. One of those singular events (thousands of which were connected with his travels and labours)—is the following illustration of the boldness of Peter's spirit.

I WILL now resume my personal narrative. I went on enjoying great comfort and peace.

There was a great stir of religion in the crowded congregations. Many opposed the work, and among the rest a Mr. D——, who called himself a Jew. He was tolerably smart, and seemed to take great delight in opposing the Christian religion. In the intermissions, the young men and boys of us, who professed religion, would retire to the woods and hold prayer-meetings; and if we knew of any boys that were seeking religion, we would take them along and pray for them.

One evening a large company of us retired for prayer. In the midst of our little meeting this Jew appeared, and he desired to know what we were about. Well, I told him. He said it was all wrong, that it was idolatry to pray to Jesus Christ, and that God did not, nor would he, answer such prayers. I soon saw his object was to get us into debate and break up our prayer-meeting. I asked him, ‘Do you really believe there is a God?’

‘Yes, I do,’ said he.

‘Do you believe that God will hear your prayers?’

‘Yes,’ said he.

‘Do you really believe that this work among us is wrong?’

He answered, ‘Yes.’

‘Well now, my dear sir,’ said I, ‘let us test this matter. If you are in earnest, get down here and pray to God to stop this work; and if it is wrong, he will answer your petition and stop it; if it is not wrong, all hell cannot stop it.’

The rest of our company, seeing me so bold, took courage. The Jew hesitated. I said ‘Get down instantly and pray; for, if we are wrong, we want to know it.’ After still lingering and showing unmistakable signs of his unwillingness, I rallied him again. Slowly he knelt, cleared his throat, and coughed. I said, ‘Now, boys, pray with all your might that God may answer by fire.’

Our Jew began and said, tremblingly, ‘O Lord God Almighty,’ and coughed again, cleared his throat, and started again, repeating the same words. We saw his evident confusion, and we simultaneously prayed out loud at the top of our voices. The Jew leaped up and started off, and we raised the shout and had a glorious time. Several of our mourners were converted, and we all rose and started into camp at the top of our speed, shouting,

having, as we firmly believed, obtained a signal victory over the devil and the Jew.

After many convulsive movements, Peter comes to a decision for the ministry. Here is his commencement,—after several smaller beginnings,—

At last I literally gave up the world, and started, bidding farewell to father and mother, brothers and sisters, and met brother Lotspeich at an appointment in Logan County. He told me I must preach that night. This I had never done; mine was an exhorter's dispensation. I tried to beg off, but he urged me to make the effort. I went out and prayed fervently for aid from heaven. All at once it seemed to me as if I never could preach at all, but I struggled in prayer. At length I asked God, if he had called me to preach, to give me aid that night, and give me one soul, that is, convert one soul under my preaching, as evidence that I was called to this work.

I went into the house, took my stand, gave out a hymn, sang, and prayed. I then rose, gave them for a text Isaiah xxvi. 4: 'Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.' The Lord gave light, liberty, and power; the congregation was melted into tears. There was present a professed infidel. The word reached his heart by the Eternal Spirit. He was powerfully convicted, and, as I believe, soundly converted to God that night, and joined the Church, and afterward became a useful member of the same.

I travelled on this Circuit one quarter. The health of brother Crutchfield, who was on the Waynesville Circuit, having failed, he retired from labour, and brother Garrett placed me on that Circuit in his place, and put on the Circuit with me Thomas Laaley, a fine young man, the son of an old local preacher who lived in Green County.

Our Circuit was very large, reaching from the north of Green River to the Cumberland River, and south of said river into the State of Tennessee. Here was a vast field to work in; our rides were long, our appointments few and far between. There were a great many Baptists in the bounds of the Circuit, and among them were over thirty preachers, some of whom were said to be very talented. In the four weeks that it took us to go round the Circuit, we had but two days' rest, and often we preached every day and every night; and although in my nineteenth year, I was nearly beardless, and cut two of my back jaw teeth this year. Hence they called me the 'boy preacher,' and a great many flocked out to hear the boy. A revival broke out in many neighbourhoods, and scores of souls were converted to God and joined the Episcopal Church; but there was also considerable persecution.

American, and Arminian Revivalism— as contrasted with a sacred faith in, and fellowship with, a Triune Jehovah, will more fully appear as we dive more deeply into this work.

A LETTER

FROM SAMUEL FOSTER TO C. W. BANKS,
On the Happy Death of Mr Underdowne
Tharpe.

MY DEAR BROTHER IN CHRIST JESUS— I am sure you will be glad to hear of the peaceful end of our dear brother, Mr. John Underdowne Tharpe, Broad Oak, Sturry; especially as he was one of your first little flock; and one of the first seals to your ministry. He has often spoken of the blessing he received from your ministry. He sweetly fell asleep in Jesus, Wednesday morning, November 24th, 1858. After a few days of severe suffering. He is home before me, where there is no pain nor sorrow.

He's gone in eternal bliss to dwell,
And I am left below,
To grapple with the powers of hell,
Till Jesus bids me go.

I long to leave this house of clay, that with him and those gone before to unite in singing the song of Moses and the Lamb. He could feed on nothing but the truth as it is in Jesus. That which was his support in life, was his support in death. For some years he had been brought into the sweet liberty of the gospel; and blessed with a steadfast faith in Jesus. Feeling his feet placed on the eternal rock of ages. He stood fast in that sweet liberty, where with Christ had made him free. Last year he was taken ill with a heart disease; for some months he could do nothing: the means used were blessed to restore him a little while longer. All this summer he has been able to attend to his business, and work a little. He had felt poorly a few days. On Friday the 18th, he was taken worse, and sunk very fast. He knew in whom he had believed; and to him death had lost its sting; Monday evening he felt he was dying: he longed to be gone: all was joy and peace. Satan with a fiery dart, thrust at him, that all his religion was a delusion; and that he would find it so after death. But with the shield of faith he was enabled to quench the fiery dart of Satan. 'It is written,' was the precious words; it was the sword of the Spirit in the hand of faith. Satan left him to come no more. He bid his dear wife and son good by; and blessed them, stretched himself out; spread out his hands; closed his eyes; 'Father, into thy hands I commit my spirit,' thinking he was going. But he again revived. Tuesday morning a christian brother calling in to see him, spending some time with him, said, it was delightful to be with him, this conversation was so heavenly, he said, I thought I should have been singing before now. At his wish, he read the 21st and 22nd chapters of Revelations; at times he would speak a little on some parts, such as, *there shall be no pain, no sorrow; there shall be no night there.* The 14 verse of Rev. xxii, was much blessed to him; he spoke sweetly of entering through the gates into the city, he would say, 'O what a mercy that Jesus should look on us, worthless, vile sinners.' Another brother visited him again in the

evening: he was still rejoicing in hope, of the glory of God, longing to be gone. In leaving him, he wished him to return thanks to the Lord for his great goodness to him, he was taken worse, and at one o'clock he fell asleep in Jesus. there he hungers no more, neither thirst any more, for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. Mark the perfect man, and behold the upright, for the end of that man is peace. When he has come to see me, and sat by my bed, he would say, 'we are met once more; but so much nearer our Father's house.' His conversation was heavenly, we talked together and rejoiced together in hope of the glory of God. I have lost a dear and kind friend; but my loss is his gain. Jesus still lives. Weary and in much pain, I am looking and longing, hoping soon to join him.

Then loudest of the crowd, I'll sing,

With shouts of sovereign grace.

O that the dear Lord, may hear and answer the many prayers the father put up for his only son is the prayer also of your afflicted brother in Jesus,

SAMUEL FOSTER.

Sturry, near Canterbury, Dec. 1858.

[This foregoing letter has been most precious to us. Mr. Tharpe was a brother beloved indeed! He was the third of the same family called by grace, about the same time, full twenty years since; of all of them are now in glory. We pray the Lord to support the widow's heart; and daily give her to prove that 'her Maker is her Husband': the Lord of Hosts is his name. Ed.]

ADDRESS TO THE MOST HIGH.

Immutable, Eternal, all Supreme!
Give a worm utterance to proclaim thy praise,
With feeling heart! O, how shall he express
Thine honours high, thy glory, and thy greatness?
Himself but feebleness, and that extreme.
In lofty strains assist to magnify
Jehovah Infinite! In essence One,
Three in substances: that essence in
The Father, Son, and Spirit, truly God
Incomprehensible indeed the modus,
But yet, 'tis truth, and clearly too reveal'd,
As any on the bless'd eternal page
Of sacred Writ. My faith receives the witness
Of this grand fact, and satisfied remains.
Matter with mind in man's construction see,
Yet, who professes loudly to trace
The manner how it is so! And yet we
Its truth receive. How can it ever be
That we who little understand ourselves,
Should think to comprehend the infinite?
To revelation blessed to submit,
Our wisdom is to trust and to adore!
And thou bless'd Jesus, God, and truly man,
Thy complex character, and each distinct,
Not Godhead manhood, nor yet manhood God:
Nor so commix'd, but, that each nature is
Distinct and clear; so, we believe thou art,
Immanuel truly! adequate to save,
From lower regions of eternal woe!
Lord, help in glowing strains to magnify
Thee, everlasting God; that he who speaks,
Was born where mercy could be sought and found,
Is kindness great, for gratitude still calls,
From his thus favour'd soul bless, ever bless,
The God of love and mercy, all divine,
Thee he adores, that e'er the joyful sound,
Broke on his ear of pardon through the Lamb.

Through blood besprinkl'd on the conscience so
As to recognize its amazing power,
To still the tempted soul, is mercy great,
Beyond expression! O, my thankful heart,
Herein rejoice again, as heretofore
The Lord gave thee to do by living faith:
His helpless soul had never found it sweet,
In blood to trust, hadst thou not wrought within
The principle divine which Christ embraces:
But since thou hast bestow'd the precious grace,
And giv'n the Spirit's sealing, he does know
The vilest of the vile his Lord can save,
And give to triumph in redeeming blood,
O'er aggravated sins, and over hell.
Thy servant asks that fruit of this free grace,
In him may rise to honour thy great Name,
For thine eternal truth he knows declares
Wisdom is of her children justifi'd!
That fruit, that much fruit destin'd to remain,
In thee, give him to bear. Help to o'ercome
The oft repeated stratagems of Satan,
The ill desires of flesh, and this vain world,
And all the powers of darkness thro' the Lamb:
Past sins, and heart backslidings do forgive:
Those proofs most certain of a nature base,
Originate from Adam, undestroy'd,
Though kept in check by principle divine;
Regeneration's seed, wherein's no sin
But that which conflicts with one body vile,
Sin in the members making saints to groan,
Bless, bless thy name, majestic, awful, high,
Sighing before thee,—shows uneasy state
For sin that dwells within, but, shall not reign,
And have dominion over the sons of grace.
That conflict shews the presence of a power
Unknown to nature, springs not from its root.
But from God's grace indwelling, since the time
Of being born of God. Almighty Lord,
That day be gladly hail'd when sin no more
The child of God shall harass and perplex,
But lose its being, never to regain
Its awful presence or deceitful power
O'er thine own children; but, when sanctified
And wholly so, thine household shall appear.
Most glorious day, august, triumphant season
When all thy Zion's enemies shall be,
Eternally subdu'd. Once bleeding Lamb,
Through thee, we all our foes shall overcome.
In triumph place our feet upon their necks,
In token of their final subjugation!
O Father, Son, and Spirit, Israel's God;
Thy servant help thine honours to declare,
Throughout life's date, not that he worthy is,
On self's account, O no, he knows he is not,
But for the reason why thy grace be tasted,
Because, eternal Father, 'twas thy pleasure!
And, as it must be, thou wouldst have it so.
No publish thee in love, blood, energy
In our salvation intermingl'd sweetly; [hit
That 'neath thy guidance truth's sure shaft may
And wound so deeply, nothing but the blood
Of Calvary, can heal, and solace give.
To thine already brought to know they're gracious
Bless thou the Word for holy confirmation.
If thou thy truth, O gracious God wilt use
For purposes so holy and so blessed
In thy dust's hand, the glory shall be thine,
To thee, and, solely, unto whom 'tis due
And, praise and honour now, Oh, God be giv'n
By men on earth, by thy redeem'd in heaven.

RONNAR ABBOTT.

Saturday, September 4th, 1858.

[We trust our readers will carefully, and then, we believe, they will profitably read the above lines. They contain the germ of love divine in a true Christian's heart. Brother Abbott—the author—is a laborious reader; an elaborate writer; and a useful preacher.—ED.]

ELECTION, SANCTIFICATION, AND SALVATION.

THE following thoughts are the substance of a sermon preached in great Grandsen meeting house, on Lord's-day, July 11th. 1858. From 2 Thess. ii. 13, the leading feature of which is the great and fundamental doctrine of *election*. Or, as the apostle expresses it, '*God has chosen you from the beginning, to salvation, through sanctification of the Spirit, and belief of the truth.*' Here is the whole gospel in a few sound words. This is a beautiful text containing much in a little. It has three all important points worthy of particular attention:—election, sanctification, and salvation. The first secures the second, and the second is an evidence of the first and the third. The text may well refer us to the Father's love, the Saviour's life, and the Spirit's power in the gospel plan. Love takes the lead, and life and power are limited by love. Men speak ill of election, and this shows they do not think very well of it, but they can have no true holiness nor happiness without it. It is the fountain that supplies all the blessings of salvation. There is no other source from whence they can flow to any of the sons of men.

Election is not the only doctrine of the gospel, nor would I give it a greater prominence than it has in the word of God; but as it is brightly and abundantly written there, it ought not to be excluded from the public ministry. It shines like the sun in scripture, and has a high place in the purified conscience: shall we conceal it in the pulpit? Or shall we teach it as if it would burn us, rather than bless us? How are the people to know and believe, and love, and enjoy this glorious truth, if ministers deal with it in this unfaithful manner? 'If the foundation be destroyed what can the righteous do?' They are likely to do very poorly. Do we wish to edify the saint? the doctrine of our text is well adapted for such purpose. Do we wish to feed the hungry? here is wholesome and satisfying food for them. Do we wish for holiness in our hearers? let us tell them that election is the cause of sanctification by the Spirit, and encourage them to follow after it to the uttermost. Do we desire salvation for the lost? our text declares it comes from electing grace in and through Christ. Do we talk of preaching repentance, faith and forgiveness to sinners? let us be sure to say they are all the gift of free electing grace to all who are sensible of the need of these things.

I would give all the encouragement to such sinners to repent, believe, seek and hope, that the gospel can supply, knowing that they come from election and lead to salvation; and what can we better preach to sinners than this? But if by preaching to sinners is meant an offer of saving grace to all the unregenerate, on condition of their duty-faith, I reject it as fallacious, delusive, and utterly inconsistent with the doctrines of distinguishing grace. Let sinners be encouraged to act

reasonably in religion as much as they can; but before they can act *spiritually*, there must be spiritual principles planted in their souls. In preaching to sinners, we should carefully distinguish between the living and the dead. The former are fitted both for spiritual blessings, and spiritual obedience, but the latter are fit for neither. By a foolish fuss about preaching to sinners, many seem to be getting rid of real grace as fast as they can, and for this reason, merit our distrust more than our admiration. Dear friends, I have no wish to offend, but I do wish to be faithful. I am very willing to profit you, but have no desire to please, contrary to that which pleases God.

I understand then, that you, who are true believers in Jesus, were chosen or elected of God, in Christ, from the beginning, or before the world began, not for any foreseen good in you, but of his own sovereign good will, that you might be pardoned, sanctified, and saved, so as to repent, obey his word, and believe his truth; and hereafter to be glorified with him for ever. By the act of election, our salvation is made an absolute certainty, and they are both secure in Christ, who is the chosen head and Saviour of all his chosen church. It is by his perfect obedience, precious blood, prevalent intercession, and spiritual power, that salvation is effected; nor is there any other name in which it can be found. It is finally a full deliverance from sin, and all the endless punishment due unto it; and it is to all the elect whom he effectually brings to believe in and obey him. See Heb. v. 9. It is through sanctification of the Spirit, who is holy in himself, and so wonderfully works in all who are chosen to salvation, that they are more or less changed into the holy image of Christ, who is thus made unto them sanctification. 1 Cor. i. 30. To this is added a '*belief of the truth,*' as it is in the text, in opposition to anti-Christ, who is left to believe a lie, and be damned, as in verse ii. 12. Some speak as if a sound creed was of little consequence; but Paul proves it is most important. And we are bound to be thankful, and thus glorify God for such sovereign grace and sacred truth.

PRAISE FOR ELECTING GRACE.

2 Thess. ii. 13.

Now we have known the Father's choice,
And felt the Saviour's love,
We will in Jesu's name rejoice,
And praise the heavenly Dove.
Salvation flows from sovereign grace,
And while it works within,
We shall appear the chosen race,
And rise from every sin.
Since we are made to know his name,
And sovereign grace receive,
Thus we are bound to bless the same,
And sacred truth believe.

THOS. ROW.

Little Grandsen, July 27, 1858.

Our Churches, their Pastors, and their People.

FIFTH ANNIVERSARY OF THE OPENING OF MOUNT ZION CHAPEL, SHADWELL ST., CLERKENWELL, was held on Lord's-day, Dec. 12th, when Mr. G. Murrell, of St. Neots, preached morning and evening; and Mr. Foreman in the afternoon. On Tuesday following, a tea and public meeting was held. A large number of friends took tea; and in the evening, the chapel was well filled. Mr. Hazelton, the pastor, in opening the proceedings said, he was pleased with the good attendance of friends, pleased with the church, pleased with the deacons, pleased with the congregation, and very thankful to God for what he had been pleased to do for them in that corner of the vineyard. It was the fifth anniversary of the opening of that place. At the opening services, he remembered the Lord helped him to speak from those words, 'If thy presence go not with us, carry us not up hence.' He could now say that the presence of God had been very manifest in their midst, having increased and blessed them. It was also about the 7th anniversary of the formation of the church: seven years ago this cause did not exist. The church was formed of about 36 members, at that time in Little Mount Zion Chapel, City Road; they were there two years, till the place became too small; they obtained this chapel; and here they had spent five years of uninterrupted peace; they had had their afflictions—but no breach of peace had occurred, and he had not had a word of disagreement with any of his brethren in office. During the past twelve months, 18 had been added to them; six had gone to glory, and some few had left to join other churches. But they had increased a little. He had been kept in the truth; and believed that the truth was so powerfully imbedded in his heart and soul that it would be impossible for them ever to be removed or changed. Four very excellent addresses were then delivered by the brethren appointed. Mr. Wm. Palmer gave a well digested essay on 'God's design in giving a visible form and character to his church on earth;' in three words it was for *God's own glory*. Mr. John Foreman spoke on the 'subjection of the church to Christ in all things.' Mr. James Wells gave a sound, lively and practical address on 'The Advantages of Membership with the Church of God;' in which he spoke warmly of the late attendance of many of our members at the house of God: they were little aware how it damped and half froze the minister's spirits, and cooled his warmest desires. Very often such ones would go away saying, 'Ah! how cold and dull he was, what a lifeless prayer; how dry the sermon!' Oh, yes, but remember it is *you* that made him so. If you all had been in your places when he entered the pulpit, he would have felt that you were there ready to receive him and to strengthen his hands. Members ought also by their regular and prompt attendance, to set an

example to the congregation. Church membership was also spoken of as more strongly manifesting our separation from the world. Mr. Wells's remarks were thought to be very reasonable, and appropriate. Mr. Milner was to have spoken on the 'evidences of spiritual prosperity in a church;' but owing to the time, he gave way for Mr. George Murrell—who was called upon to answer the important question,—'Do the signs of the times indicate a healthy state of things in the church of God? If he answered in one word he should say, 'No.' He believed, as far as his knowledge extended, that the spiritual church of God was not in a healthy state. Mr. Murrell spoke of the declensions from truth of several young ministers who had started fair with the truth, but had slidden off till you could hardly tell what they were. He referred to several instances. Altogether, Mr. Murrell's address took the dark side of the question. We hope things are not so bad as they appeared from his remarks. Mr. Hazelton, in concluding, expressed it as his opinion, that it was the best meeting they had ever had. R.

RE-OPENING OF PROVIDENCE CHAPEL, PROVIDENCE PLACE, UPPER STREET, ISLINGTON GREEN.—The church and congregation under the pastoral care of Mr. J. Glaskin, have returned from Myddleton Hall, to their former place of worship. After considerable anxiety, the friends have succeeded (through the kind interposition of divine providence,) in re-obtaining the above named chapel on a lease of forty-eight years; and have neatly and comfortably fitted the place up, at a cost of upwards of £200. On the 23rd of November, it was re-opened, when Mr. James Wells preached in the morning from, 'And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.' Job v. 24. After the morning service, the friends repaired to an adjoining building called, 'the tabernacle' to dine; which was festooned with evergreens and appropriate mottoes, evincing the interest the friends felt in returning to their former habitation; in the afternoon, Mr. W. Palmer delivered a discourse from Psalm xc. 16, 17. 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; yea, the work of our hands establish thou it.' Proceeded to define in a manner, which perhaps few besides Mr. P. could define, the 'work of the Father,' the 'work of the Son,' and the 'work of the Holy Ghost.' Showing though their offices are distinct, they are one in essence, one in power, one in glory, and one in design: which is the glory of God in the salvation of sinners. The friends sat down to tea, and partook of the good things plentifully provided. Mr. Glaskin seemed happily engaged in giving a hearty welcome to all present, and was warmly supported by

his ministerial brethren, among whom we noticed Messrs. Pells, Stringer, Hazelton, Woodward, and others. In the evening Mr. Woodward engaged in prayer: after which Mr. Bloomfield preached with his usual energy from 2 Chronicles ii. 18. 'But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built.' He said he believed that chapel that day re-opened was not for man, but for God. For man to worship in it was, but it was for God to work in:—man to be the subject of worship! God to be the object of worship; for man's edification, and for God's glorification. He was sure his brother's heart would faint in his work, if he did not feel the house was not for man but for the Lord God. It was not merely for man to display his talents in, to show his ingenuity, or to evince the resources of his intellect in; nor for man to tell out the feelings of his own heart only in: but to preach the blessed gospel of the Lord Jesus Christ. The attendance throughout the day was encouraging, collections were made after each service to assist in defraying the expenses incurred by the repairs. K.

OPENING OF A STRICT BAPTIST CAUSE AT BROOMYARD, IN COUNTY OF HEREFORD.—A few friends residing in, and near the above Town had long felt a desire that the Lord would be pleased to open a way for them to enjoy the "Means of Grace" agreeably with his own Word; but as they were few in number, and lowly in circumstances, there appeared little probability of this desire being realized; however, as every real desire for the glory of God emanates from Himself, so such are never disregarded by Him, and thus it has proved in this case. In the Autumn of last year, the few friends above alluded to, arranged with some of the Baptist ministers around, to hold a series of open-air meetings, which were well attended, and a favourable impression was made upon the public mind as to the truths advocated by the preachers, so that a small ray of hope would occasionally flit across the minds of these friends of truth, although nothing immediately followed when these public ministrations came to a close; but as the Lord directs all the affairs of his Kingdom, he laid it upon their hearts to make another effort, the result of which is as follows:—On the 14th of November, Mr. Recco from Tenbury (who had been previously announced) opened a room in Bromyard as a place of worship for the Particular Baptists; many of the towns-people attended with some from Ross, Tenbury, Leominster, &c., making up a good congregation, so that the room was well filled in the morning. In the afternoon, there was to be baptizing, and as there was not a Baptistry in the room, nor in the Town, our friends had recourse to the Mill-stream which is admirably suited for the purpose; here Mr. Recco delivered a solemn and impressive discourse, after which, he baptized a young disciple in the presence of about 500 spectators, most of whom had never witnessed the 'strange sight' before; the service was

solemn and orderly. In the evening, Mr. Recco preached again to a goodly number, the room being filled, and the proceedings of the day was the occasion of thanksgiving and praise.

May the Lord add his blessing to this new cause, and grant that it may increase with the 'increase of God.'

Whitstone.

J. MOORE.

MR. JAMES WELLS AT ST. JAMES'S HALL, PICCADILLY.—St. James's Hall is situated in one of the most aristocratic parts of this great metropolis: and is perhaps the handsomest hall we have; its lofty ceiling, is one splendid array of ornamental work in gold and brilliant colors; its walls are pictures of the sculptors' handy-work and of the painter's skill; its long and numerous gas lights, add splendour to beauty; and its elegant and softly-stuffed crimson and green velvet seats, render it a 'palace of elegance, repose and magnificent grandeur.' Well, in such a place, on Sunday evening, Dec. 5th, some 3000 persons congregated together; and were told in that well-known, warm and earnest manner of Mr. Wells's what '*The Right Gospel*' was. Mr. Wells conducted the whole of the service himself. We sung

'Guide me, O thou Great Jehovah,'

and the effect was solemn and impressive, the whole of the congregation standing, joining in the same. Mr. Wells then prayed, and we all rose again and sung that beautiful hymn

'Grace 'tis a charming sound,

Then came the discourse. The text was taken from James ii. 12, 'He shall have judgement without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.' It was a free-grace sermon from first to last; and Mr. Wells did not fear to tell the 'West-end folk' that 'he was an high-doctrine man; and he gloried in it.' But as the sermon is printed, and is worth ten times the amount it is published at, we leave our readers to buy it, and they will then have it complete. At the close of the service a collection was made for the 'Blind Society' which amounted to £34. B.

PARTICULAR BAPTIST CHURCH DORCHESTER.—Dear Sir—The county of Dorset we think, is comparatively unknown to the readers of your magazine. It is a locality in which the *certain sound* is but seldom heard: yet there are even here, some, who love the pure gospel of the grace of God; and who have been taught by the Spirit to exclaim, '*heal me, O Lord, and I shall be healed; save me and I shall be saved; for thou art my praise.*'

A few of these, united in church fellowship, have been worshipping for the past two years, in a private house, and their meetings have been abundantly blessed. On Lord's-day the 21st of Nov. 1858, a public room was opened, on which occasion our pastor J. W. Cole delivered two very appropriate discourses: that in the morning from Numbers x. 35, 36; and that in the evening from 1 Cor. i. 23, 24.

The prayers of the brethren are earnestly desired by this infant church, that the Lord

would in his loving kindness bless us, and keep us, and build us up in the faith and hope of the gospel: and from time to time, add unto our number such as shall be saved. I am, dear sir, Your's in the truth,
A. L. E.

[We hope soon to hear a new chapel for gospel truth is built in Dorchester—Ed.]

SALEM CHAPEL, MERRICK'S COURT, SOHO.
On the 7th of December, the third anniversary of this Sunday School was holden: 200 took tea. Afterwards a public meeting took place, the minister, Mr. J. Bloomfield in the chair, who after Mr. Flory had invoked the divine blessing, called upon the secretary to read the report detailing the proceedings during the past year. The report was spoken to by Mr. Woolcott who is well known to be a staunch advocate of Sunday Schools; and by whom they were fitly described as the nurseries from which our pews are filled, our pulpits often occupied, and from whence missionaries go forth to foreign climes to unfurl the blood-stained banner of the cross. Interesting addresses were delivered by Messrs Field, Anderson, Wyard and Pells, after which the doxology was sung and the friends separated.

BEDMOND, HERTS.—On Lord's-day morning, December 5th, Mr. H. Hutchinson baptized six persons at Two Waters, after preaching a suitable sermon from—'Then they that gladly received the word were baptized'; there was an overflowing congregation; and I am happy to say, the administration of the ordinance had a blessed effect; there are at present, two that were witnesses of the ordinance come forward with a wish to 'do likewise' and we expect others will follow the example. I feel a pleasure in saying the little cause at Bedmond is steadily increasing. Mr. Hutchinson baptized one male and five females, and they were all added to the church on last Lord's-day December 12th.

May the Lord prosper his cause and interest not only at Bedmond, but in every part of the world in the prayer of yours in Jesus.—A WELL WISHER OF ZION

CLAPHAM—GARNER BAPTIST CHAPEL, WESTBURY ST.—Dear Mr. Editor—Allow us, through your wide spread Journal, to announce that through the mercy of our God, we had the honor of baptizing eight persons on Lord's-day, Dec. 5th, which is the first time the ordinance has been administered since the re-opening of the chapel, and of forming them, with fifteen others, into a Christian community on Wednesday evening, the 13th. Thus—much earlier than we anticipated—have we the pleasure of beholding a church of 23 members formed, or rather reformed, within this chapel, never we trust again to be scattered. For this mercy, so timely, and so conspicuous, may our God be abundantly honored—and may he who has promised to keep his church night and day, lest any hurt her, mercifully, throw around us his protecting power, and graciously cause the blessings of his grace to descend upon us, is the earnest prayer of yours most willingly by the grace of God.
H. H.

AUSTRALIA.

[We have between twenty and thirty excellent letters from different parts of Australia; we will notice them all as far as space will permit. The first to hand is a most touching epistle from our brother John Bunyan McCure of Geelong, who has this year been deeply afflicted in his family: but in the ministry of the word is growing in usefulness, the scenes of his labors are multiplying and increasing. In a long letter dated August 12th, 1858, he says:

DEAR BROTHER—The faithfulness of the Lord's word, and the sufficiency of the Lord's grace, are lessons we are continually learning; but little progress do we make: Blessed be God, we do learn that his arm is not shortened; *his love is the same*, in the darkest path; in the deepest waters; in the hottest fire; and will be the same while in this world we stay: therefore the righteous shall hold on his way, and though that way may be through the mighty waters, yet shall he sing the Lord hath triumphed gloriously. The Lord has been leading me by a way I knew not; and in paths I have not known; but he hath made the darkness light, and the crooked things straight, and hath not forsaken me in the day of trouble. One of our dear children he has taken home to himself. His sufferings, were great indeed: he was in convulsions 183 hours; during that time we expected his death every hour. He was taken worse on Lord's-day morning at half-past one o'clock in screaming convulsions, yet such was the gracious kindness of my dear Lord, that while I was looking upon, my dear and much loved child, with my heart almost ready to break, he gave me those words of our precious Christ: 'The cup which my Father giveth me, shall I not drink it?' I was at once led to see that this affliction, and the death of my dear Henry, was of the Lord, and though the cup appeared to be a very large one, and bitter, yet it was a measured trial, and my father had given it. I felt resigned to the will of the Lord; and went up to his house; and spoke from those words: had a time of great liberty, and comfort in the Lord's service: when I came down from the pulpit I was informed that he was worse. I had now the Lord's supper to attend to; and to receive two persons as members into the church: I then hastened home, not expecting to see him alive; but he was still spared. Time for evening service came, hard work for flesh and blood to leave him; but the work of the Lord demanded it: forsake all for Zion's sake. I asked the Lord to give me a subject by which I might forget my troubles: 'whosoever God also hath highly exalted him.' I spoke from those words, and returned home, found the dear one still in great suffering. I felt I was drinking the cup prepared by a loving Father's hand. Monday evening I was again called to leave him to attend to our experience meeting, which we hold every Monday evening to speak of the great things the Lord has done for our souls. We often have our hearts warmed within us while Jesus speaks with us by the way.

He still continued in the most distressing sufferings. My flesh desired to be excused from attending to our Wednesday evening services, but I bless the Lord I was strengthened to give him glory and again repeat his praises and say amen. We continued to watch him day and night, expecting every hour to be his last. Another Lord's-day morning arrived, we could see that he was sinking fast, O what a trouble it was now to my feelings to leave him, tired in body, and my natural feelings wrought up to the highest pitch. It is time for chapel, what is to be done? *you cannot go.* No: Yes: no, I cannot; yes, I must. 'The cup my father gave to me, shall I not drink it? I must go; blessed be God it was a time of great consolation to my soul, I spoke from, 'to whom coming as unto a living stone,' &c. The Lord strengthened me; and I was strengthened still to drink the cup. I hurried home: my dear one was still struggling against the cold messenger: death had yet its work to do: it was not until four o'clock he yielded up the Ghost. This is the cup my father hath given me; shall I not drink it? yes! it is a cup of much mercy: it might have been my wife, it might have been more than one of my children, it might have been one of the elder ones of whom I have no hope of a change of heart; and then with all this I might have been on a bed of sickness, but I am well; and am helped to bear the cross: it is not so heavy as it might be; it is not so bitter as it might be; therefore bless the Lord, it is no worse. Time for evening service came again: all confusion: you cannot go to night, no I have not been able to study, and how can I speak? Lord help me. *Shall I not drink it?* I went to the Lord's house: there I was lifted up; strengthened to speak to the Lord's children; my text was, '*as for me, I will behold thy face in righteousness, I shall be satisfied when I awake in thy likeness.*' The power and presence of the Lord to me was like good old wine. I forgot my poverty; and remembered my misery no more.

On the following Tuesday I committed his mortal remains to the silent grave, to rest till the morning of the resurrection, the Lord gave and the Lord hath taken away and blessed be the name of the Lord, 'by these things the Lord speaks to us, O may we hear his voice, *be ye also ready.* My wife unites with me in love to all the dear saints in the land of our fathers whom we love in the truth. Grace, mercy, and peace be with you all, so prays your brother in tribulation and in the kingdom and patience of Jesus Christ,

JOHN BUNYAN M'CURE.

Our kind brother Henry Dowling, has forwarded us a packet of spiritual letters. We hope to insert some from time to time. We hear from various quarters, that Mr. Dowling is still honourably and usefully preaching the gospel, in Tasmania. He has also sent us an excellent epistle from the pen of Daniel Allen, the faithful Baptist Minister in Melbourne, under whose ministry the cause is growing: and whose writings and ministry we shall notice more fully.

The anniversary of Brother M'Cure's new chapel was holden on the first of December; and brother Allen's anniversary on New Year's day, 1859. If an express carriage could shoot us into their midst in a few hours, we should gladly take a peep at and listen to, them; but we must be thankful we can receive good tidings of them. That the Lord will comfort and increase *them*, will be the prayers of thousands in their own native land. Zealous Christians will hear with joy that both John B. McCure, and Daniel Allen are opening and preaching in different parts of Australia, beside their own fixed places. Of these movements more anon.

We regret to learn that a time of great commercial oppression has been passing over the cities and towns of our colonies. We hope a return of better days yet awaits them. We gratefully acknowledge the efforts now making to spread THE EARTHEN VESSEL, and CHEERING WORDS extensively in all the colonies. And our hearts are gladdened by hearing frequently of the acceptance of our labours by thousands in those distant shores. Bless the Lord for the Printing Press, and steam power, by which means we are sending good tidings to millions of our fellow men.

Our brother Charles Hooper, the Secretary to the Salem Chapel Book Society in North Adelaide; and 'Matilda'—our Australian Poetess, both write cheerfully of Mr. Gunn's ministry. The pressures of Providence which drove some of our good brethren from our midst, have wonderfully worked for good. 'The Christian at the Diggings'—'The Criticisms of a Believer who has silently weighed the Gospel Ministry in Australia'—and other papers, will prove this assertion ere long in a most interesting manner.

THE LATE SEVERE AFFLICTION OF OUR BROTHER W. FLACK.

[The dangerous illness which had lately fallen upon the esteemed pastor of Salem Chapel, Wilton Square, New North Road, had created alarm lest the Lord should remove from us a brother so useful, so much beloved. Just on going to press, we received from him the following letter. We read it with sincere gratitude to God, and give it our readers entire. ED.]

MY DEAR BROTHER—In answer to your kind enquiries, and good wishes, I am thankful to be able to inform you I am fast improving; and hope, by God's blessing, to occupy my pulpit again next Lord's-day. 'I have been brought low, but the Lord has helped me.' It has been a severe affliction; but goodness has run through the whole.

I feel I cannot sufficiently express my gratitude to Almighty God, for having surrounded me with such kind friends; and especially for such devoted men of God, as I have in my dear brethren, the deacons. Their unwearied attention, care, and affection, I trust will never be forgotten. But if I have to thank my God for friends, and a thousand kindnesses in them! much more must I thank him for the gift of himself. Oh!

how precious the dear Lord has been to me through the whole; more particularly when the storm was at its height: The 4th of December will ever be a memorable day with me. My disease was that day at its highest; and on that day my wife was confined. When I consulted my feelings, I had the sentence of death within me; but, despite of all feeling, the Word of God would assure me that I should not die, but live and declare the works of the Lord. Never was the word of God more precious to me than then. I could indeed look death in the face, and ask where is thy sting? The grave, and ask where is thy power? The devil, and triumphantly ask, where is thy malice? And though wave upon wave seemed to roll nearer and nearer, while I sang,

'Jesus! lover of my soul,
Let me to thy bosom fly,
While the nearer billows roll,
While the tempest still is high.'

I could almost say, even then,

'Not a wave of trouble rolls
Across my peaceful breast.'

They were kept, (though apparently rolling nearer and nearer) at a distance, and 'not a dog moved his tongue, nor any beast.' I was for once in Paul's strait, not knowing whether it were best to live or die. I can also say, through the whole affliction, I have been kept sweetly calm. Truth has been more than even precious to me. I was sweetly prepared for the trial, by the words, 'My counsel shall stand, and I will do all my pleasure,' from which I preached on the last Lord's-day morning I was out; and could not help telling my friends I was assured that those words were given for some special purpose, that either myself or some of them were about to pass through some fiery trial. And in the evening of the same day, I preached from Rev. iii. 14. 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.' 'Twas a solemn day to my soul, and I felt assured something would come out of it.

But one encouraging fact for praying souls I must not forget to mention. On Lord's-day the 12th, my dear friends instead of the usual preaching, held a special prayer-meeting in my behalf. The chapel was full, and many solemn prayers went up to God; and at that very solemn hour,—(the hour of the evening sacrifice,—the hour on which the Saviour died on the cross,—at that hour,) while they yet prayed, the first favourable symptom took place. And from that hour, though I have passed through many changes, I have continued more or less to mend. My dear wife, though still low, and weak, is also mending. I would not lay down my pen, without acknowledging the kindness of my brethren in the ministry, who have so kindly supplied my pulpit.

And now hoping soon to be restored to health, I pray to be more than ever devoted to my Master and his work, that in season and out of season, I may spend, and be spending, for his honour and glory. Oh! the

blessedness of serving such a Master while we live, and when we die, to enter into his rest, yea his joy.

Wishing you, my dear brother, every new covenant blessing, I am your's, very truly in the Lord.

W. FLACK.

40, *Upton-road, Downham-road, N.*
December 20, 1858.

Our Cambridgeshire Churches.

INTRODUCTORY NOTE.

DEAR SIR—Cambridgeshire has been called the granary of England for its agricultural produce; the country itself contains about 857 square miles, with many thousand acres of fertile land, rich in its produce of wheat and other grain. But what is far better, it is rich in the sacred and distinguishing doctrines of divine grace. Scattered over the surface of this country, we have many hundreds of godly praying souls; 'the excellent of the earth,' the salt of the land, and precious in the sight of God who redeemed them, and made them what they are. In Cambridgeshire we have about 95 causes belonging to our denomination, that is, places of worship where the distinguishing truths of the gospel are faithfully preached; we have about twenty stated ministers or pastors, who are men of truth, and as a body, good, useful hard-working men with no mean preaching abilities; these causes on the whole are increasing in their numbers, and if not in a positive flourishing condition, I believe God is blessing them with a gradual increase, and a prosperity, steady in its progress. They have several itinerant preachers, who, together with the stated ministers in the county form as large a body of useful preachers as can be found in any other county of the same size, and in general their ministry meets with acceptance among the people. It will be seen by our following papers that some of these causes are large, considering the size of the place, the number of inhabitants, &c.

Cambridgeshire is arranged under two great divisions (1) The Isle of Ely, and (2) Cambridgeshire proper, the latter contains the largest population, the former having the most FEN or MARSHY land. But thanks be unto God, the waters of the sanctuary, the gospel stream, has reached these 'low lands,' and marshy places also. Ezek. xlvi.

(*Ely and Littleport in our next.*)

SIBLE HEDDINGHAM, Essex.—We had a happy day at the 'Old Baptist Chapel, Sible Heddington, Dec. 6th, our brother Charles Shipway, spoke from Acts viii. 39; after which he baptised seven persons, four males, and three females. And the males being teachers of the Sunday School: in the afternoon our pastor gave each the right hand of fellowship, and received them into full communion; it was a precious season. As a church, we are at peace among ourselves; and the blessing of the Lord of Hosts attends the word spoken.

JOSEPH JAY.

THE FAITH ONCE DELIVERED UNTO THE SAINTS.

[We rejoice not, in being compelled to commence a new volume with a *Controversial Corner*; but, from the nature of the letters constantly pouring in upon us, we are driven to a double conviction. First, it is *clear, the pure and holy gospel of Christ is not fully and fairly preached in our pulpits.* From the Bishop of London, down to the most obscure Itinerant, there is a holding back the great principles of CHRIST'S gospel, consequently the churches are in a cold and benighted condition. The second part of our conviction is, 'The Earthen Vessel,' as an instrument, is evidently making a great noise in the camps of Israel. Some men's minds are becoming uneasy. Some send us denunciations; some send us encouraging consolations; not a few send us important questions, and controversial communications. We must attend to them all: having for our aim, the exposure of error, the unfolding of Truth, the edification of the people, the arousing of the churches, the comforting of the saints, the glory of God. Brethren, help us, in our work. Every day it becomes more weighty, and heavier in responsibility. Ed].

CHARGES AGAINST 'LETTERS TO THEOPHILUS.'

SECOND REPLY.

We here just give, in few words, the sum of Mr. John Foster's charges against the 'Letters to Theophilus;' or, rather, a sum of the doctrines advocated by Mr. Foster. And as the reader will see in going through his piece in the December number, they are these; that if a man be lost, it is his own fault; and that the bitterest portion in that cup of the lost will be that it is their own wilful fault that they are in that place of torment; that the Saviour must be trusted, that the benefit of his passion may be secured; that all men everywhere are commanded to repent; that men cannot help themselves; that they cannot even pray, but only ask for the Holy Spirit; that all the Lord asks is, wilt thou be made whole? if thy heart respond, yes, Lord, thou art saved; the desire of salvation is salvation; that when faith is swallowed up in sight we shall know why one is taken and another left; that it is our being Baptists that aggravates the offence of 'Letters to Theophilus;' that he (Mr. Foster,) holds no yea and nay preachments; that

'Twas the same love that spread the feast
That sweetly forced us in.'

Thus far Mr. Foster. We will now proceed to point out to him the work which he must, in order to establish his doctrines, do.

Well then, friend John, you must know that, although your name should *not* be in the book of life; and though none can enter the heavenly city but those whose names were there written from the foundation of the world: if, friend John, your name should not be there; and while the Saviour laid down his life for the sheep, and you should not be one of his sheep; and while no man can come to Christ, 'except the Father draw him;' and while *all* the destined citizens of heaven are to be taught of God; and if you, friend John, should not be one taught of God; yet you can surmount *all* those difficulties, or, according to your own shewing, it will be (to use your own words) 'your own *grievous wilful fault.*' Yea, it will, according to your own words, 'be the bitterest portion in

your cup, if you do not surmount these difficulties;' and if you do not surmount them, the Lord may well say to you, 'out of thine own mouth will I judge thee, thou wicked servant.' Now, friend John, keep to the point. You know '*all* things are possible to him that believeth;' only it must be him that, by the faith of God's elect, believeth the truth. Now then look at it again. Your name not in the Book of Life, yet you *will* enter the city; you not a sheep; yet you *will have* eternal life; you not redeemed, yet you will be on Mount Zion; you not regenerated, not possessing the Spirit of Christ, yet you will be one among the sanctified by the Holy Ghost. Now, friend John, can you do all this or not? If you can, then where is your *profession* of its being *all of grace*; and if you cannot do all this; then what becomes of your doctrine, that it is, if you are lost, *your own fault*? Do you say God's people have nothing to do with the doctrines of election, certain redemption, effectual calling, and covenant choice, and eternal security? Do you say they have nothing to do with these doctrines? ah, then, as well, just as well, may you say, that they have *nothing to do with the Bible.* And if you can believe in Christ, and at the same time despise his truth, then you have found out a secret we should wish never to come into.

Now, friend John, whether you will own it or not, you are, by your fall in Adam, in a lost condition; you are a sinner, a lost sinner, by Adam's transgression; and if you should be lost, then here, in the fall in Adam, lies the *criminal cause* of your being lost. You were in an utterly lost condition *before* you ever committed one practical sin; those sins have augmented your guilt; but you were already in a lost condition; all being in this lost condition. It laid with the Lord to save all, or none, or any—whichever he pleased. We do most solemnly tell you, that there are times when we fairly shudder at professors of your stamp—blaming the damnation of men upon the Saviour, and upon the grace of God; carrying in your vile doctrines a denial of the real state of men as sinners; denying also that law which is the sole legal and righteous cause of condemnation. We assure you, that you cannot be more shocked at the doctrines of 'A Little One,' than we are at your awful trade of set-

ting one part of the truth of God to contradict another; and so representing the blessed God as divided against himself. Sir, we defy you, and all the men of your school to *prove* that the Bible contains truths opposed in your sense of the word, one to another. We defy you to prove, that if a man be lost, that it is his own fault. It is sir, *original sin's fault*: our lost condition was there and then completed; there we *died* to God. Steeped in sin, as all by the fall are, yet for all this boast that we should not have been lost but for the gospel. That the gospel *offers* life to the dry bones, and the unconscious bone is to be burned for not believing. Read, sir, the 18th 'Letter to Theophilus;' and if you have any of that reverence for the Bible of which you so *meekly boast*, you will desire to mark, learn, and *inwardly digest*.

But, sir, go on again: '*the Saviour must be trusted that the benefit of his passion may be secured.*' Where, sir, do you get this from? As we cannot find it in the Bible we must leave you to find it for us; only just reminding you, that the Saviour does say, 'It shall be given to those for whom it is prepared of his Father; also, the Saviour said, 'it is *not mine to give.*' Now, sir, if it were not his to give, *how come it your's to offer?* Whence comes such a mission? Not certainly from above.

But, go on again: '*men are commanded everywhere to repent.*' No doubt about it; and this command is as effectual as was the command to Lazarus to 'come forth!' John saw a great multitude out of all nations; and God had commanded the light to shine into the hearts of everyone of these; and by this command caused them to repent; and if ever they held the abominable falsehoods that you do, those errors would not be the least of the sins of which they repented.

But go on again: '*all the Lord asks is, wilt thou be made whole?*' Well, but how do you prove this? Do you prove this from his having said this to one person? Did he ask Saul of Tarsus if he would be made whole? Did he ask the three thousand, on the day of Pentecost, if they would be made whole? Did he ask the dry bones, in Ezekiel's valley, if they would be made whole? Alas, sir, all men are whole already, until God himself wound them. But you settle the matter very easily, for say you, '*the desire of salvation is salvation.*' Well, where did you get this from? Was it from the stoney ground hearer, or from the way-side hearer, or from the thorny ground hearer? For these all *desired* salvation, yet were not saved; but

As we must say but little more, perhaps you will go on again: '*But the question, why me, Lord? must be left until faith is swallowed up in sight.*' Well, and what then? Is that which is not revealed to contradict that which is revealed? Is revealed truth, and mercy, to endure for ever? Is the salvation which is revealed to endure for ever? And is the righteousness which is revealed, not to be abolished, and yet something is yet to be revealed to overturn what is revealed; and while he hath mercy upon whom he will have mercy, is now a revealed truth, is this

truth to be by and by set aside? and are you prepared to carry your quarrel with your Maker's counsels into heaven, and there and then call in question, the right of the potter over the clay of the same lump? This, too, is Mr. John Foster, who would not have us '*scrutinize* the plans and purposes of the Most High. We ask, sir, where do you get the authority to suggest that any reason but that of the good pleasure of the Most High will ever be assigned for doing as he pleased? 'we shall know even as we are known.' True—the people of God will know, as they are known; but they will never know anything contrary to revealed truth: 'his truth endureth for ever.'

But go on again: '*Our being Baptists aggravates the offence of Letters to Theophilus.*' Now here we confess we are a little staggered, for we know not how (Mr. Foster and Company) being Baptists, can aggravate the offence. Really, Mr. Foster is almost too much for us here; except it be something similar to the people we read of in the 6th chapter of the Gospel by John; that the people having eaten of the loaves and fishes, aggravated the offence of the Lord's discourse to them; for they were all very friendly with him in one respect, and liked the loaves and fishes very well; but the sermon afterwards was very *offensive*. Now we would not for a moment obarge Mr. Foster with having any respect whatever for such trifling things as loaves and fishes; but we refer to this circumstance to help us out of our difficulty; and the slight analogy stands thus; that if the people were so kind, and friendly, and obliging, as to partake of the loaves and fishes, it was very ungracious in the Saviour, so to preach to them as to offend them. So Mr. Foster and Company being so kind as to be Baptists, therefore 'Little One' being a Baptist also, ought not to have written anything contrary to Mr. Foster's avowal. This then *aggravates* the offence.

But let us leave this, and you go on again:

'*It was the same love that spread the feast, That sweetly forced us in.*'

Well, we were staggered just now; but here we are thoroughly beaten; for whatever Mr. Foster can have to do with the doctrine of *forced to come in*, we cannot make out. This looks to us, more like more pretension than anything else. It is true, Mr. Foster tells us, that we are helpless; but then he cannot mean this—because he says, 'he holds no *yea* and *may* preachments;' so that his telling us that it is all of grace—that we cannot help ourselves; that we are '*forced in*;' and that if we feel our need of the Saviour, *this he gives us*. Mr. Foster, of course, does not *seriously* mean one word of all this; these are expressions he has picked up from the Bible and Hymn books, and from his minister, not that he *means a single word* of it; for he protests against '*yea* and *may*,' so that we *must* not believe that he really means that it is all of grace. We must not do him such injustice, as to believe that he really means what he says, when he tells us, that we are *compelled* to come in; for were

we to believe that, he really means it is all by grace, we should make his preachments to be *yea* and *noy*; for in one part of his creed, (and in that part too which lies nearest his heart, he tells us that 'it was their own fault if they do not go to heaven;' so you see, if these lost men had *done their part*, they would have been saved; and as Mr Foster reckons himself saved, he of course has done and is doing his part. So that his saying it is all of grace is a mere delusion, nor would all his protestations against salvation partly, at least by works, have with us the weight of a straw: *human merit*, however much they may labor to disguise and hide it, is the joint-essence of the doctrines held by the whole duty-faith tribe. And although it is he who believeth the truth in the *love of it*, that gives hereby evidence that he is a sound man, and that he that believeth not the truth in the love of it, does thereby give proof that he is in a state of nature; and that asone is not saved for believing, so the other is not damned for not believing unto eternal salvation; but is lost, as a fallen sinner in Adam, and condemned also for whatever personal sins he has committed, we would not, therefore, do Mr. Foster the injustice to suppose for one moment, that he believes that faith is the gift of God; he and all his tribe, may say so, but we do not happen to possess ability to believe them: we believe the whole duty-faith legion to be nothing but Arminians in heart; and of all the delusive doctrines in the world, we believe that there are none more deceptive, more feasible, more entangling, to the unwary, or more loved by the flesh, than this suicidal duty-faith contrivance; and the wise as well as the fooliah, seem one half of them sleeping while the enemy is sowing tares among the wheat, and thousands of professors love to have it so.

[Mr. John Foster's second communication is to hand: it shall be inserted. We must not exclude such controversies as tend to lay open more fully the *revealed* word and will of God; although *only a corner each month can be spared*.—ED.]

RECOGNITION OF PASTORS.

We had prepared a full account of the services connected with the settlement of Francis Collins, as pastor of the Church, meeting in Howe-street, Baptist Chapel, Plymouth, on Tuesday and Thursday, Dec. 7th, and 9th but circumstances compelled us to defer its insertion until February: we regret this; but its interest will not be lost.

CHATTERIS—The Baptist Church Meeting in the Chapel, (late the scene of Mr. Horsley's labours,) have recognized Mr. Joseph Wilkins, as their pastor themselves. On Sunday evening, Dec. 19th, Mr. Wilkins stated publicly from the pulpit his call by grace; call to the ministry: views of Divine truth, &c. On the following evening a very interesting social church meeting was holden for the members of the church to receive him as their pastor. The meeting was unanimous, happy and cheerful: thus the deacons and members have adopted a new mode of ordaining a minister.

THE OLD SCHOOL BAPTISTS IN AMERICA, AND MR. MOTT.

"All things work together for good."

THIS great truth is every day being more fully confirmed in our experience, and observation. The other day Mr. Mott, of New York, made some statements through our pages, charging 'The Old School Baptists' with apostacy. That Letter of Mr. Mott's contained a question for our brother James Wells, which was answered. Mr. Mott's assertions have spread like wild-fire through the United States; and several able scribes, and sound hearted Christians have taken upon themselves to defend the Old School Baptists. We have some thorough good letters from James Joyce, from Elder George Beebe, and the friends of Elder Globe, with packets of 'The Signs of the Times;' and copies of other truth defending Journals in America. We shall furnish our readers with a review of, and extracts from, these American Papers; and we think a correspondence will be opened up between our brethren in Christ, on the other side of the Atlantic, and ourselves, which will be profitable and encouraging. Thus 'Old Sam will be put to his shafts again,' as the Hampshire parson would say.

REDEMPTION FUND.

Amount announced in December No. 108		1	7
By Mr. McCarthy, Egerton Postall:			
Mr Mc Carthy	...	0	2 0
Mr Davies	...	0	1 0
Mr Jesse Buss	...	0	1 0
Mr G. Paok	...	0	1 0
Mr Paok, Jun.	...	0	0 8
Mr J. Turk	...	0	1 0
Mr A Dawson	...	0	1 0
Mr White	...	0	0 6
Mrs Bartholomew and Friends, Ridgwell,	...	0	2 0
Mrs Thorn, Clapham	...	0	2 0
Mrs Ponder, Maldon	...	0	2 0
Contributed by the church and congregation at Cranmer Court Chapel, Clapham, after sermons by Messrs, Caunt, C. W. B. and Mr. Bird, pastor, ...			
C. W. B. and Mr. Bird, pastor,	...	2	0 0
Thomas Farrington, Buntingford	...	0	2 0
Mendlesham: to C. W. B.	...		
Brother Brett, Leiston (2nd donation)	...	0	2 6
Young Man in Vestry	...	0	1 0
Jabez Hart and his Sister	...	0	1 0
Friend	...	0	1 0
J. Hankins, Waudsworth	...	0	4 0
A Friend from the Tabernacle	...	0	1 0
A Friend, Woolwich	...	0	5 0
R. B. Stow	...	0	2 6
J. P.	...	0	2 6
J. T.	...	0	2 6
P. Town	...	0	2 6
S. S. K. G.	...	0	1 0
Thomas	...	0	1 0
E. S. L. S	...	0	1 0
Deacon at Wooburn Green	...	0	0 6
N. M.	...	0	2 6
Mrs. P. Kent Road	...	0	2 6
A banded deposed outcast	...	0	1 0
A Pendo-baptist, but constant Reader	...	0	5 0
F. B.	...	0	1 0
D. H.	...	0	1 0
Mrs Hays Brentford	...	0	1 0
A Friend at Squirrels-street	...	1	0 0

[As subscriptions have been sent through various channels, if any donation should have been omitted we should be glad if the friends would inform B. Banks, of 182, Dover Road, who is making out one entire list for publication when the Redemption price is fully paid, &c.]

The Watchman's Warning and Direction.

TO THE EDITOR OF THE EARTHEN VESSEL.

SIR—For my motto, I here place before your readers, Jeremiah vi. 16. 'Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way: and walk therein, and ye shall find rest to your souls: but they said, we will not walk therein.' At the time these words were delivered, we find the Jews practising three, of the most heinous sins, which now, and have ever, more or less, affected and afflicted the church of God. *Covetousness, deceit, and want of fidelity in the ministration of holy things.* Every observer cannot but be afflicted with the extent of these sore evils in our day. We may, therefore, safely press upon the church, the directions of the prophet, at the present moment.

As we are travellers to a coming eternity; and the (to us,) unborn future is covered in the mist of darkness; surely, it behoves us to enquire earnestly for the true road, that leads to endless bliss. The little space allotted us here, is of small moment. The time will soon be, as though it had not been. The last sigh, which separates from the present, will be short! The vast eternal world of spirits opens, and we enter in! We leave this little house to mix again with its common parent. But, where goes and dwells this immortal, invisible tenant? This earthly house must be left, before we can be clothed with that which is from above. The waiting millions to receive us, who can count? The songs of praise, who can utter? The eternity to dwell in, who can conceive? And yet, how we stray from the path, that leads to this endless state; forgetful of the past—regardless of the future! From friends and from foes, are we warned of our departure, and yet how slow to watch and to pray!

We have here, first, a duty enjoined: to ask and enquire. Thus, being on his journey, the wayfaring man, lest he should loose time and exhaust strength, by straying, when passing through a strange country, diligently enquires for the best, safest and nearest road. Here we may learn a safe and sure lesson. The Old Paths can still be found, providing we consult the Old travellers, who have been, and still are travelling to 'that rest which remaineth for the people of God.' By the enquiry, we not only obtain information, but frequently happen of a companion to cheer us in this dreary desert. Thus are we safe from being lost, cheered and encouraged to press on, should we again be left alone. Dreary forests, dark nights, and heavy loads, with prowling beasts all around, not un-

frequently alarm the young traveller; let him, therefore, never cease to make all needful enquiries for the good old, beaten paths. Thus he will be able to speed his way.

Some *new way* will, perhaps, be pointed out; a *newer way*. The *old way* in which the Prophets trod, cannot, with safety, be departed from.

Connected with this, is another beautiful word. 'The Good Way.' Being *good*, as well as *old*, we must see, that the two are united. The safety does not consist in its being old; Adam, Eve, Cain, all walked in the way that was not good. Sad proof that old ways, are not always right. Satan's ways are not of yesterday; neither are the ways of the Greek and Romish Churches. Age, in the estimation of millions, has made their churches sacred, revered, adored. This can neither free them from error—from vice—from despotism—from idolatry—from being the enemy of man—nor of being the hostile foe of both God, his word, and his church.

We are, therefore, brethren, to look for the *good* with the *old*. The pleasing employment, becomes increasingly delightful, with the charming and heavenly quality, *good*; as our sure and safe guide. If we turn to our Father, our Lord, our Teacher, the Gospel, we are at once arrested with this divine element, good.

Perfectly clear and explicit are the three directions. — *Stand.* We stand by faith. Here we are brought to comply with the word, or words of the LORD. Wisdom has ways; Her ways are all pleasant. The *wayfaring-man* will here find his safety. When the Lord directs, there is something of goodness to be realised, however painful may be our trials. The child of God will ever be safe, in constantly attending a gospel ministry; bible reading; private and public prayer; communion with the saints. These ways are evidently laid down, pointed out, and commanded to be stood upon, that we may see and ask. Here we shall see the Father, gradually unfolding his holy, loving and unchanging nature, to his astonished children. The purity of his justice will startle: His love and tenderness will melt. The one will create fear, the other, love. This is seen more and more clearly, as we gaze upon the Son, as He is made known to us in the preaching of the Gospel. The words of Paul to the Corinthian church, are here verified. 'But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of

the Lord.' Whatever distresses, or whatever becomes doubtful; whatever wants we feel, desires, or wishes, we are instructed to ask. This has reference to the good, old way. This we must endeavour ever to keep in view; we must mind that we are at the posts of the true Doors; where the Lord's guides enter.

For all this we have the Lord's authority, therefore a Divine 'Thus saith the Lord.' Satan and his minions will constantly endeavour to draw us from this. How diversified are the systems—proposed to entangle the unwary, scarcely need be named, except a few of modern invention, or old errors revived with a little eloquent language, and made to appear as great and sublime truths. When we have to encounter sacramentarian and priestly errors—we have to encounter a literary and polished press, as well as historic, argumentative, and highly polished composition. 'Enticing words of man's wisdom.' From these lordly adversaries we must not shrink, especially when they proclaim, both from the pulpit and the press, that children are born *justified, inspired, and regenerated*. Where such teachers make room for repentance, penance, and absolution, it will be difficult to find. But the glaring inconsistency of such teachers, warn us by more startling statements. Although the child is born regenerated, he must have a second regeneration, and that by the Holy office of apostolical succession. Here, sir, we might wish to stop, but no! Though born, inspired and justified, much work remains for the priest, confession, penance and absolution are essentials, from his hands, or no eternal happiness. These fearful errors are neither confined to Papacy, nor Episcopal, but are openly proclaimed by some of our professing Evangelical-Dissenters. The dangers from such and many other of similar dangerous errors, to our weaker brethren, and rising youth should stimulate us to vigorous action in the cause of Christ against such subtle and deadly foes. They generally come in sheep's clothing. These have men's persons in view because of advantage. Satan's ministers being translated into angels of light, shews that the error is not always confined to the letter of truth. We are, therefore, exhorted to 'try the spirits.' This is, certainly, an all-absorbing subject.

As there are seducing spirits, as well as doctrines of devils; it the more behoves us to enquire 'what manner of spirit we are of; as it is clearly stated, if we have not the spirit of Christ, we are none of his.' Thus we are brought to the great internal main spring, which moves the two opposing worlds—the spirit of the world, and the spirit of Christ. Satan and his host may clothe themselves with the letter of truth, but can never obtain or impart the spirit of Christ. The spiritual church, will therefore ever stand,

an everlasting monument against all and every form of delusion: *the feeblest babe in Christ can show what no erroneous professor can*: the Spirit of Christ. By this is he led. Thus is he sweetly encouraged. 'And ye shall find rest to your souls.' To the wicked, there is no rest. He that believeth, entereth into rest. And yet, happy thought, there is a *rest remains* for the Lord's tried, and afflicted, tempted, poverty-stricken family.

At this point, I must pause, I say, brethren, farewell.

J. BLOODWORTH.
LEICESTER.

EPISTLES TO THEOPHILUS.

LETTER LII.

MY GOOD THEOPHILUS,—I now proceed a little further, with the first seal. Now look at Psalm 45th, and there you find this Prince of Salvation, this King of kings, riding forth in majesty and prosperously; having on his side truth, meekness, and righteousness; in all of which, he is invincible. His truth cannot fail; his meekness is such, that his heart will never be lifted up above his brethren; their hearts are by nature lifted up above him, but he knows how to bring them down, for his arrows are *sharp in the hearts of his enemies*, whereby the people *fall* under him, and become glad to submit to him, and are made to rejoice that he has conquered them: for he goes forth 'conquering, and to conquer;' and as his righteousness endureth for ever, so his throne is for ever and ever. And do not forget that he hath hated sin for us; that he hath loved righteousness for us; your dependence must be, not upon your hatred to sin and love to righteousness, but your hope will be in his having hated sin in perfection for you. Your glory must be in Christ having loved righteousness for you; for you, through the law that is in your members, will often be as though you neither hated sin, nor loved righteousness. Yea, you will at times feel, as though the very reverse was the case. What then, at such times, would become of you, were it not that Christ's perfect hatred of sin, and love to righteousness, stands always to your account; always to plead in perfection your cause; so that whatever faults there may be in you, (and there are many yet), there is no fault in him; so that you ever appear before God, not what you are in yourself, but what you are, as represented by him!

And, if it be said of some of the Church of Sardis, that, they had not defiled their garments; how much more, and in a higher sense, may it be said of him, that the son of wickedness could not defile him? Therefore it is that 'His garments smell of myrrh and aloes, and cassia; out of the ivory

palaces, whereby they have made thee glad.' Yes! these mediatorial garments had been laid up in the palaces of eternity, and none but the King of kings could be entrusted with them; he alone could wear them in safety through all the paths of mediatorial life and death: wherein he has not only kept his garments white, but he has added a fragrance to them, they never before had; they savor now of all he did and suffered. 'All thy garments smell of myrrh, &c.: whereby they have made him glad.' Here purity and fragrance are a demonstration of the excellency of his name; he therefore rejoices in his righteous conquests; for in *righteousness* he doth judge and make war; and while *his* character is good, *ours* cannot be finally bad.

You will thus see, that this 45th Psalm helps us to understand the meaning of this first seal.

I will now go again to the 19th chapter of the Revelation, and trace out a little further, the meaning and progress of this first seal. And if we follow out this 19th chapter, it would take us along into the 20th chapter, where his conquests extend to all nations; but for the present, I will trace the opening of this first seal, through the 19th chapter. We here see, that as he set out at the first, conquering and to conquer, we here, in the 19th chapter, see that he did conquer; He is never at a loss; he sees everything at once; his eyes are like a flame of fire. We are pretty often at a loss, and we are short-sighted enough; well, never mind—he, himself, knoweth what he will do; and he will guide us with his eye.

Just look at the progress he has made, for he has on his head *many crowns*. Now, my good Theophilus, try and get the meaning of these *many crowns*.

I think that these many crowns will mean five things.

First, that as David subdued the kings around him, and in some instances put their crown upon his own head; so the Saviour takes away sin's dominion, and where sin reigned over the soul, he now reigns; where death, darkness, the world, error, and the curse reigned, he now reigneth. Thus does he spoil these principalities and powers, and takes their dominion to himself.

Second, the *many crowns* will mean the many souls he acquires; for as the church collectively is a crown of glory in the hand of the Lord—so is not each saved soul a crown of glory to the Prince of salvation, to the King of kings?

Third, it will mean the many honours which God the Father, and the Holy Spirit, crown him with; fulfilling as he does the counsels of the Father, and carrying out the testimonies of the Holy Spirit; for the Holy Spirit glorifieth Christ, and the

Father (Psalm xxi. 3.) 'settleth a crown of pure gold upon his head.'

Fourth, the many crowns of gold on his head, will mean also the many honours he has bestowed upon his faithful servants; for he will make them all kings and priests to God.

Fifth, the many crowns will mean those honours and glories with which the saints shall for ever do him honour.

And thus you see, as he (as I have before said) set out to conquer, so he does conquer, and still delights to do the will of the Father; and none but himself knows the delight he has in glorifying God by the salvation of sinners. And this appears to me, to be the meaning of the next words, namely, 'that he had a name written, that no man knew, but he himself. (verse 12). Some have thought that this unknown name is intended as a declaration of his God-head; I do not think so myself; you of course must use your own judgement; but it appears to me, that the promise to the conquerors at Pergamos is a key to this name, which 'no one knew but he himself.' You will perhaps say, that if no one but himself knows it, is it not presumptuous to attempt to find it out? Yes, it would be, if the Word of God was silent upon the matter, and if the Lord did not reveal his secret unto his servants, the prophets. Now mind, it does not say 'no man can know;' but 'that no man *knows*'; therefore it does not follow, that while no carnal man knew or can know, it does not follow that his brethren shall not know at least *something* about it.

Now, look at it thus. Those at Pergamos who, by faith in the blood of the Lamb, were conquerors, were to receive a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Now this white stone may mean chiefly two things; first, pardon, and secondly, election to some place of honour and dignity. Well now, it is clear, that no one knows in reality, what pardoning mercy is, but he who receiveth it; it is a 'peace which passeth all understanding.' Go and ask the woman in Simon's house; see her washing the Saviour's feet with her tears of pardoning love; see her wiping his feet with tresses of her hair, which have been her pride; see her devotes those tresses to him; see her anoint his feet with costly ointment; and she can tell you something of the new name; something of pardoning love—redeeming blood, and saving grace.

And if the white stone means election to dignity and honour, the same woman, and all like her, will tell you that the Lord 'Raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and make them inherit

the throne of glory.' This, then, is the *new* name, which no man knoweth, saving he that receiveth it. So the Saviour,—God knoweth—but no man but he himself, the *delight*, he has in bringing poor, perishing sinners to his feet; bringing them into their right mind. If unfathomable were the depths of his sorrows in his humiliation, unmeasurable are the heights of his joys in his exaltation. Thus, you, my good Theophilus, see that angels rejoice at the repentance of one sinner, and shall the Saviour, who *gives* that repentance, be silent in this matter? Conclude that none knoweth what it is to be a new creature, but those, who (like the woman in Simon's house) are new creatures. So the Saviour has many crowns on his head: he is laden with many honours; and, as no man knoweth but he himself what it was to be what he was in his humiliation, so no man knoweth but he himself, what it is to be what he is in his exaltation, conquests, and final glories.

Is there not then, in this, as well as in other respects, a likeness between himself and his brethren? He, in a most solemn sense, knows what it is to be what they, but for mercy, must have been: 'He was made sin for them;' 'made a curse for them;' and they know what it is to be like other men, but other men do *not* know what it is to be like them.

Thus, I think, we get a little light upon the meaning of the name written, which no man knoweth but he himself. For if I am right in this view of this 'hidden name,' it is nevertheless still true, that no man but he himself knoweth the delights thereof.

You will, of course, notice, that in the sixth chapter, he set out *by himself*: but here, in this nineteenth chapter, there are *armies* following him—and following him too in a state of conquest; hence, says the Apostle, 'thanks be to God, which always causeth us to triumph in Christ.' These 'armies in heaven,' I take to be his people in the heavenly dispensation. These armies are carried along by the *powers* of the gospel,—denoted, I should think, by the white horses—their raiment is the righteousness of saints—that is, Christ's righteousness put upon them, and by which they draw near to God. 'These armies do not go before him, but they *follow* him; knowing, as they will do, that 'without him they can do nothing.' He wears the robes of victory, while the greatness of his name shall still go before us, and still make a way for us; and the last enemy shall be like the first: Satan was the first; sin the second; and death the last. But all must bow to the King of kings, and Lord of lords.

His kingdom cannot fail;
He reigns o'er earth and heaven!
The keys of death and hell
Are to our Jesus given.

So believes

A LITTLE ONE.

LECTURES ON THE PERSONALITY AND WORK
OF
THE HOLY SPIRIT.

A communication has just come to hand, calling our attention to the fact, that Mr. James Grant's comprehensive and scriptural work entitled 'THE COMFORTER,' has been the means of stirring up the hearts of many ministers in the metropolis, inducing them to commence a course of lectures expository of *The Person and the Work of the Holy Spirit*. Among the list of preachers publicly announced on this subject are Dr. James Hamilton, Dr. Weir, William Chalmers, and John Bloomfield. At first sight, this appeared something novel to us. It was as though some one said, 'Next Sunday evening, Mr. John Foreman is announced to commence a course of sermons on the Gospel of the grace of God!' Our reply would be, 'Why, Mr. Foreman has been preaching the Gospel all the kingdom over for very many years;' and we should have thought that every spiritual, every faithful servant of Christ did preach, more or less, the person and work of the Holy Spirit in every public discourse he did deliver. We have heard for some time past, that the Glorious Comforter's Divine Personality, and Essential Work, has been omitted in multitudes of ministrations of the present day; and this announcement would seem to confirm it: for when a man says, 'I shall next Sunday commence a series of Discourses on the Holy Spirit's Personality and Work;' that announcement implies that he has *not* done, that which he purposes *to do*. However true such an inference may be as regards many of our metropolitan doctors and evangelical divines, we know it is not true of Mr. John Bloomfield, the minister of Meard's-court, Soho. We do not mean, it is not true that he has not begun a course of Sunday Evening Sermons, especially on this subject; we mean it is not true, that he has *omitted* it in his ministrations: because, last summer, nearly all the country over, this great subject was principally his theme. From Mr. Grant's able work, many good discourses may be made up; but will the *power* of the Holy Spirit accompany such labours? We pause: we enter no protest against such work. It will rejoice our hearts to know that God has thus honored the author of '*God is Love*;' that he has been instrumental in leading the ministers of the day to see how fearfully this great subject has been omitted: in thus commencing a new course, we heartily pray that Pentecostal blessings may be poured down upon our churches, upon our people, upon our world: for if the distinguishing attributes of the Holy Spirit are fully preached and maintained in our pulpits, we shall certainly have more pure gospel in them than has been for many years past.

THE EARTHEN VESSELS OF OLDEN TIMES.

OR, THE SUPER-EXCELLENT GLORY OF THE GOSPEL.

No. II.

THE words I entered upon last month, were Paul's to the Corinthians, '*we have this treasure in earthen vessels*;' &c. &c. The aim was to show that the word *treasure*, as descriptive of the gospel, was not an empty term. Just compare the gospel with the law, and then see how its super-excellent glory appears. Not that we would speak, think, or write, disparagingly of the *law*; no; by no means; for that is holy, just, and good. Its author is THE GREAT I AM—Jehovah—God Almighty. But, then, where the super-excellent glory of the gospel appears, principally, is, in its *rise*; in the treasures it *reveals*; and in the unspeakable and immeasurably, holy, happy, and eternal blessedness it leads the election of grace to *realise*; and enjoy. I am not quite certain that our *law-condition* is sufficiently understood by professors of the gospel in this day: and, in reality, the gospel of the grace of God, will never be fully appreciated, but where the stern and solemn realities of the law are experienced, and fully known. William Dyer tells us, that when Chrysostom was once preaching before an assembly of the clergy, in describing the effects produced in the lives of God's people by grace, he paused; and then he said, '*I hardly dare to hope that Clergymen will be saved*.' He meant their lives being so bad, it did not appear that they knew the grace of God in truth; or that they lived at all under its influence, power, and holy teaching. And, really, when I look at the pride, and carnality of us parsons in these days; when I reflect upon the most dreadful desire which there evidently is in the great bulk of us, to be thought something very great, while we betray everything that is little, and very unlike Jesus Christ—when I deeply and dreadfully feel the awful propensity that lives and lurks within us, causing us to backbite one another: to cavil, to criticise, to censure, and to condemn; I am sometimes led to fear, that the law has never so entered into our hearts as to break and humble them; nor the gospel so as to purify and strengthen them. It is a fearful thing to be merely trumpeters to our own fame; or mere talkers of those things which we have not in possession: and during a fifteen years travel amid the ranks of English parsons and professors, I have seen and felt much that has been lamentable; while on the other hand, I have enjoyed much, and have had fellowship with a few whose souls have sometimes shone in their faces, and whose living language has been, 'The Lord is my light and my salvation, whom shall I fear?' Blessed be God, his grace is to be seen here and there; and in thousands of precious souls (who live almost unknown either to the church or to the world)—His Spirit dwells: and softly whispers peace.

I have been for many weeks exceedingly anxious to enter more fully into the treasures of the gospel; and as I have gone hither and thither speaking, I have been favoured; and had resolved in this paper to notice a few things which have been a source of great comfort to me, and to many: but now when I come to write, our condition under the law so lays before me, that until I have briefly spoken to that point, I cannot even get up to the gospel door, much less enter in. I do feel assured that in giving the following epitome of the law; of the hopeless and helpless condition we are in under it; I have no desire but that our ministry may be more *sounded*; our testimonies more *savoury*; our hearts more and more humbled; and that our souls may be led more fully to behold, to confide in, to possess, and to live upon, the unsearchable riches of grace and glory which are in Jesus Christ for his Father's glory, and his people's good. Read, carefully, then, I beseech you, the following few sentences touching the law of God.

'Many are the mistakes at present about religious matters; but none are more destructive than those, which concern the law and the gospel. The generality of our people confound them, and put one in the place of the other. Some suppose they are to be accepted of God for their works, and that they can be justified by the law in the sight of God. Others make their keeping of the law the condition of their receiving the blessings of the gospel, as if those were to be the purchase and reward of their partial obedience. Some are persuaded they must do all they can, and keep the law with all their might, and whosoever they come short of the perfect demands of the law, Christ will, out of his merits, atone for their failings. And others again, think that Christ has abated the rigour of the law, and that the gospel is nothing more than a new law-dispensation, in which the Lord has been pleased to declare that he will accept of a sincere obedience instead of perfect. We have some also, who begin in the Spirit, but end in the flesh. They will submit to take Christ for the pardon of their sins, and for what they call justification, but they refuse to take him for their righteousness and salvation, unless he will make them inherently righteous, and let them see they are perfect in themselves. These and many more such like mistakes prevail in our times, and they are exceedingly dangerous, tending to the utter ruin both of body and soul.'

Such was the judgment of William Romaine, as drawn from the word of God; and after some elucidation of the terms of the moral law; and a brief comment upon that sweeping, but certain and faithful sentence of Paul

—'Now we know that *what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped; and THAT ALL THE WORLD MAY BECOME GUILTY BEFORE GOD; therefore, by the deeds of the law, there shall no flesh be justified in his sight; after this, he proceeds and says—*

The law has made no provision for the pardon of the least transgression. It requires perfect unsinning obedience in thought, word, and deed. This is its just demand. And in case of the least failing, it immediately passes sentence and condemns. It will not accept of sorrow or tears, of repentance or amendment, as any satisfaction; but its language is, 'Do this, or thou shalt die.' There is not a word said about sorrowing for what was past, and reforming for the future, as if the style of the law was, 'Be sorry for thy sin, and reform, and then thou shalt not die;' but it is positive and express, 'Keep the law, and thou shalt live. Transgress it, and thou shalt die, for cursed is every one, who continueth not in all things, that are written in the book of the law to do them.'

I have been anxious to give this, not in my own words, but in the words of one whose judgment most Christians acknowledge,—because I have lately received letters cavilling with, and asking for a reconciliation of some, apparently contradictory statements which have lately gone forth. Heaven's one great antidote for all man's misery is JESUS CHRIST; and the only deliverer from all our dark ways—the only true light which can correct our errors, convince our spirits, confirm our hopes, and comfort our hearts—is that gospel which is the power of God unto salvation. Let a man fully and feolingly know his utter and entire ruin, under the law, by reason both of his original and actual sin: let such a man have some solemn discoveries of the Holy, the Righteous, the Eternal, the Immutable character of that God who gave him his being; and by whom he must be judged; let a man be thoroughly convinced that while that law which he has violated is holy and good, it can never revoke its sentence but upon the ground of a perfect obedience being rendered; let such a poor guilty, sin, self, and law-condemned sinner, find his soul sinking into the shades of eternal death; and *then*, to him, in such a perishing plight, to him, in such a hopeless condition, the gospel will be joyful news indeed, as the Holy Spirit shall preach it home, and into his broken, wounded, and contrite heart. The rolling tides of gospel truth, as they flow into his waiting and weeping spirit, will be like the unfolding of treasures which will astonish, relieve, raise up, enlighten, cheer, and save his soul; and will so set him upon the Rock of ages, as that he shall never fall.

Before coming to Bible illustrations of the treasure which the Lord puts into earthen vessels, I was compelled to write these few words touching the law—and our entire ruin in the fall. I am not sorry I have thus digressed: because there has been a *suspicion* in my mind for years, (sometimes it is more

than a suspicion) that we have had, and that we still have, many men in the ministry who are exceedingly zealous for *some* of the doctrines of grace, as they are called; but from whom you can never get any account of how they were brought in guilty before God;—no testimony from many of them can you obtain, of how 'the commandment came—how sin received—and how terribly they died to every hope, every comfort, and every atom of creature righteousness and strength. No; you can almost feel their hearts are *whole* hearts, and never have been broken: and their contempt of the poor guilty sinner's feelings, their presumption, and their pride, is most dreadful to witness; yet, many times before such I have felt dumb, dark, and dismal to the last degree, the devil telling me all the time, that they were right, and I wrong. Ah! some of you proud priests, and daringly presumptuous parsons—some thousands of you haughty, unhumbed, and tyrannizing deacons; and some shoals of you speculating; and ensnared professors, may curse and condemn me; and cast me out, as you have done as unclean; but the Lord knoweth, I only desire—as God's mouth—to undeceive you, and to this end, I do assure you that that terrible account which Christ gives of your final end—*if grace prevent not*—has indeed made my heart to tremble. He says in Luke xiii. 'When once the Master of the house is risen up, and hath shut to the door, *then* ye will begin to say—ah! then your profession will end where it should have first commenced—then ye will begin to say—'Lord, Lord, open to us:' further, you will say, 'have we not eaten/been satisfied, although with empty deed sermons) and drank, (rejoiced) in thy presence? and hast thou not taught in our streets? To whom the Master will say, 'I never know you!' that God may come and save you from such an awful end shall be my fervent prayer.

I had fully intended to open the feast in Isaiah: the measuring line in Zechariah, the first of John; and the little model church at the foot of the cross; but these must stand over till March. Forgive me if wrong.

CHARLES WATERS BANKS.

"*Rest in Jesus Christ.*" Such is the title of the sermon preached by the Rev. John Knapp, in Exeter Hall, Jan. 16. In that discourse, Mr. Knapp has well defined what 'Coming to Christ' is; and by whom, and how Gospel invitations are to be used.

'*A World Saved.*' Such is the title of No. 3, of *The Surrey Tabernacle Pulpit*. Mr. James Wells has commenced some sermons on that greatly controverted text, 'For God sent out His Son into the world to condemn the world; but that the world through Him might be saved.' We are persuaded these sermons will excite considerable interest, and throw much light upon many portions of scripture.

Mr. Martin, the Baptist patriarch, of Malmesbury, is quite laid by from his work. He has had a long and useful ministerial career; but it must soon close.

Sketches of Ministers of the Present Day.

No. II.

MR. HENRY HALL, OF GARNER CHAPEL, CLAPHAM.

PREACHERS and preachings at the dawn of '59, occupy a larger and more prominent place in the public mind than at any preceding period. With the opening of the new year, announcements of 'special services' meet us on every hand. Churchmen are no less prominent in the movement now than dissenters. For the first time in history that large and useless space under the doom in our mighty "St. Paul's" has been opened for preaching. The evangelical party in the Church of England have also engaged and opened Exeter Hall for 'special services,' and some good gospel sermons have been preached there. The nave of Westminster Abbey is used for the same object: but the preachers and preachings there smell strongly of Tractarian fire. The splendid St. James's Hall is secured by the Nonconformists, and they also are holding 'special services.' Truly, London never had so much preaching effort at one, and the same time as it has now. The question critically arises, 'Is the Gospel preached?' The question is an important one; and we fear that but a very small measure of gospel truth is heard from the rostrums of these large and densely crowded places. Nevertheless, the public mind is aroused, and many thousands flock to these places, in all of which *the Word of God is read*. In these facts alone we have occasion to rejoice.

Not only is the pulpit brought more prominently before the public mind, but the press also is made to swell the sound, for penny sermons meet your eye in every direction: 'Sermons for the Million' 'Special Sermons for the People' 'Sermons to the Working Classes' and paper 'Pulpits' in endless variety, are now to be had: and last, and not least to our mind, we have now a 'Surrey Tabernacle Pulpit,' a serial we ought to have had, we think, years ago.

But, to 'our Preachers,' and 'their preachings.' This month, we purpose noticing HENRY HALL, the present minister of that clean and neat little Chapel, called "Garner," at Clapham. Mr. Hall is a young man and a young minister: two features which in our day seem to add interest to a preacher; for never do we recollect the time when 'our young men' took so prominent a position in this field of public labor. Mr. Hall is young in the work; as to his ability, he is not so ready and fluent as some we know; yet he speaks with decision; and his manner and matter tell you at once, he talks of a subject the mighty import: ce of which he has been made to learn out by daily experience. Born in a small village (in Surrey,) of ungodly parents, he was never paternally taught religion; such a thing as a prayer was never heard by him under the parental roof: his knowledge of religion and of God, being confined to the

bare idea that 'God was good:' only a step beyond the heathen. Being a sickly child, and not expected to live, a desire was created to learn more of this God, and of his goodness. This led to his first prayer, which was sent to heaven on Ripley Causeway, on his return home from school one day. Shortly after this, he was removed to a newly-opened school, in connection with the Church, and the custom here was to open and close school with prayer. This was the first place our young enquirer ever heard anything of religion. The warnings of the School-master to 'flee from the wrath to come' took fast hold of him, and deep convictions followed. He heard there were several God-fearing persons in the village who were accustomed to go to Guildford and Ripley, to listen to the preaching of the gospel; and from what he saw of their manner and deportment, he felt a great desire to be like them. About this period, (being then about thirteen years of age) a marked difference was manifest: young Hall became a constant church-goer; separated himself from his former associates; and attended strictly to the exhortations of the poor blind Clergyman, thinking by these means to 'work out his own salvation.' But sin was too powerful: resolution after resolution was broken; and the path of rectitude was left. This brought on deep distress of mind, and great darkness of soul. The Clergyman continued to preach 'our duties,' and telling his hearers to repent and be saved; but our young churchman found he had no power to do the duties imposed, nor the heart to believe. Oh! the anguish of mind then felt was great. But in the village there was an 'Old Antinomian;' and (as we wrongly say,) 'quite promiscuously,' young Hall met him, and without any previous idea, and almost before he was aware of it, he related to the 'old antinomian' the exercised state of his mind. The old man was astonished and delighted, and gave his 'young pilgrim' words of counsel, caution, and encouragement. This simple circumstance was the means the Lord employed, as the turning point in Mr. Hall's experience. The poor Clergyman was left to his duties; now associations were formed, and from these new friends, the way of salvation was more fully learned; and under their guidance, Mr. Hall was led under the sound of a gospel ministry: the first gospel sermon he heard being from the lips of the venerable Mr. Oxenham. Now the whole system of things became changed: it was manifest to Mr. H. that salvation was not *by works*, but *by grace*. Increased longings after spiritual food were felt, and often (though now only 14 years of age) he used to walk to Ripley in the morning, and to Guildford in the evening, to hear the preaching of the word. Then followed much exercise of

mind respecting the doctrines of grace; temptations assailed; the devil was alive; and long seasons of bondage ensued. But the Lord eventually set his soul at happy liberty by the application of those words. 'I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.' About the same time, the Lord also appeared as his 'Jehovah-Jireh,' and temporal circumstances were made right. Mr. H. left Guildford for Hastings, where his business associates were men of the world: often while here he has been praying in the same room as his companions have been card-playing at the same time. Eventually circumstances, and his own wish, led him to London, and on the day he completed his 21st year, he was baptised and received into Church-fellowship under Mr. John Foreman. From here, Mr. Hall removed to Mr. Newborn's: where he spent three years, and became a Sunday School teacher. Here and while at Mr. Foreman's he was much exercised respecting the ministry. He afterwards removed to Mr. Glaskin's Church, where he fulfilled the office of deacon; and in that capacity was more prominently brought before the people at the prayer meetings, &c. One Lord's-day, Mr. Glaskin was absent, and no supply could be obtained: Mr. Hall was requested to occupy the pulpit, which, with much trembling, he did. Following this, Mr. Glaskin was laid aside by illness, when Mr. Hall was again desired by pastor and church to supply the vacancy. From this time, invitations came from all quarters to supply destitute churches. This he did, till he felt he was following the leadings of providence, by taking a lengthened invitation to supply the then nearly faded cause at Dartford, in Kent. Here the word was owned and blessed by the Lord. During eighteen months stay, twenty-nine were added to the church; a new baptistry was sunk, and the cost nearly paid. But great labour and inconvenience were connected with going to this place from town, and this exertion told much upon the health of Mr. Hall. A request to supply at Garner, Clapham, was made to him. He accepted the same; and his ministrations being very acceptable, he was desired by that church to accept of an invitation to supply for 12 months. The matter was brought before the Dartford Church; and they, with much love for Mr. Hall, and feeling persuaded that his strength would not permit him to continue his journeying and preaching to them as he had been wont to do,—with their permission and best wishes for his soul's prosperity and ministerial usefulness, he accepted the invitation at Garner, where some fruits of his labours already appear. R.

NEW BOOKS.

'*The Surrey Tabernacle Pulpit.*' London: Partridge and Co.; R. Banks and Co.

We had written a long notice of this new weekly issue; but, the printers having returned it to us for want of room; we only, this month, announce that Mr. James Wells's Sunday morning discourse, is taken by a first-

rate reporter; and, after being revised by the preacher, is published on the following Wednesday: so that the thousands who would gladly hear Mr. Wells, but cannot, have now an opportunity of reading, preserving, and handing down to their children, some of his choicest discourses. The criticisms sent, and our own review, will not be forgotten. The publication of these sermons will do good, we hope, in many ways. The demand for them at the present, is very encouraging indeed.

'*Water Baptism:—Reason for not Using.* By B. Tatham, Eastbourne.' Mr. Tatham, is, no doubt, a good minister of Christ; and we rejoice to learn from his tract, that his call to so sacred a work, is clear to himself, and is confirmed in the souls of others by their conversion unto God, their belief of the truth; and their faith in the dear Redeemer: but inasmuch as Mr. Tatham tells us he has been subject to change of mind, alteration of practice, &c. perhaps if we read him a few lessons, in future numbers, he may be inclined to return to the good old ways. We have some hopes of him yet.

'*Particular Redemption: A sermon by W. Bidder, London: W. H. Collingridge; and of the author, 22, Sutherland square, Walsworth.* When our brother Bidder preaches, he obeys Paul's injunction to Timothy to the very letter—'Preach the Word.' Many have declared they never heard Mr. Bidder's equal for correct, consecutive, and numerous Biblical quotations. This sermon is enough to drive the theory of a universal redemption clean out of the world if men could believe the Bible; but the unfolding and experimental reception of truth is the alone work of the blessed Spirit; nevertheless, Mr. Bidder has established the great fact, the Redemption of the church of God, by the letter of the word; by conclusive arguments drawn from the word—and by the experience of the elect of God. No man can do more; and the blessing of heaven is promised to accompany all such holy work.

Mr. Bloomfield's new book entitled 'A Voice from the Pulpit,' contains the following important papers:—I.—The Work of the Ministry. II.—Enoch walking with God. III.—Heavenly Citizenship. IV.—The church of God. V.—The Smitten Shepherd. With Preface. It is published by G. J. Stevenson, 64, Paternoster Row.

'*Affectionate Hints on the Importance of Attending, and the evils of Neglecting the means of Grace.*' By William Chappell. London: G. J. Stevenson, 54, Paternoster Row; and R. Banks & Co. There are few places of worship now—except the 'special service' places—and some where 'popular preachers' are to be heard, but need a little book of this kind. Mr. Chappell has furnished a neat penny manual, which if freely distributed among the thousands who profess to follow Christ, but whose devotion appears to need fresh fire, it may be useful. Copies may be had of Mr. Chappell, Parchment Street, Winchester; also, of G. S. Stevenson, 54, Paternoster Row; or through any of the booksellers.

Memorials of Departed Saints.

ECSTASIES OF JOY, & CONFLICTS OF SOUL, IN THE DYING CHAMBER OF

MRS. LEANEY.

BY THOMAS EDWARDS, OF TUNBRIDGE WELLS, KENT.

MR. EDITOR—Having a few spare minutes this New Year's Eve, I embrace the opportunity of ascending the hill Mizar, and from thence, with no ordinary degree of solemn reflection, I look back on years that are now past and gone for ever, especially on the one that is now closing upon me. While penning these lines, Oh! how deeply can my soul enter into the spirit of the man after God's own heart, in his 42nd Psalm, which, not only gives us a view of Mizar's desirable summit, but opens up also a descent into the soul-humbling and self-loathing valley of humiliation: (see verse 9); and I presume not a few of Zion's travellers, and especially her ministering servants, but have found in some places so much unevenness in the road, as to cause their souls, like Israel of old, to be much discouraged, because of the way. However, the year is, we may now say, gone, with all its trials and mingled sweets; and on the part of the Lord, we may add, unfailling goodness; and I hope with Jeremiah, I can feelingly and believingly add, "it is of the Lord's mercies we are not consumed, because his compassions fail not."

But, to be brief. I will now give you my reason for addressing you. No doubt you, or at least some of your readers, will remember (and by referring to the August number of the *Vestary*, for 1853, will see) an 'account of the Lord's dealing with Mrs. Leaney.' And it is much impressed on my own mind, as well as the wish of some of my friends, that a brief relation of the Lord's dealings with her in removing her from the Church Militant to the Church Triumphant, should, for the glory of God, be laid before you.

Mrs. Leaney, departed this life Nov. 28th, 1858. Our dear friend and sister had been in a declining state through the whole of last summer; and, to use her own words, had felt such extraordinary deadness in her soul to the world and all its attractions, that she seemed crucified unto it, and it was crucified unto her. About two months before her death, she gave birth to a child, (which is since dead); after which she baffled the skill of her medical attendant, and sank rapidly under a full persuasion also that she should not survive but a short period the birth of her child. Having sent an express wish to see me, I, as soon as I could, called upon her; and what I was an eye and an ear witness to in the course of my two visits I can but faintly describe; for such ecstasies of joy, and such conflicts of soul with the enemy of her peace, I never before witnessed. When I first visited her, she informed me of a text I preached from some years ago (Isaiah xxvi. 4.) which had been brought home to her while on her bed of affliction, in a very comforting way, assuring me it had

been as freshly remembered, and as sweet and savory as when it first fell with refreshing power upon her spirit. She then told me she was sure she should never recover, as her soul had been so much swallowed up in anticipating glory, and that she even saw angels hovering over her person and bed, ready to take her ransomed spirit to its eternal resting place. Often did she repeat, 'Great is my reward in heaven, and my soul is all glorious within.' She blessed the Lord for withholding worldly riches from her, as she saw it profited not in the day of death. She declared how much the word had been blessed to her soul the last few times she had heard me preach. She then referred to a sweet time she had on the previous evening, in meditating on Abraham's faith in the offering up of his son Isaac; and how her mind was led from that to the glorified Lamb of God. We conversed freely upon the best things, and after reading and prayer, I left her.

On my second visit, as soon as I entered the room, with a look of penetration and peace which almost went through me, she said, 'Oh! Mr. Edwards, I am going to glory!' But here I wish to observe, that between the time of my first and second visit, which might be near three weeks, she endured at times deep diatrias of soul, that was overwhelming to witness by her devoted and affectionate husband; and yet, as she afterwards told me, she could soo satan held as by an adamant chain. However, scarcely had she said, 'I am going to glory,' when an horror of great darkness came over her soul; and turning to me, she said, 'since you came into the room I have felt such a thick cloud over me, and such darkness of soul, although I was so happy before you came in.' This she repeated several times, until I felt wretched, and it seemed to arise in my mind as a proof that I must be a false minister, or the bidings of the Lord's countenance would not have been so strongly felt by her. I remained for nearly an hour, but no signs of the rising of the Morning Star or Sun of Righteousness could be felt. She then wished me to read one of my sweet Psalms. I did so, and then engaged in prayer. But still the cloud remained on her weak tabernacle. After staying some time, I concluded I had better retire, as my presence seemed more as a stumbling block than a blessing. I therefore put on my great coat, and bid her farewell. I then went toward the end of the room, and yet strange to say, I felt I could not go. So I sat down in solemn silence. I could neither talk nor go; when presently she broke out with these words, 'Arise, shine, for the glory of the Lord has risen upon thee!' I thought the words remarkable, as the Lord had so blessed those very words to my soul many years ago;

and truly she did shine—for the scene was as changed as the bursting forth of the sun from a total eclipse: she praised Father, Son, and Holy Ghost; she sung hymns of praise; she was as a hind let loose; yea, like Naphthali, 'full with the blessing of the Lord.' Her soul was so full of glory, that I could scarcely look even upon her countenance, for her very features beaming with brightness, looked almost more than human. She then broke out in earnest prayer for me, and for our little hill of Zion, in language fully corresponding with that weight of glory which rested upon her soul. Not many days after this, she entered sweetly into the joy of the Lord.

On my first visit, she wished me to preach her funeral sermon from 'Precious in the sight of the Lord is the death of his saints.' I endeavoured to do so on Dec. 12th, 1858, after which, I gave out the following lines, which came to my mind the evening previous.

How precious in Jehovah's sight
Are those who love his name;
For them his ancient, fond delight,
Burnt with eternal flame.
Redeemed they were with Jesu's blood;
Who poor for them became;
That in their souls his dying love
Might burn with holy flame.
In fires, in floods, in life, in death,
When heart and flesh doth fall,
He never will his saints forsake,
But make their faith prevail.
Redeemed they are, and in his sight
Their blood is precious too!
And soon in glory's cloudless light
The slaughter'd Lamb they'll view!
Our sister's now before the throne,
Redeem'd from hell and sin;
Casts at his feet her blood-bought crown,
And glorious is within!
No more assail'd with unbelief,
The weary one's at rest;
And what can cause a moment's grief
When once with Jesus meet!

I would add, while I admire the goodness of the Lord to our departed sister, in the abundant grace bestowed on her, I should be truly sorry for any of Zion's little ones to be discouraged because they cannot rise so high in the scale of gospel comfort; for truly it shall be well with all that fear God, therefore it is written, 'He will bless them that fear the Lord, both small and great.' Psalm cxv. 13. Here we see the small are noticed before the great; and the loving Saviour, told Peter to care for the lambs, and feed them before the sheep; hence, while the sheep in their troubles are dealt kindly with and gently led, he assures us the lambs shall be gathered with his arms; yea, even laid in his bosom. Isa xl. 19. How near his heart then must every truly seeking soul be! and how deep is Jehovah's sympathy for those of whom he has said, 'Ho that toucheth you toucheth the apple of mine eye. Zech. ii. 8. And again, 'Your heart shall live that seek God.' Psalm lxxix. 32.

I now close by adding, our departed sister has left behind in this valley of Baca, a sorrowing husband and six small children to be cared, and provided for, by manual labour, and no other dependance, that I am aware of. Yours respectfully,
THOMAS EDWARDS.

Tuubridge Wells, Dec. 31, 1858.

SANCTIFIED AFFLICTION.

THE HAPPY DEATH OF KEZIA STEVENS,
WRITTEN BY HER MOTHER AS AN ENCOURAGEMENT TO PRAYING PARENTS.

My dear child was first put under medical aid, on Good Friday, April 2nd, 1858: our medical gentleman said he hoped a little medicine, and change of air might have the effect of restoring health; but although all was done that could be done instrumentally, the decree was gone forth: the Lord had purposed to take my last child to himself. The Lord has heard our poor breathings for our dear children by giving them his grace, but he has been pleased to take them soon to himself. The Lord's ways are not as our ways; nor his thoughts as our thoughts. Our last and only child had reached womanhood; we had hoped to spend many years in happiness together. Our Father wisely hides our troubles from our view; if I had seen the end at the beginning of the affliction, I should have sunk under it; but the Lord gave me strength from day to day to use all the means in our power to keep our dear child with us; and when all means failed, and it was told me there was no hope of her recovery, although my flesh trembled, and my heart was ready to burst, I did then, and do now, desire to say, 'Father, thy will be done.' Especially since it has pleased the Lord to make her manifest in this affliction to be a vessel of mercy afore prepared to glory. My dear child was the subject of serious convictions before the afflicting hand of God was laid upon her. When we have been walking together from the house of God, she has said with tears in her eyes, 'I wish I felt and enjoyed what you and Father do; how happy should I be!' And after my dear husband has been praying at the family altar, she would often weep, and particularly when her Father had been led more especially to intreat the Lord for her soul. At other times she would say 'Mother, if I am not one of the elect, I shall not be saved; if I am, I shall.' But when the Lord laid his afflicting hand upon her, and brought her to feel herself a sinner, and the chief of sinners, she did not talk then about election; but her great concern was to know what would become of her soul when she died. She took to her bed on Lord's-day, April 19th. On the morning of this day, she said to her Father, 'I feel very ill this morning; and while I have been laying on my bed, I have been thinking if I should never get well again, where will my soul go to?' She wept very much; and we began to entertain the hope that the Lord had created in her soul a real spiritual concern: we could not say then with confidence whether it was only the fear of death; but afterwards we were encouraged firmly to believe it was a concern about her never dying soul, as the result of grace implanted. Thoughts about her state kept her awake for weeks; thinking what a sinner she was, and wishing she was like the dear children of God. This concern daily increased as she grew worse; and the

distress of her poor soul was great to know if there could be mercy for so great a sinner as she felt herself to be. I knew she really did feel it; it often caused me to weep both tears of joy and sorrow. I did all I could to alleviate and comfort her under her pains of body, and distress of mind, but I could not bring peace to her poor sin-wounded conscience; nothing but the application of the precious blood of Jesus could do that; although she did not at all times feel that sweet comfort and peace in believing she was the Lord's; yet, from this time she had a little hope that the Lord had forgiven her sins and would take her to himself, she was so afraid of being deceived; or of saying anything that she did not feel; she was spiritually honest: for many hours she laid upon her bed and wrestled with the Lord to have mercy on her poor soul and give her to feel an interest in the precious blood of Christ. One day in particular, she said, Dear mother O that solemn portion of the word of God, 'What shall it profit a man if he gains the whole world and lose his own soul? Or what shall a man give in exchange for his soul?' I said, 'My dear, it is a mercy that you are concerned about your precious soul. Is it more concern to you than your poor body?' 'Yes, dear mother, she said, and if the Lord would be pleased to manifest himself to me as my Saviour, I would rather, if it was the will of the Lord, to leave this sinful world, and be with Jesus: for if the Lord should raise me up again, and these feelings should pass away, what a solemn thing it would be.' Another time she said, 'Oh! dear mother,

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his, or am I not?'

'Well, my dear child,' I said, 'you did not always feel so; and Satan would not put such feelings into your mind. I know it is the Lord; and he will manifest himself to you.' Another time she said, 'I was thinking of what David said, 'Yes, though I walk through the valley of the shadow of death, I will fear no evil, for thou, O Lord, art with me.' If I could say, with confidence, the Lord was my Saviour, I should indeed not fear death; the grave is a cold, dark place, but it is only the body will go there, and the dear Saviour laid there before.' Another time she said 'in my Father's house are many mansions:' and the Lord said 'I will go and prepare a place for you; and I will come again; and receive you to myself.' Oh, if I could but see my name in the Lamb's book of life! I desire no more.' I said, 'My dear child, what are you resting upon for the salvation of your never dying soul? Is it upon your prayers, or anything you can do?' 'No, my dear mother, she said, 'I have proved my poor feeble prayers, if they can be called prayers, can never save me. I shall not go to heaven by my prayers, and yet I cannot go to heaven without prayer, my only hope for the salvation of my soul is upon what Christ has done and suffered for poor lost sinners.' She said, 'the Lord would be just if he were to cast me for ever from his presence;

but, (clasping her poor thin hands together, and lifting her eyes to heaven, she said,) 'but if the Lord will have mercy on such a sinner as I am, I will give the Saviour ten thousand praises.'

She was very pleased when Mr. Hazelton called to see her, which he often did: but Satan used afterwards to harrass her and suggest that she had said something she ought not to have said: or something that she did not feel. Often she has said, 'Dear mother, I cannot speak any more, for though when Mr. Hazelton comes, and I feel a little comfort in hearing him talk to me, and pray with me, yet something seems to whisper in my ear, 'you are only an hypocrite.' I said, 'My dear child, you have said, and often say, you are a sinner, and a great one; and after all, you really do not think you are a sinner, nor stand in need of that precious blood of the dear Redeemer to wash away your sins.' I think I see my dear child's looks now; she said, 'What, mother! not a sinner! not a sinner? I am the chief of sinners; and nothing but the blood of Jesus can wash my sins away. O that the Lord would reveal himself to me as my Saviour.' She prayed some length of time, till she was quite exhausted. For often, when she thought I was asleep, I have heard her praying in the night. (O, she said,) 'time is short; my soul is more concern to me than my poor body.' Shortly after this, when I came into the room, she said, 'Dear mother, all at once these words seem to come to my mind,'

"Nothing in my hands I bring,
Simply to thy cross I cling."

I said, 'My dear, is that the language of your soul?' She said, 'Yes, it is.' I said, 'Your soul will never be lost if Christ is your only hope.' Satan was not permitted to harrass her much after this until the Lord's day before she was taken home. She had been talking with me in the evening; but she was so exhausted she could not say much, but she said, 'I long to see Jesus!' she said several times to me, hark! some one is calling my name, and you, too, dear mother. We must go home, this is not our home; we must go to our better home.' She seemed much in prayer; her dear eyes looked up as though she could see something beautiful, a smile came over her countenance as though she caught a glimpse of eternal glory! but after this Satan was again permitted to harrass her as to her state. About 11 o'clock at night all at once she clasped her dear hands together and said, 'I shall be lost, I shall be lost! I shall not be at the right hand of God at last; I have been deceiving myself—I thought I had a hope that the Lord had forgiven all my sins: but O it is all gone.' Her anguish of soul for some time was great: she wept, and we all wept and prayed the dear Lord would again appear to her; and so he did, for with her hands clasped she said, 'May I pray? Yes, I may,' she said, 'Dear Jesus help!' The snare was broken; Satan was driven away. She rapidly sunk the three following days. She spoke but little, but seemed much in prayer. She looked often at her dear father and me with much affection.

She never murmured, but was grateful beyond measure for every thing that was done for her. I prayed to feel resigned either for life or death. A dear friend sat up with her the last night, to whom she said, 'have you prayed for me?' The reply was, 'Yes, and many friends too.' Again she repeated that passage, 'What shall it profit a man, if he shall gain the whole world and loose his own soul?' My friend said, 'And do you feel the importance of that?' She said, 'I do,—for the last day is come, my last day is come.'

She scarcely closed her eyes during the night, but seemed to be looking upwards to her better home, as she so often spoke to me about. She said in the morning part, 'Mediator,' 'Cherubims!' and 'Seraphims!' 'Glory!' with a smile on her countenance, she uttered these words. She said, 'I love Mr. Hazleton, but I shall never hear him speak any more; and I cannot read now.' The friend said to her, 'But cannot you read your title clear?' She replied, with much feeling and earnestness, 'I can! I can!' That verse was repeated,

'When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the cage,
And long to fly away.'

She then opened her dear eyes, and said, —'Sweet, sweet, long, long.' In the afternoon she said, 'Oh Satan, how often Satan! how often Satan! but with a smile she looked up and said, 'Open the gates of glory, open the gates of glory.' She kissed me, dear girl, for the last time about 5 o'clock, I can feel even now her dying lips giving me the last token of affection. She did not after that, speak so as to be able to be understood; the last sound I heard from her lips was 'happy.' Thus she sweetly breathed her soul into the hands of the dear Redeemer about 9 o'clock, June 16th, 1858, aged 17 years, and 10 months.

Her mortal remains were deposited in Abney Park Cemetery, on the 22nd of June, when Mr. Hazleton spoke from the words in the book of Job xiv. 10, 'But man dieth and wasteth away, yea, man giveth up the ghost, and where is he?' and on the following Lord's-day, Mr. H. improved the event from Rev. xiv. 5, 'And in their mouth was found no guile, for they are without fault before the throne of God.'

DEATH OF

MRS. MARY M. HARRIS.

The subject of this short notice, was born of Godly parents, February 4, 1830: both being members of Soho Chapel, Oxford-street, —the father (Mr. Charles) having honourably sustained the office of deacon for more than twenty years in that place.

Mrs. Harris, from an infant, had been brought to Soho, and continued a constant hearer there within two years of her decease. She was also a scholar, and, for seven years, a teacher in the Sabbath school at the same place.

In February, 1852, she was married to a fellow-scholar, by Mr. G. Wyard, at Soho

chapel. As a wife, she was unsurpassed, devoted, loving and affectionate; her last days as the first; my loss therefore, is extremely great.

'No tongue can tell the loss I feel,
The breach that's made none e'er can heal.

During six years of our married life, I never saw her out of temper; this was no small mercy, and calls forth much thankfulness. To strangers she was reserved; but the more she was known, the more beloved. She was not a talking Christian, but a walking one. She was taken ill in July, 1857, with every symptom of that fatal disease, consumption. In September she improved, and went out of town for a short time; but soon relapsed into the same state, and became gradually worse, suffering the most acute agony, but never known to murmur at the providence of God, that placed her on a bed of sickness. Happily she was always a great reader, particularly the Bible; and often was she seen in prayer, that she might not grow impatient, and her request was granted. Up to a fortnight before her death, she had strong hopes of recovery. A few days before her decease, in answer to questions, she said, 'I know him that is able to keep that which I have committed to him against that day.' To another she replied, 'From a child I have known the Scriptures, which has made me wise unto salvation; adding, 'The race is nearly run out of this poor suffering body—I long to be gone—this world has no charms for me.' I said, 'You are happy?' She replied, 'Yes, he will never leave me; bless his dear name, he healeth all our diseases;' 'twill not be long,

'And then, oh, how pleasant,
The conqueror's song.'

On being asked if her trust was in Christ, she replied with great earnestness, 'All my trust!' Frequently she was heard in prayer, to say 'Take me home—take me home.' On the following verse being repeated in her hearing:

'And when'er the signal's given
Us, from earth to call away,
Borne on angel's wings to heaven;'

she immediately exclaimed—

'Glad to leave this cumbrous clay.'

At this time she expressed a great desire not to spend another Sabbath on earth. Her repeated request was to have a hymn read; then a psalm, and then prayer. On hearing her trying to sing, I said, 'what are you singing?' She replied,

'When I survey the wondrous cross.'

Being asked why she had never made a profession, she said, 'I have often looked at the water, and longed to go in, but did not, for fear of being found a hypocrite, until that man of God, Mr. Irish, set me free.' She was generally in a happy frame of mind. A friend said, 'I am sorry to see you so ill.' She replied, 'yes, I am getting worse.' He said, 'but your's is an enviable position; to

your death is not a reality, but a shadow: upon which she replied, 'Though I pass through the valley of the shadow of death, I will fear no evil.' On again being asked if she was happy, she said, 'yes, the world has no charms, except my dear husband and child.' The friend replied, 'leave them to the Lord;' and spoke of the crown of thorns Christ endured for her. She said, 'if that was for me I am safe.' He then asked if the enemy had troubled her much. She said, 'a little the last few days; but I am not afraid to die; I am safe in his hands: a few more steps up the ladder, and then I shall be at rest.' Being asked the instrumentality used in her conversion, she said 'the influence of Godly parents—the house of God, and the Sunday school.' She then bid us good bye, adding, 'take care of the child; train her up in the way she should go, and keep her to a place of worship.' Just before she expired, she threw up her arms, and with a beaming countenance, exclaimed, 'I can see my father and my mother. I shall soon be with them.' She said to a relative just before she expired, 'good bye: we shall meet again; I will welcome you there. Oh! I will welcome you there.' She then, apparently, without the slightest pain, passed through the river of Jordan, almost without a sigh. Surely we may say,

'One gentle sigh, her fetters broke,
We scarce could say she's gone.'

She was interred at Highgate, on September 13. Mr. Pells spoke over the grave to about one hundred friends from Soho; and on the following Sabbath, he preached a most excellent sermon from Rev. vii. 9, to a crowded audience. W.H.

THE ONLY PRIEST THAT CAN PARDON.

One Priest alone can pardon me,
O'er bid me 'Go in peace,'
Can breathe that word, 'Absolve te,'
And make those heart-throbs cease,
My soul has heard His Priestly voice;
It said, 'I here thy sins—Rejoice!'

He showed the spear-mark in His side,
The nail-print on His palm;
Said, 'Look on Me, the Crucified;
Why tremble thus? Be calm!
All power is mine—I set thee free—
Be not afraid—' Absolve te.'

In chains of sin once tied and bound,
I walk in life and light;
Each spot I tread is hallowed ground,
Whilst him I keep in sight
Who died a Victim on the tree,
That He might say, 'Absolve te.'

By Him my soul is purified,
Once leprous and defiled,
Cleansed by the water from His side,
God sees me 'as a child;'
No Priest can heal or cleanse but He,—
No other say, 'Absolve te.'

He robed me in a Priestly dress,
That I might incense bring,
Of Prayer, and Praise, and Righteousness,
To Heaven's Eternal King;
And when He gave this robe to me,
He smiled, and said, 'Absolve te.'

In Heaven He stands before the Throne,
The Great High Priest above,
'Malchus'—that name alone
Can sin's dark stain remove:
To Him I look on bended knee,
And hear that sweet 'Absolve te.'

A girded Levite here below,
I willing service bring;
And fain would tell to all I know
Of Christ the Priestly King;
Would woo all hearts from sin to see,
And hear him say, 'Absolve te.'

'A little while,' and he shall come
Forth from 'the Inner Shrine,'
To call His pardoned Brethren home;—
O bliss supreme! divine!
When every blood-bought child shall see
The Priest, who said, 'Absolve te.'

THE EXERCISED CHRISTIAN.

Rom. viii. 28.

How hard is the lesson to learn,
That all things are working for good,
While Satan and sin in each turn
Entangle my soul in the wood.
This surely cannot be the way
That leads to the mansions above;
My soul's overwhelm'd with dismay,
And fear I shan't bask in his love.

I'm tempted and tried within;
No peace can I find to exist;
But prone to all manner of sin,
Yet fain, if I could, would resist.
My pathway with foes do abound,
And thistles and thorns grow again;
I'm terrified with the sad sound
Of ravenous beasts o'er the plain.

The way is both rugged and dark,
Bewildering me on the road,
Which makes me lose sight of the mark
That leads to my Father's abode,
I'm harrass'd by night and by day;
Perplexed within and without;
No peace can I find to ally—
My soul's overwhelm'd with doubt.

At times, on the ocean I sail,
With Jesus, my Pilot, on board,
Enjoying a heavenly gale,
I sing the high praises of God;
But, ah, O how short is the day!
How soon doth the darkness appear:
The winds, and the waves and the spray,
Encompass my soul with sad fear.

The clouds gather thick all around;
The waves do like mountains arise;
The Pilot's not now to be found,
And lightnings shoot forth from the skies;
Huge rocks and quicksands do abound;
Rough seas upon which I am tost;
O sure I shall soon be aground,
Or spilt on some rock, and be lost!

Thus, whether by land or by sea,
I'm called to travel below,
There's little but sorrow for me,
My heart is o'erwhelm'd with woe.
How such things can work for my good
I feel at a loss for to tell,
Tho' Jesus hath, said in his word,
'These things, altho' trying, are well.'

O let me, dear Jesus, but know
I'm washed in the ocean of blood;
Then welcome these crosses below,
Since they are design'd for my good.
I'll passively lay in thy hand,
Nor murmur whate'er the design,
I'll willingly bear thy command,
If thou dost but say 'I am thine.'

Winchester.

W. CHAFFELL.

THE NIGHT OF MOURNING AND THE MORNING OF JOY.

A DEEP EXPERIMENTAL LETTER ADDRESSED TO MR. SAMUEL COZENS.

MY DEAR BROTHER IN THE LORD—Many thanks for your kind and quick reply to my letter. I was unable to call at Marchmont Street, as you wished. I am but very poorly, and walking distresses me greatly; besides, you overrate me in valuing my opinion on the subject. I have re-perused your letter in the May number of THE EARTHEN VESSEL, and cannot but think with you that the precept is woefully overlooked by the children of God. If it be not meant for them, for whom can it be meant, seeing we do not expect living acts from those who belong to the congregation of the dead? 'If I be a Father where is mine honour?' I can also feelingly enter into your protest against God's family making a scape-goat of the old man, throwing their sins upon him, and sending them into the land of forgetfulness. It is one thing for God to have put our sins behind his back, and quite another when we attempt to make excuses for them. The former is a glorious fact, the latter is a sorry proof of the possession of real christianity. So did not David, so did not Peter, as you observe; and so do not we, when the fear of God is ruling and reigning in our hearts, and God gives us a tender conscience towards him, which is a gift above all price. But we have known the times when we would fain have thus disposed of our burden of uneasiness, and this makes us so well know the evil of it, and its consequences. But it is, as you well observe, a deep subject, and I shall get out of my doph, if I enter upon it, and yet it is one in which I feel a deep interest. I think I can enter, in a small measure, into Paul's statements, 'For we know that the law is spiritual, but I am carnal, sold under sin; for that which I do I allow not, for what I would that do I not, but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me,' and so on to the end of the chapter. Daily experience makes us adopt this language as our own. 'For the good that I would I do not, but the evil which I would not, that I do.' But Paul did not treat the subject as some modern professors do, or he would not have concluded his remarks with that bitter lamentation which re-echoes in the heart of every child of God, 'O wretched man that I am, who shall deliver me from the body of this death.' A clear understanding of the two natures, and their separate workings, and yet both indwelling in our mortal bodies, Oh, it is a very deep subject, my brother, and the more I muse upon it, the deeper it seems.

I think much of the mixed gospel of the present day, may be referred to the want of a clear understanding on this point. Am I correct in this thought? I am a very covetous body, ever wanting to gain something from those who are better taught in the school

of Christ than myself; and truly thankful shall I be for any instruction from you by letter, now I can no longer occasionally listen to your voice from the pulpit, as I have lately done with so much real *pleasure, satisfaction, and profit*. It is, as dear Hart describes it to be,

'A narrow, narrow path.'

In steering clear of arminianism, how many run upon the dangerous shoals and quicksands of antinomianism; and those again, who are alarmed at the hue and cry against hyper-calvinism, and high doctrines, cling to the falsely supposed ability of the sinner to be beforehand with God. The dear Lord himself must be our keeper, and our teacher, or where shall we run to? and what error will be too glaring for our reception, if left to ourselves? How true is that most excellent remark recorded in dear Hart's life, 'Pharisaic zeal and antinomian security are the two engines of Satan, with which he grinds the church in all ages, as betwixt the upper and nether millstone. The space between them is much narrower and harder to find than most men imagine. It is a path which the vulture's eye hath not seen; and none can shew it us but the Holy Ghost. Here let no one trust the directions of his own heart, or of any other man, lest by being warned to shun the one, he be dashed against the other: the distinction is too fine for man to discern; therefore, let the Christian ask direction of his God.'

But I think I must venture to tell you what has made dear Hart such a favourite with me, especially as the experimental strain of your's is in close accordance with the subject.

It is about 15 years ago that a horror of great darkness fell upon me. It was truly darkness that might be felt; never before that time, or ever since, have I sunk quite as low as I did then; I can scarcely tell you how it crept on me; but this I know, I was well nigh in despair, and could truly have reiterated at that time the remark in your last, 'I cannot be much lower out of hell.' After having enjoyed the spirit of adoption, and entered into the privileges of sonship, glorying in my relationship to a Triune Jehovah, Father Son and Holy Ghost. I was cast down into this low pit, this deep and dark dungeon; and as I then fully feared, altogether cast away; not that I could believe the Lord ever forsook his people, but my persuasion was that I had deceived myself and others, and that I did not belong to the family of God. How vain were all the remonstrances of Christians, and the expostulations of a beloved pastor, 'Miserable comforters are ye all,' from my inmost heart I said; I looked with envy on the brute creation, because I thought they would not be damned. I could not read a line of any book, save only the Bible, and dear Hart's hymns: the former

was ransacked for all the threatenings and denunciations against the hypocrite; the latter, I read with avidity; and because I could not but see and acknowledge that Hart had travelled in a similar path to my own, I tried to believe he must be a hypocrite also; and I know not whether I stopped short of thinking the same of some of the dear saints spoken of in the Bible. So far did the enemy prevail over me at this time, that he persuaded me to believe that God pitied me as his creature, but could not save me, because my name was not recorded in the Lamb's book of life. Here was a pretty use I made of the doctrines of grace. Prayer I then thought I knew nothing about; but thousands of times since then have I longed for the earnestness and agony of prayer I now believe I was the subject of at that time. I wore out, and utterly destroyed, one copy of dear Hart's hymns in three months. Truly, they were watered with my tears, for day and night these were my portion. If, from sheer fatigue, I used to sleep, the terror of my waking destroyed all the benefit of the short cessation from my sorrow. It was heart-grief and soul-trouble; and nothing can compare with this. The thought of curing God in hell, thrilled through me with horror. I even went so far as to beg of God to mitigate my torments when I reached there; and not allow me to curse him. My friends, and amongst them many of my christian friends, who had not travelled in this dark path, thought my mind would go: I was as one bewildered and sorrow stricken; that hymn of dear Hart's was over on my lips which commences,

'Deep in a cold and joyless cell'

Oh, it told out all my feelings, and my inward groanings to the Lord. That also,

'Gird thy loins up, Christian soldier.'

Again,

'Oh, what a narrow, narrow path,'

And,

'Ye tempted souls reflect.'

'Zeal extinguished to a spark.'

'Ye lambs of Christ's fold.'

But the one that cut me all to pieces commences,

'Faith's a convincing proof.'

To all those who tried to comfort me, I pointed to two lines in that hymn, as containing my portrait,

'The child of fancy finely drest,
But not the living child.'

And to this day, whenever I get into a low place (which is frequently the case,) these lines are a terror to me. So dear Hart was my close companion in deep heart-felt sorrow, and this has endeared him to me beyond expression. When I take up his hymn book now, I often say in doggerel rhyme,

'When sunk almost in black despair,
I yet could trace my features here;
'Twas Hart alone my case could tell.
Be not surprised, I love him well.'

But I must tell you how the Lord graciously appeared for me, and drew me out of this

pit. The temptation to which I have referred, that God could not save me, sunk into my heart; and Satan suggested to me that no one else had ever harboured such a blasphemous idea. I awoke one night in my usual terror, but with this suggestion on my mind, look at Bunyan's life. What for? I kept answering. Still the thought pressed on me, till I was forced to rise from my bed, and unpack a box of books to get at my treasure; and there I found the devil had palmed a lie upon me, in telling me no one else had harboured such a thought, for Bunyan had the same temptation. This loosened the snare, and gave me a weapon against the enemy; and you know well, my brother, what an arrant coward he is. He was continually telling me it was of no use to pray, for I was an hypocrite. The first text that came to me with any power was this in Peter, 'Unto whom coming,' &c. I was helped to see, if I had never come before, now was the time to come. Oh that participle, *present*, was very valuable to me, 'Unto whom coming;' it helped me to go to the dear Lord, with my sorrows.

I continued going to the house of God constantly, though here my agony was threefold. I went on Tuesday evening, 14th, March, 1843, thinking it should be the very last time I would venture there. I should tell you, many sermons had been preached, especially for my comfort, which only greatly increased my pain. The preacher did not think of me that night, but the dear Lord did, and he sent me a full and free deliverance, whilst his dear servant, (Mr. Irons,) prouched from these words, 'That hath made the dophes of the sea a way for the ransomed to pass over.' Isa. li. 10. I will not—I dare not—attempt to describe my feelings in the sudden transition from the low dungeon of despair to the banquetting chambers of royal love and favor: suffice it to say, dear Hart's hymn,

'Deep in a cold and joyless cell,'

was exchanged for one of dear Kent's commencing thus,

"To banquet once the spouse was led."

My never ceasing soul could now sing,

"Oh sweet repast of living bread,
In thine embraces, Lord, I laid
I'm sick of love and faint to see
Thy banner thus spread over me."

Instead of poring over the threatenings of the word, the 90th Psalm was my song. All things were changed. I had no need to tell any one of my deliverance: my happy countenance told to all around me, that the dear Lord had turned my captivity, and given me "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." I went down in the dances with them that make merry. Oh! how dear and precious he was to me then! I walked with him, and talked with him, all the day long. I could no more find my trouble again, than I could cast it away from me when the Lord hid his face.

So, my dear brother, I know a little of the experience you speak of.

When men are cast down, thou shalt say there is lifting up. The Lord wounds but

heal; and 'faithful are the wounds of a friend.' 'Service involves suffering,' is a remark of my highly prized correspondent of whom you have heard me speak. You are made very useful to the Lord's family, and you must travel through these dark paths, that you may have a word to speak out of your heart to the mourners in Zion. When it comes out of the abundance of the heart then it is it reaches to the heart. It is no light matter to be a steward in the Lord's household; an under-shepherd over the flock of slaughter. You must taste of many cups of bitterness for the elect's sake, but I know my dear brother, you do not want to change your service, for

'Although your cup is mixed with gall,
There's something secret sweetens all.

As for Satan's cruel suggestions, what a busy foe he is! busy with the seed royal, whilst he lulls the hypocrite to sleep in his false security. He must have a great spite against faithful ministers of the gospel, for a great part of their work is to undo his work, and to expose his artifices. No wonder he is angry with them: he lets the false shepherds go in peace, and oftentimes presents to them the poisoned cup of popularity. What false estimates are made of the usefulness of ministers, at least so it seems to me—such a man is doing a great work—see the crowds that follow him. I am, in some cases, uncharitable enough to think, that a little more faithfulness might lessen such congregations, and be in the end, a better proof of usefulness. Reprove me freely, my dear brother, if I write hastily; but a gospel meal in the house of God is a precious boon—my soul longs for it. Well, the dear Lord has promised to bless 'Zion's provision, and to satisfy her poor with bread.' 'Then the poor of the flock knew it was the Lord.' It may be, my dear brother, you are cast into this low place, that you may be made instrumental in the lifting up of some poor, weary, way-worn traveller in Zion's pathway. 'Comfort ye, comfort ye my people, saith your God,' and who so well able to present this comfort to them, as those who have experimentally known the need of it themselves? It is cold work, I presume, to speak only out of the book; but, when the preacher is enabled to speak from the heart, of the things he is tasting and handling for himself, at the time, the living testimony reaches the living experience of God's waiting people. I know not whether I convey my meaning to you, but I would comfort you in the thought, that your present sharp exhortations are for your own good, for the soul profit of Zion's children, and for the glory of God. Indeed, I ought to apologize for writing you such a lengthened scribble. I have been beguiled (I know not why,) to speak more fully, of my own painful exercises, than is my wont. I shall always be pleased to hear from you; but, never let me intrude upon your time, or convenience. I will not always thus burden you in reply. My pen has run on, till I am thoroughly ashamed of the unusual length of my letter.

May the dear Lord comfort your heart, and visit you, restoring to you, the joys of his sal-

vation, and crowning your ministry with his especial blessing. May the mourners in Zion be comforted, and Jehovah, Father, Son and Holy Ghost be abundantly glorified in you, and through you, and by you. Your's truly in the relationship that is from above.

A. D.

Our Cambridgeshire Churches.

ELY.

ELY is a city, a bishop's see, and the capital of the Isle of its name, situated in the centre of the shire. The gospel has been preached in this city by different men for many years; but I cannot learn that there ever was a flourishing cause of truth here. It appears that the little cause of truth in this place, has undergone many shifts and changes, that it has never been thoroughly established 'as a cause,' to enjoy permanent prosperity. But let us hope that *better days* are in reserve for our friends and brethren at Ely; yea, that they have already dawned upon them; for I find that our brother NEWBORN is preaching the gospel in this city, and not without some success, for the people are gathering around him, some have lately been baptized and added to their number. Thus, the Lord is at work through our brother at Ely, and *why* should he not be the instrument in the hands of God, of permanently establishing a cause of truth here in his old age? ah! who can tell. Let us both hope and pray that this may be the case—that our brother NEWBORN, may have the honour of leaving an established cause of truth in Ely, when the Master of the Vineyard shall call him from the church militant to the church triumphant. I understood that our brother has preached the gospel in Ely before many years ago; since then several ministers have preached to the people; and, during Mr. Sturton's residence at Ely, some few were baptized in the river, at Sutton, by Mr. Wilkins, of Cottonham, but many changes have taken place since then, and our friend Newborn has found his way from London, round by Guyhurn, to Ely again. 'Send now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.' Psalm cxviii. 26.

LITTLEPORT.

Littleport is an agricultural village, quite in a fenny part of the Isle of Ely: there is a neat little chapel in the City-road, supplied by various ministers, as most of the people who attend the place are poor and unable to support a pastor. Mr. Flavell, of Earith, (Hunts) very often supplies the pulpit, and Mr. Griffiths, of Chatteris, gave them a Sabbath during the summer, Mr. Newborn, of Ely, preaches here occasionally also. Thus with a little assistance from neighbouring ministers, and by the help of itinerant preachers, this little interest is kept on, the gospel is preached, souls are blessed, and some few believers have been baptized during this last summer, and are now connected with the little cause at Littleport. 'May the little one become a thousand, and the small one a strong nation.' Isa. lx. xxii.

A TRAVELLER.

(To be continued.)

Our Churches, their Pastors, and their People.

ORDINATION SERVICES.

[For want of both time and space, our remarks on these services are deferred; but the Word of God upon them, shall be given soon. The public settlement of Mr. F. Collins, as pastor of How Street Baptist church, Plymouth, we pledged ourselves to give, as full as possible. To redeem this pledge, we must divide it into three sections. The first and introductory part, is contained in the following

LETTER TO MR. J. B. M'CURS,
Of Geelong, and other Christian Friends
in Australia.

GREAT WESTERN MOVABLE BARRACKS,
Monday, Dec. 4, 1858.

DEAR FRIENDS—As I cannot write you all separately; I address the following railway reminiscence to you. Our home people, will smile; but then, I can afford all that, if I may be of any use to you.

SOME people have little or no sympathy with any movement, or any class of men, or any event, beyond those things immediately connected with their own interest; there are others who feel a lively interest in all those men, and toward all those movements, which are identified either with the nation's weal, or the church's onward work. For my own part, I feel a keen desire to hear of the happy and holy progression of the whole Christian church, but most especially those branches of it which are known by the name of the 'New Testament Churches,' or 'Particular Baptists.' This feeling toward Zion, and a constant and perhaps over anxious desire to be useful in her midst, compelled me to arise this morning by four o'clock; and although old nature quaked a little, yet, by the help of God, and with his tender care over me, I hope to be carried this day more than two hundred and fifty miles; and after thirteen hours' safe shaking in a Great Western movable, to enter the pulpit, and begin a few day's work in the Gospel in Plymouth and Devonport; and my special business is the public settlement of my friend and brother in Christ's gospel, Mr. Francis Collins.

In contemplating this interesting day's work, my mind has this morning been led to discover a suitable field for practical thought, and a gospel beauty, in the closing verse of Isaiah's fourteenth chapter, where these words are written, '*What shall one then answer the messengers of the nation? That the Lord hath founded Zion; and the poor of his people shall trust in it.*' If the blessed Spirit of God open his own truth unto the eye of your sanctified minds, you will discover in these words, both the holy conduct and the real character of the gospel church, as hinted at, suggested, and declared by the prophet

Isaiah in the words referred to. This scripture furnishes a comprehensive scene, illustrative of some public gathering; of some memorable event; of some special movement, in which the whole of Christendom, the whole of the living family, have a most peculiar interest.

First, *We have the messengers of the nation coming to make their enquiry, touching the welfare of Zion.*

Secondly, *we have the two-fold answer—'The Lord hath founded Zion; the poor of his people, shall trust in (or betake themselves) unto it.'*

I. The messengers of the nation are a dignified representation of three great leading bodies of men, in whose righteous movements the life, the liberty, and the lasting prosperity of the nation is closely bound up. Men, raised up to stand at the head of our national affairs are 'the messengers of the nation.' They come from the throne of the nation to the people. The men qualified and sent forth as the heralds of salvation, are also 'the messengers of the nation'—and on all occasions, where the happiness of Zion is at stake, they are supposed to be sent up by the people to enquire diligently into the state of affairs. The same may be said of the lay leaders of the Church's temporal interests. The Church is the spiritual nation of the world; and she sends forth her leading men to search diligently into the truth of all those constant occurrences which, like Ezekiel's wheels, are carrying out the purposes of heaven, in the providence of God upon the earth.

I hope I may say, I have seen a little of this during the last twenty years of my life; especially during the last fifteen. I have been called to anniversaries, to ordinations, to the formation of churches, to the openings and re-openings of chapels; to Sunday school meetings, and assemblies of various kinds. I have always noticed there has been a few who have come up to those gatherings with an intense desire to ascertain how it has fared with the church, or those churches, on whose behalf those meetings have been convened. And on hundreds of such occasions, we have said, from the bottom roots of our little soul, 'How good and how pleasant to dwell together in unity! More of this practical sympathy, more of this loving zeal, and blessed unity we certainly desire to see. Why should not Particular Baptist churches have one great National United Association?—whose aim should be to defend and to diffuse the truth? To watch over the best interests of all the churches; to aid and encourage all Godly and faithful pastors; and to endeavour, by all Bible means, and prudential measures, to lengthen the cords, and to strengthen the stakes, of the visible church on earth? For surely the times we live in seem to demand a movement of more than an ordinary kind!

II. We have the direct, the decided, and the delightful answer, which shall be given, 'The Lord hath founded Zion; and the poor of his people shall trust in it.' Zion is 'a monument raised; not a pedestal of lifeless bits of stone; but a worshipping company of people, who, by the powers of the Eternal God, are raised up out of the pit of sin and death. Every branch of the visible church is, so to speak, a field of labor wherein the Holy Spirit employs ministers, and others, to bring out the elect stones, the precious sons of Zion, and to prepare them for the Great City of the Eternal Jehovah. And so the building is being carried up; and the work will not stop until the last stone is laid on with 'shoutings of grace! grace! unto it.' 'The Lord hath founded Zion:—this is a characteristic answer. He hath founded Zion: that is, he hath laid down some well prepared plans for her safety and glory. 'Whose goings forth have been of old, from everlasting. The decrees of the Almighty, his predestinating, electing, and covenanting purposes are of old, from everlasting: by them, the affairs of Zion are all regulated. He hath laid out a large revenue for Zion's good success: *I have given men for thee; and people for thy life.*' How bountifully hath the Great Creator of the universe endowed and founded Zion! And how beautifully do all the messengers from heaven speak of this amazing endowment! '*I have given thee for a covenant of the people.*' This covenant is Jesus Christ himself; this anointed gift of God comprehends all the good that either heaven can give, or earth can need: 'all things are yours, for ye are Christ's, and Christ in God's.' 'He that spared not his own Son, but gave him up for us all; how shall he not with him freely give us all things?' He hath founded Zion; he has laid down plans for her before time; he has laid out an amazing revenue for her in time; he has laid up a glorious inheritance for her after time. To the inheritors of Zion's holy city, there are gifts beyond all mention. The covenant of grace, the person, worthiness, work, and offices of Christ; the person and blessed administration of the Holy Spirit; and the noble army of martyrs; with all the patriarchs, prophets, apostles, ministers, and angels, ordinances, praying men, singing people, and every thing that can be good; or that can work for good in this school of training—the church militant upon the earth.

'How vast the treasures they possess,
Who in the Lord believe!'

There is another answer very descriptive of the kind of people which make up the church:—the gospel church becomes a very welcome refuge in a seven-fold point of view. It may be said, *they betake themselves unto it,*

1. To hear what God the Lord will speak of the way of salvation.
2. They betake themselves unto it, specially enquiring if there is hope, and room for such as they are.
3. To bear testimony to the Lord's mercy to them.
4. To be fed and nourished up in the doctrines of grace and truth.

5. To show their faith and affection to Christ by obeying his command in the ordinance of Believer's Baptism.

6. To commune with the Lord in commemoration of his doing, dying, and rising.

7. To be corrected or comforted as their circumstances may require.

[These thoughts were written while journeying from London to Plymouth last December. The reception I met with; and the services engaged in; with Mr. Collins's testimony, come next.—C. W. BANKS.

FOURTEENTH ANNUAL MEETING OF "THE EARTHEN VESSEL."

[The following short report of the above meeting has been furnished by an old friend, and a once frequent contributor to this work. The 4th of January, 1859, will never be forgotten by us. We gratefully acknowledge the amazing goodness of God toward us on that occasion. The prayer-meeting in the morning, although but few attended, was a most special season to us; and the brethren Pelle, Cave, Ockley, Francis, and Frith, all evidently prayed in the spirit with heart-moving power. More than fifty preachers of the gospel were present during the day to express their attachment and their zeal on our behalf; while friends from all parts of London and the country filled the place; but we must leave our correspondent to give our readers some further idea of the day's proceedings. We wish we could give the addresses delivered by some of the following brethren; J. Wells, G. Wyard, John Bloomfield, T. J. Messer, B. Wale, J. Brunt, A. L. Gordon, J. E. Cracknell, R. Powell, Thomas Smith, Joseph Palmer, of Westminster; Jones; Butterfield; G. Webb; Braeher; Keys; Bird; Whitteridge; W. Moores, Ivinghoe; W. Long, of Tring; H. O. Edwards, of Sutton; J. Bayment; J. Flory; Beacock; J. Rowlands, of Clapham, and others; but they would more than fill up this number; therefore as usual, our pride must be mortified, and their noble sentiments must, in measure, pass away with the day, but to them, and all our friends who did attend; or who have otherwise showed their kindness, we sincerely tender the deepest gratitude of heart.—Ed.]

(From a Correspondent.)

THE fourteenth annual meeting in commemoration of the establishment of the EARTHEN VESSEL and CHRISTIAN RECORD, was held in Unicorn Yard Chapel, on Tuesday, the 4th day of January. It was indeed a glorious day. There has scarce passed a 'Vessel day' when we have not been present; but we never witnessed such a scene as that meeting on the first Tuesday in 1859. There was the greatest cause alike for weeping and rejoicing. Very many who once took active part in these meetings, have been called to their reward. William Allen, has exchanged his, 'who can tell?' for 'who'd have thought it!' James Raynsford, has thrown away his pilgrim's staff, and walks now with his Heavenly Master; John Stenson, has ceased his earthly song to join in the mighty and everlasting chorus of 'Worthy the Lamb.' William Skelton, too, with nobler powers, has joined that happy throng. Many others we might enumerate, but we forbear. Suffice it to say that these were among the first and warmest friends of the VESSEL, and their memory is blessed. Well, very early in the morning the friends of the

Vessel were bestirring themselves, and shortly after 9 o'clock a small assembly had gathered themselves together in the ancient Chapel of Unicorn Yard, the scene of the pastoral labours of the Editor, when several earnest appeals were offered at the throne of grace on behalf of the book and its Editor, after which, our young and esteemed friend Mr. John Pells, of Soho Chapel, Oxford Street, was to deliver a short address on 'The Necessity of all Truth-loving and Christ-living Brethren, striving together in Unity and a Persevering Co-operation for the Defence and Diffusion of Protestant Principles and New Testament Order,' but it was deferred until the afternoon. At eleven o'clock a public service commenced, when Mr. James Wells, preached from Proverbs viii. The congregation seemed highly delighted with this practical address of the pastor of the Surrey Tabernacle. He was particularly happy; James Wells was hid behind his master. At the close of the morning service, a large company sat down to dinner in the school room; and in the afternoon a public meeting was held in the chapel presided over by the Editor; when several interesting addresses were delivered by Messrs Pells, Bloomfield, Smith, Messer, and Fowell.

EVENING MEETING.

At half-past 5 o'clock, tea was provided in the chapel, of which between three and four hundred partook, and an hour was thus pleasantly and usefully spent in social intercourse; all seemed happy. At the termination of tea, thanksgiving was sung; and the tables cleared for the great event of the day, for after all it was the evening meeting which was truly to be called 'the Vessel meeting.' Although a very spacious platform had been erected, it was far too small to accommodate the large number of ministers who were present. Such an assemblage of gospel ministers we never remember to have seen—no not even at a Surrey Tabernacle anniversary. If our Editor has any pride at all, and we do not think him quite destitute, it must have been warmed when he took his station on the platform that evening; surrounded by a perfect host of Levites; and the chapel thronged with a company gathered not only from all quarters of the metropolis, but many from distant parts of the country. According to previous announcement, Mr. James Wells, occupied the chair; among the ministers present were, Messrs. C. Wallace, O. Wyard, B. H. Wale, T. J. Messer, J. K. Crumwell, J. Pells, J. E. Bloomfield, J. Brunst, &c. A hymn having been sung, Mr. Crumwell offered prayer, the chairman then addressed the meeting. In doing so, he expressed the great pleasure he experienced in meeting with so many brethren in the ministry; especially he congratulated his brother Banks upon seeing so large an assembly around him. It was a certain proof that the *Earthen Vessel* was highly esteemed, and deservedly so. For himself he could say that he liked it more and more. There were other pieces inserted which he did not like, but they were more than counterbalanced by the many things which he did like. The Editor, in his unbounded charity, would now and then puff up somebody they thought he should not puff up; he would now and then insert something they thought would have been better left out, and he (Mr. Wells) had pushed him (the Editor) coaxed him, squeezed him, and threatened him—but it was all to no purpose—he was immovable; so that after all, he was really an independent man; and he was glad so many ministers had that day come forward to support him; and they had a right to do so, for there were very many ministers in the land who would never have been heard of if it had not been for *THE EARTHEN VESSEL*. He should now call upon Mr. Banks to state the present position of the 'Vessel.' The Editor then arose, amid the plaudits of the assembly, apparently overcome by the scene which presented itself to his view. With considerable emotion he proceeded to state the

circumstances under which he was induced to commence this publication, and the almost insuperable difficulties which he had to encounter in carrying on the work; and when he contrasted his circumstances, when he commenced the work, with his present position, he was astonished. It was not commenced with any view to supercede existing periodicals. The 'Gospel Standard' was commenced with gold and influence; the *Vessel* had neither; and he had no notion whatever that it would ever have occupied the position it now held. Some people had said to him, 'If you were doing it at a loss, why did you not discontinue it?' In reply he would ask another question, 'why did not they give up their hope?' Many and many a time he had determined to give it up, when in stepped a friend with assistance saying, 'you shall not drop it.' Thus it was kept on until through a serious misunderstanding between his stationer and another creditor, he was thrown into the Bankruptcy court. It was then discovered by the official assignees that if the whole of his estate was realized there was sufficient to pay every creditor 20s. in the pound. Then those who were the instruments of placing him in that Court, begged him to come out again, and the bankruptcy fiat was virtually superseded, and the business placed in the hands of trustees. At that time the copyright of the *Vessel* was sold, with other publications, to the Rev. A. L. Gordon, for the sum of £250; and the fact becoming known that he (Mr. Banks) had ceased to have any interest therein; the sales declined, and there was every reason to fear they would go lower and lower. Under these circumstances it was deemed advisable to repurchase the 'Earthen Vessel' and it was accordingly so repurchased by him for the sum of £250, payable by monthly instalments; and in March, 1858, a public meeting was held, when a redemption fund was commenced, by which a sum of £112 had been raised, and £100. 10s. paid off the £250. The *Vessel* was now made over to certain trustees and would be secured to the churches. He had been libelled much; and alumnus' foul tongue was ever uttering vile insinuations, but he challenged an investigation of his every act, and he prayed that he might yet live to see the day when no man should be able to say to him, 'Pay me that thou owest.' (Loud applause). The Chairman was sure every person present must be perfectly satisfied with the very laud statement of the Editor. He was satisfied it would not be long ere the redemption was completed; and he hoped that when that was completed, they would show their brother Banks that they valued his services which he had rendered for so long a period without any adequate reward, but the reverse. He should be very pleased to put his name down for £5, (cheers) and he knew that many would follow his example. He should now call on Mr. B. H. Wale, formerly lecturer at the Great Olnib, at Leicester Square, but now a preacher in the upper chamber of gospel liberty at Reading, to speak on the religious literature of the day. Mr. Wale said, that the earnest address of the Editor, as he described the fearful storm, in which the *Vessel* was launched, must have found its way to every heart; it had caused tears to flow unbidden from many an eye, as it had from his own. Whatever might be the opinions of others he felt that they had no magazine equal to the 'Vessel,' and he loved both the book and its Editor. Mr. Wale then delivered a most eloquent address upon the subject before him, which we cannot here describe, but which we hope to give. Mr. T. J. Messer in his usually bold, poetic, and racy style, next addressed the meeting, and succeeded in holding his audience in almost breathless suspense as he told tale upon tale to illustrate his subject. At this period of the evening, the Rev. A. L. Gordon, to whom the 'Earthen Vessel' had been sold, was introduced to the meeting. He spoke of the many efforts he had made to produce cheap religious works for the people; and the immense losses he had sus-

tained in so doing, whereby he was able fully to sympathize with Mr. Banks, in the trials he had undergone. He was pleased to see so many friends around the Editor, and hoped they would speedily free him from his thralldom, in which he would be willing to meet them to the utmost of his power. In business transactions with Mr. Banks he could bear his testimony out, he was a man of unflinching honesty, and perfect integrity. The meeting was further addressed by Messrs Wyard, Fells, Bloomfield, Brunt, and others; when a collection was made; and a happy day closed by singing

'Grace! 'tis a charming sound,' &c

[SINCE the meeting on Jan 4, kind letters have come in. One of our best friends request insertion of the following. We must not deny.—

DEAR BROTHER BANKS—Cheer up; we have heard of your great meeting in support of the EARTHEN VESSEL: the Lord is moving in the hearts of the people; here in the west many have a strong desire that brother Collins, at How Street Chapel, Plymouth, should get up a public meeting, to support you; and we, God willing, mean to call a meeting very soon. I find by the voice of the church of God in the three towns that the Lord the Holy Ghost abundantly blessed the preached word through you, while hear last month, there has been much good done by you visiting us, every heart in the quickened family of God seems to rejoice who heard your voice in answer to many prayers. We heard the sound of the gospel, and drank in the fulness of it by the operations of God the Spirit, and are living witnesses that you was sent by the Lord of hosts to stand between the living and the dead in the strength of the Lord to feed, and in the majesty of the name of the Lord your God. If your dear people give you a month in the year, I want you to come down to visit the flock again, and to go into Cornwall, from whence I have many letters from dear souls: not a man of sterling experimental truth in all the country that I hear of, to preach God's truth purely, but all yea and nay trumpety. I can get many doors open for you, and great good is likely to be done by circulating the VESSEL where it has never been heard of. May the Lord make a way for you, and go with you in the paths of righteousness for Christ's sake. Yours in love of the Gospel,

JOSEPH GREENSLADE.

NORWICH.—THE GOSPEL PREACHED ENCOURAGED AT NORWICH. [From many parts of England of late, our letters are anything but cheerful. The following by a friend from Norwich commands the thanksgivings of our heart. Ed.]

'Mr. Editor, believing you rejoice to hear of the good of Zion, I give you a full outline of a social Tea Meeting held in Orford Hill Chapel, on the 27th inst: about 130 persons partook of a well ordered tea; which elicited a vote of thanks to the managers. After tea, more friends assembled; when one of our members, Mr. Barber, was called to the chair, and the public meeting opened by Mr. Corbitt, then after singing, Mr. Joseph Field addressed us, at some length, and was led very sweetly to expatiate on the unity of the Spirit, and the bond of peace: he spoke very feelingly upon the state of Orford Hill about 24 months back, and of the spirit of prayer that himself and one or two others felt that the Lord would remember them in their low estate, and could now rejoice and say as Hannah did to Eli, "I am the man, and we are the men that stood here praying." After again singing, Mr. Barber read a statement of the expenditure for alterations, re-

pairs, and other matters, considered as extras, showing that above £100 had thus been paid, besides the support of the minister, who expresses himself perfectly satisfied with the salary he has received. The report went on to state that all this has been done by the free will offerings of the people; we have also established a sick and burial fund, which is in a good state as regards finances, but the greatest cause of all for rejoicing is in the fact that during the last 18 months, sixty six persons have been added to the church, such as we have reason to hope are saved in the Lord with an everlasting salvation. Mr. B. then made a few remarks upon boasting, shewing that although boasting is excluded in regard of any thing we can of ourselves perform, yet that the Christian has a right to boast of what the Lord has done for him; therefore we do desire to speak of what the Lord has done for us personally, and unitedly as a church of his own peculiar care. Another verse or two was then sung, when one of our constant hearers and supporters, a Mr. Hott was called upon to address the meeting, and gave us a very able and consistent discourse upon charity, shewing the vast difference between the so-called charity of the professing worldling and the real charity of the true Christian; also explaining the various kinds of charity, in regard to words as well as deeds, with a few simple rules for the guidance of the charitable; and concluded by expressing his thankfulness for the privilege of a sound gospel ministry, and his determination with God's help to abide fast, as Ruth did. Two verses more were sung when Mr. Corbitt, our esteemed pastor, gave us one of his heartiest addresses, selecting his subjects from those of the preceding speakers; it would be in vain for me to attempt to give you an outline of what he said; you are aware he sometimes says a good deal in a short space of time, suffice it to say that he feels overwhelmed at the honour the Lord has put upon him, and desires most heartily to render unto him all the praise; feeling perfectly confident that it was of the Lord that he ever came amongst us; and the church is now comparatively a new church, and is conducted more in harmony and Gospel order than ever it was before. The meeting concluded with prayer. A collection was made for the benefit of the sick fund: and thus ended a pleasant, and a profitable meeting. May we have many more if it be the holy will of our heavenly Father; our earnest prayer to our God is, that we may go on from strength to strength, till we come to the end of our pilgrimage; and then find beneath us the everlasting arms.'

A. B. C.

Norwich, Dec. 28th, 1858.

WHITTLESEA.—NEW YEAR'S MEETING.

The periodical return of the entrance of a minister of the Gospel, amongst a people may well be observed both by him, and the people, by an observance of the hand of God in their midst. Nay, I tell you that such a period was pleasingly observed, on Monday, Jan. 3rd, by the minister and friends worshipping at Zion Chapel, Whittlesea, it being the fifth anniversary of the beloved pastor's settlement amongst us. Mr. Forman, of March, and Mr. Whiting, of Needlingworth, again visited us. In the afternoon, the members of the church met for fellowship, and prayer, when a short statement was given by Mr. Ashby, of God's dealings with us as a church, which was very pleasing, and encouraging; after which the members partook of an excellent tea, kindly provided by Mr. Ashby. In the evening, a good congregation assembled, after singing, and a truly spiritual and earnest prayer to the God of our mercies; Mr. Forman was called upon, to address the meeting, and to shew some of the pleasing signs of a gracious state, and the fearful marks of unregeneracy.' But Mr. F. said, he had something else to say, and to do first, and that was that the friends at Whittlesea, loved their minister, and though they might not tell him so, they were an-

xious to let him know it in another form, and requested him to present the pastor with a purse, and its contents, and he felt great pleasure in doing so, as he knew it was an expression of their sincere love, and earnest affection. After Mr. A. in a few words had affectionately acknowledged his felt debtorship to his God, and the friends, Mr. Forman gave us seven spiritual signs of a state of grace, followed by several fearful marks of unregeneracy. Another hymn was sung, after which, Mr. Whiting gave a very solemn description of the future abode of the wicked; and some soul-cheering words upon the future inheritance of the saints; when our minister gave us a few words shewing how tenderly God had dealt with us as a Church, as not one of the members had been removed by death, through the year; and only two from the congregation; while many had been added to both; but he said he could hardly encourage himself to hope that it could be so through this year; as many of his friends were marked by old age, and were drawing very near to their 'Heavenly Inheritance.' And when, after singing that very sensible hymn, 'All hail the power of Jesus' name,' we lingeringly left the house of God,—for though young in years, and in the ways of the Lord, my heart cleaves affectionately to his house, his ordinances, and his people, who hath shewn so much mercy to one who is—A LEARNER.

Whitlessen, Jan. 7, 1859.

For this neat report we thank 'A Learner,' and often hope to hear from her of our much-loved, and greatly favoured brother Ashby's good success in the gospel. Ep.]

GLENAFORD.—DEAR BROTHER: The church have again visited me for three months, after the expiration of my present term, which I have accepted. The ground of my accepting the extended term is the increasing attendance which has reached its utmost bound on Sabbath afternoons, for want of room; the week day services at home, and at our stations are greatly increased, and the number attending the prayer meeting more than doubled; one and another are coming to declare what the Lord is doing in their souls, so that very shortly we must trouble the water. From the happy change which the Lord has wrought within me, from the wrestling spirit he has given me, from the great sweetness and power the word of God has been to me, and from the solemn confidence he has possessed my soul with, I am persuaded his hand is with me. I have had a long wilderness state; but, blessed be his name, I find the truth has been sweetly accomplished. Hosea. ii. 14-20. And I am now waiting to see the close of the chapter fulfilled with respect to this little cause here. I have organized a class of my young friends for instruction in Biblical literature, in hope of obtaining a band of spiritual and intelligent Sabbath school teachers which will prove a very valuable acquisition to the cause here. If we could but obtain a reading people the demands for your monthlies would be increased. The Lord is answering the many petitions so frequently sent up by our lamented and justly esteemed brother, the late pastor of the church here; praying breath is not lost, and especially when it is so in unison with God's gracious promises of mercy to his beloved Zion. In my next, I hope to send you some joyful tidings. Till then I am, your's in him.—JONATHAN, (formerly on the 'house top,')

YATELY, HANTS.—Knowing you take a lively interest in the cause of Christ at Yately, I forward you an account of our meeting on Christmas-day. Our minister preached to us in the morning and evening: in the afternoon we had a social meeting; a hymn being sung, our senior deacon, poured out his soul in earnest prayer, mingled with praise and thanksgiving. Other brethren spoke of the goodness and mercy of God

in bringing our minister, brother Perrett, amongst us, in blessing the word to us, and increasing the church with twelve additional members, most of whom have been called and set at liberty under his ministry; also in preserving our peace and union which although it has been extended wider and longer, yet it has not in the least degree become weaker. At this point the meeting was adjourned, and the company took tea in the chapel, afterwards our brother Stone, (on behalf of our female friends) presented our pastor with Dr. Gill's Body of Divinity, which drew forth from him a suitable reply, and a few remarks from Paul's words, 'he thanked God and took courage.'—AN INHABITANT OF ZOAR.—[It is delightful to hear of such good success at Yately—as peaceful and as pleasant a little gospel garden as ever we saw. Go on, brother Perrett; and the Lord enable you to baptize Dr. Gill's Body of Divinity in the laver of golden oil which stands in 'the holy place;' and then it will both strengthen and rejoice thine heart.—ED].

WOOLWICH.—CARMEL CHAPEL, ANGLESEA ROAD. The Lord is greatly blessing the ministrations of our dear pastor, (Mr. Hanks,) at Carmel. During his four years' pastorate, one hundred and fourteen have been taken into church fellowship. The chapel continues to be well filled with an attentive audience; power divine attends the word; and many will have to bless God that he directed the hearts of his children to erect our new and commodious chapel. On the last Sabbath in the past year, eight persons were baptized in the name of our Triune Jehovah, amongst them was one young girl from our Sabbath School. The Lord grant that we may not only increase in numbers, but that each member may be increasing in the internal adornings of the Spirit, shining as a light in this benighted world, holding forth the word of life. Our school has been in existence about two years: we commenced with sixty, and now number one hundred and sixty. May we who are teachers, be assisted by the Holy Spirit truthfully, and successful to instruct the dear children: may many amongst them rise up a generation to serve our God! Gratefully and adoringly we exclaim, 'What hath God wrought!' whilst we still supplicate at his mercy throne, 'Oh Lord, send now prosperity.'—ANN.

NEW NORTH ROAD.—SALEM CHAPEL WILTON SQUARE.—On Tuesday, Jan. 11th, the services commemorative of the pastors settlement were held here. Our highly respected brother Mr. James Wells preached in the afternoon from 'neither shall any desire thy land,' &c. His discourse was unflinchingly truthful and strikingly instructive. In the school room under the chapel a tea was provided on the voluntary principle, which appeared to be well filled with visitors. Many ministers were present. In the evening a public meeting was held. The subject entrusted to the speakers was 'the goodness and mercy of God exemplified in the history of Moses,' brother Yenlon opened the meeting with prayer. Addresses were then delivered by brethren C. W. Banks, Meeres, Attwood, Cracknell, Hall, Joseph Palmer, and William Abn. The chapel was crowded throughout the evening. But it was painful to witness the extreme debility of brother Plect, suffering still severely from the weakening effects of his late affliction. The few particulars which he was able to furnish respecting the progress of the cause were highly pleasing, full of encouragement, and spoke lovingly to the success and acceptance of our brother's ministry. May a merciful God graciously hear prayer on his behalf, and raise him up again to health and strength for further and increased usefulness in his much-loved Salem.—J. P.

BLACKHEATH, KENT.—DACRE PARK, on Thursday afternoon, January 6th, a number of

friends gathered around our youthful brother Cracknell, who is labouring in this part of the gospel vineyard, and not without success. The friends seemed very happy, the chapel was tastefully decorated with evergreens, &c., and all present evidently enjoyed a cup of tea. At a numerous subsequent meeting, brother Cracknell (after brother Smith, of Wootton, prayed,) gave an interesting opening address, and introduced the subject of 'Individual Effort,' which was heartily responded to by several brethren, who spoke in the following order: C. W. Banks, the loud call for effort in the cause of Christ; G. Wyard, the lawful means to be employed; J. Pells, the sources of encouragement; C. Box, the importance of prayer accompanying effort. The main object of the meeting was to obtain means in order to procure gospel tracts for general distribution by friends connected with the cause. Brethren Wyard, Banks, and others, promised to supply a goodly number of tracts to start with, that this may prove a step with us in the right direction for much good under God's blessing is the prayer of—**ONE WHO WAS PRESENT.**

BILSTON.—A new Baptist cause is rising here. A noble muster of Truth-loving friends recently spent a happy evening together in Broad Street. It would have pleased us well to have seen their beautiful hall; and to have heard once more the happy and ready address of our old friend Thomas Jones, under the presidency of our young brother John Lindsey, the present minister; it was our honourable privilege to send John first to Bilston; if the Lord be pleased to make him instrumental in establishing a sound gospel church in that town, it will be a sweet reward for our toil. At the meeting referred to, the venerable bishop Veal, the powerful pastor Gwinnell, and the faithful Ritson, took good part. When the church is formed, we hope to have further details.

CHATTERIS.—At Zion Baptist Chapel, we had a tea meeting for the members of the church; the first, since our pastor Mr. Wilkins has been unanimously chosen to labour amongst us; we bless the Lord, for directing his steps to us. It was on Monday evening, Jan. 10, (all the members could not attend, I think about ninety enjoyed themselves: our beloved pastor said and did all he could, by his excellent advice to promote unity, and affection amongst the brothers and sisters present. We sung a hymn to that effect, and an excellent prayer was offered by one of the deacons; other meetings were proposed, and agreed to, which we hope will be for the good of the church, the glory of God, and the comfort of our pastor.—A. L. J.

WESTMINSTER.—BAPTIZING AT ROMNEY STREET. On Lord's day evening, Dec. 19, 1858, our pool was again opened, and the pastor, Mr. Jos. Palmer, solemnly baptized two believers. One of the candidates avinced a resolute faith, after many years belonging to a pedobaptist church in the neighbourhood, by gladly, though greatly afflicted, following the Lord through his displeased ordinance. The other candidate had testified, in his confession before the church, that the pastor's ministry had, through God's blessing, been instrumental in raising him from death unto life. Other inquirers are standing around. May the Lord continue to go forth with his preached word in this corner of his vineyard.

COLLEGE CHAPEL, STEPNEY GREEN. 'Iota' sends an interesting report, arising out of Mr. Vaughan removing from 'Hephezibah,' Mile End, to Stepney Green, where services were holden on Thursday, Jan. 13, and on the following Lord's day: the report came too late; but we crowd in this notice. Mr. Bloomfield, and Mr. Charles Stovell, preached on the Thursday, Mr. Vaughan, Mr. G. Wyard, and Mr. Russell, of Austin Street,

preached on the Sunday. The congregations and the collections were excellent. The prospects of Mr. Vaughan and his friends, in this new sphere, are said to be most encouraging; his ministry having been useful in calling in many, a large increase to the church is anticipat. d.

CREANSFORD, SUFFOLK.—On Lord's day, Jan. 9th, four believers were baptized by our pastor, Mr. John Baldwin, in the name of the Father, Son, and Holy Ghost, in the presence of a large and attentive congregation: three males; and one female, the first fruits of our Sabbath schools. The text preached from, was Acts xvii. 11, 'and searched the scriptures daily, whether these things were so.' In the afternoon, they were received into the church, with a suitable address, and came to the ordinance of the Lord's Supper. It was a good day to many of our souls.

BOTHERHITHE.—An excellent meeting was holden in Mr. Butterfield's Chapel, on Monday evening, Jan. 3, the first anniversary of his pastorate; during this first year, perfect peace, and great prosperity have been enjoyed. Many sinners have been called in, baptized, and added to the church; and during this year, Mr. Butterfield's friends hope to build their new chapel. Addresses were delivered at the meeting by the brethren F. W. Williamson; R. Bowles, T. B. Parker; C. W. Banks, and J. E. Cracknell, on the Old and New Covenants.

LITTLE MOORFIELDS, WHITE STREET. On Tuesday evening, Jan. 18th, a goodly number of friends surrounded brother Webb, on which occasion several addressed the meeting on God's Building: brother Wyard, on the Great Architect; brother Hazleton, the foundation; brother Chivers, the builder; brother Anderson, the materials; brother Pells, the design of the building. The happy meeting was opened with prayer by brother Dentout, and concluded with prayer by brother W. Webb.

OXFORD STREET.—SOHO CHAPEL. We are glad to hear of our brother Pells's welfare; also of the church, through his instrumentality. He has on several occasions been in the baptistry; nearly 30 have been added to the church during the past 3 months; others are enquiring the way; the church is (as it has ever been) dwelling in peace; congregation steadily increasing; the signs for the future very cheering.

BUCKS, COLNBROOK.—On Thursday, Jan. 13th, a goodly number of friends partook of a comfortable tea in the British School Room, (kindly lent for the occasion,) after which they adjourned to brother Brunt's Chapel, (when brother Pells of Soho,) preached with great earnestness, in defence of the cause of God's truth.

BLANDFORD STREET.—On Sunday, Jan. 16th, three sermons were preached in behalf of the Sunday School connected with the above place of worship; morning and evening by Mr. Bonnar, late of Oxford; afternoon Mr. Pells.

BRENTFORD.—The Church here have given Mr. Parsons, (late of Chesham,) an invitation to supply the pulpit for three months, with a view to the pastorate. It is hoped through his instrumentality, and the Lord's blessing, the cause may be revived.

ERITH.—At the Baptist meeting in this little fishing town, we had a happy time on Tuesday, Jan. 14th. C. W. Banks preached in afternoon; after tea, Mr. Bowles, Mr. Wallis, and others cheered our hearts with good news. Our cause is growing.—A SWORMAKER.

AN ENGLISH ANNIVERSARY IN AUSTRALIA.

DEAR BROTHER BANKS—Grace, mercy, and peace be with you and all the true Israel of God in dear old England, and wheresoever scattered throughout this habitable globe. As part of the body of Christ you will be glad to hear of the prosperity of Zion in this, the ends of the earth.

Sunday, October, 31, 1858, was the first anniversary of the opening of the building which our God has given us, when our dear Pastor, John Bunyan McCure, preached morning and evening; we have not yet in this town any of the Lord's ministers, with whom our brother could exchange pulpits, or ask to come and assist us. But, blessed be the name of our precious Immanuel, it is not by (natural) might, or by power, but by my spirit saith the Lord.

On the following day, Monday 1st November; we had a tea meeting commencing at 6 o'clock, which was provided by the sisters on the voluntary principle; no charge being made either for the providing or for the participation thereof. Our collection amounted to £35; which, considering the great depression of business, and the trying time which has now for some months existed here, we consider very good; and would desire to raise an Ebenezer to the goodness of our God who has brought us thus far.

Brethren Allen, Ward, Stevens, and Matthews, from Melbourne, addressed the meeting; after our brother Friend had given a statement of our temporal affairs. It was truly a blessed opportunity; the subjects of the addresses were Faith, Hope, and Charity: with an interesting account from brother Stevens of our brother McCure's commencement of out-door preaching at home in England, with brother Stevens as his clerk, some 18 years ago; and a review of the preserving mercies of that God who hath said that he will never leave or forsake his people.

And now, I would say, "O come, let us magnify the Lord together; for he is good; and his mercy endureth for ever," for, although that great and subtle foe hath tried to make inroads upon Zion, as he ever hath done, yet he has not, and need be God, never shall be able to turn a sheep into a goat though by clothing the wolf in the garb of a sheep, he may be permitted oftentimes to scatter them. But he who seeketh out his sheep in the cloudy and dark day, will take them in the arms of his love, place them on the shoulders of his power, and bring them again into his fold; take off the yoke from their jaw, and set meat before them: they shall hear his voice and shall follow him in the days of old, as in the time of their first love, and he shall lead them by the rivers of still waters, even the waters of life, which runneth deep, yea, so deep, as to go to the bottom of all their sin, and pollution, and wash it all out: and yet so high in its source that Satan and all the adverse powers of hell cannot reach to defile or stop the springing thereof; for it pro-

ceeds from under the throne of God and the Lamb; and bringeth healing wheresoever it flows. May you, and I, and all our dear friends who love Zion for Jesu's sake, partake of the sweetness thereof: is the prayer and desire of, yours for Christ's sake,

JOHN B. EVANS.

Geelong, Australia.

N.B.—My christian love to Mr. J. Walls, Mr. T. Chivers, and those friends of both congregations with whom, either myself or my wife were associated or connected, as members, or otherwise.

[Beside the foregoing interesting letter, we learn from another source, that brother McCure's first anniversary of his now Zion, was a most happy and holy season—the English brethren all said—since they left home, they had never before enjoyed such a joyful feast. The times have been very trying in Australia; our brother McCure labours in the gospel without any reward of an earthly kind; but as the Lord owns his labours; and lengthens his cords, we hope to hear he is entirely devoted to that work in which his soul has so truly delighted for many years.—ED.]

THE LATE

MR. BENJAMIN LEWIS,

Formerly Minister of Trinity Chapel,
Southwark.

MR. BONNER, now supplying Trinity Chapel, preached on Lord's-day morning, Jan. 9th, 1859, a funeral sermon occasioned by the death of the above recently departed minister. Mr. Bonner, in speaking of Mr. Lewis, said—"I regret there is no one more competent than myself to perform this duty. In what way he was brought to the knowledge of the Lord, I cannot say. He was in soul trouble; was led to hear the late Mr. Ohm, of Wallworth; the text was, 'That Christ may dwell in your hearts by faith': this was the means of setting his mind at rest. In the year 1820, or 21, he began to preach: he was nearly forty years a minister of the gospel. First ordained at Dockhead, over seven persons, in 1825. The church at Dean Street, being in a low condition, invited Mr. Lewis; in 1829, the railway took the chapel down, and built the present one, where he laboured until five or six years since—from 1834, till 1853, being twenty-eight or twenty-nine years—a long period for one place, but it came to an end. From this place, he went to Cottage Green Chapel. But, for some time, he appeared unwell; and, rather unexpectedly, in a fit of coughing—his soul passed away, in the sixty-eighth year of his age—on the last day of last year."

MIRIAM WYARD.

CHRISTIAN RESIGNATION.—Died, on Friday Morning, Jan 14, in her eighth year, the beloved child of George and Hannah Wyard, of Zion Chapel, New Cross Road, Deptford. Our beloved little Miriam was the youngest but nine living: the last of ten born; perhaps too much its parents' pet; but O! who can help loving what in itself is so lovely? a child

innocently playful, yet thoughtful, and fond of good reading: however, God has taken her. We will not murmur, he had a greater right to her than we. She was our's for the time being, we will try and remember the loan with thankfulness, and believing it to be taken from all evil to all good, we will pray for grace to say becomingly, 'Father, thy will be done.'

Its mortal remains were deposited in its own little dormitory, purchased for the occasion, in the new Cemetery, Rokely Road, Deptford; a goodly number of old and young of Mr. Wyard's friends had gathered together on the occasion; and our worthy brother and friend Moyle, of Peckham, kindly officiated. He spoke encouragingly to the parents, affectionately to the brothers and sisters of the departed, and wisely and judiciously to all. In the domestic circle at home the following beautiful hymn of Steele's was sung.

'Father! whate'er of earthly bliss,
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise:

Give me a calm and thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee.

Let the sweet hope that thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

G. WYARD.

THE beloved partner in life of our esteemed ministerial brother, W. Caunt, of East-street, Greenwich, left him, and all here below, for a better city, on Tuesday, January 18th. "Her departure was one of the most joyous, and triumphant ever known:" so writes our brother, who hopes next month to furnish some details.

THE Obituary of the late Mrs. Pepper, the beloved wife of Mr. T. Pepper, Minister of Zion Chapel, Newington Green, will be given in our March number. She departed this life in a most happy, triumphant frame of mind, on the 16th of last December.

"READING TRACTS."

'Reading Tracts. No. 2.' Robert Banks & Co., 182, Dover Road.—A most awful attempt has lately been made to cast a cloud over the gospel of Christ, by a tract called 'The Lamb of God!' by one Horton, of Reading. Of all the specimens of daring perversion of the Holy Word of God, this Horton's tract is the vilest we ever heard of. The fact is, Mr. Wals's powerful and truthful ministrations in Reading have thrown such heavenly fire into the people there, that the mongrel-men in the ministry are frightened; and in order to allure and blind the people, they are straining every nerve. Such miserable false glosses as this Horton has sent into this world is enough to arouse the zealous indignation of the whole body of God-fearing, truth-loving men in Christendom; and were we to hold our peace, we should expose our-

selves to the most fearful condemnation. A young mechanic in Reading, who styles himself 'A Lover of Truth,' has issued a penny tract, entitled, "*Horton's Lamb of God, Weighed in the Scales, and Found Wanting.*" This 8 page penny pamphlet is worthy the notice of all to whom the gospel has been made dear. If a few additions could be made to it, it ought to be circulated by tens of thousands. We hope much more will appear to warn men against Horton's carnal poison.

AN AUSTRALIAN SCENE.

OCTOBER 3rd, 1858.

'They went down both into the water.' Acts viii. 38.

Softly the river murmured by;
The sunshine glistened on the sand;
And many an expectant eye
Was resting on the little band,
To testify in Jesu's name:
Beneath the cross they meekly bow
And willingly to all proclaim,
That Jesus is their sovereign now!

Steep rose the bank on either hand,
And belted in the little throng;
The limped waters washed the sand,
And wandered tranquilly along;
And sweetly falling on the air,
Swelled forth the voice of sacred song;
And softly breathing words of prayer,
To silence hushed the listening throng.

Closed is the sacred page of truth;
The word of exhortation past;
From manhood's prime to early youth,
The candidates stand forth at last.
Our southern sunshine never fell
Upon a holier, happier scene.
Hark! now again the voices swell,
Enough our hearts from earth to wean.

Jesu! the sacred wave has trod,
His people from their sin to save;
And in the footsteps of our God,
'Tis sweet to pass the liquid wave:
And those who now his name confess,
And boldly in those footsteps tread,
Will find that he is near to bless,
His hand shall raise the fainting head.

And she,* who in her early youth,
Has meekly taken up her cross,
Responsive to the word of truth,
Shall never, never suffer loss!
No—he whose sacred name she bears,
And in whose footsteps she has past,
Will guide her through a world of snares,
And lead her to his home at last!

Mount Barker.

MATILDA.

At 'Salem' Particular Baptist Chapel, North Adelaide, six were baptized in the river Tonens, Oct. 7th, 1858. Our little 'Salem' is greatly on the increase.

* A young friend of the writers.

Mr. Cozen's pamphlet, '*The Seven Baptisms*,' is the best new work, we can recommend 'A Doubter' to read. It is to be had of Partridge and Co.

The Baptism of Theodosia Ernest in America ; AND THE BAPTISM OF EDWARD SAMUEL, A CONVERTED ISRAELITE, IN ENGLAND.

There appears an unusual stir at the present time in many places, with reference to the ordinance of Baptism. Mr. Baxter, of Nottingham, that excellent and talented young man, who very recently, and speedily too, has been called into a large and apparently happy field of usefulness in the gospel vineyard, even this Mr. Baxter has *written a book* on baptism; and very great pains he has taken to prove that baptism by immersion is a misconception, and a great mistake. This volume has been sent to us for review. We felt inclined, at first, to send it either to Mr. J. A. Jones, or to Mr. Samuel Cosens, to weigh it up, and fairly to adjudicate upon its merits; but fearing they would not exercise sufficient patience with the young man, we have resolved, God helping—to give Mr. Baxter a fair and an impartial hearing; and to furnish our readers with a righteous report; this will be no easy task; for Mr. Baxter has gone so deep into natural history, into national customs, and costumes, and has read so largely all those Goliaths against baptism (such as Mr. Thorn, of Winchester, whose high sounding antagonism has recently been a little tested and humbled too by Mr. Chappell, the able baptist pastor of the same city,) that it will not be an easy thing to wade through the whole of Mr. Baxter's evidence. There is also Mr. Tatham, of Eastbourne, and others, on the side of our opponents; and at the recent anniversary of the Clerkenwell Gospel Sanctuary, there was the venerable Frederic Silver, the meek and steady Jay, of Grove Chapel; and the noble, and determined Mr. Lockin, all uniting to throw a little contempt upon us poor and much despised baptists: and such sneering epistles some of them send us! enough to make such little folk as we are, to tremble in our shoes, were it not for the unshaken persuasion which we cannot get rid of, that the words of the late Dr. Collier, of Peckham, spoken as they were to a departed friend of ours, who, being called under the doctor's ministry, and yet being afterwards convinced of the truth of the immersion of believers, basely said to Dr. Collier, 'my dear pastor, do tell me your mind!' 'My mind,' said the Dr. 'is this—the Baptists have all the New Testament on their side; but we Independants being called into our present position we cannot see our way out of it! That was an honest confession, at any rate; and so it is with many of these good brethren of ours: they hope we are wrong; and yet

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suspect we are right; but unless they were prepared to sacrifice a great deal, they dare not confess it:—so they go on.

It is singular enough 'The Little One' who appeared so happy with John in the Isle of Patmos; and so busy there in opening 'The Seven Seals,' that we expected he would have delighted himself and thousands of his readers, with the beautiful mysteries of those sublime metaphors the whole of this year; yet, to our amazement, he has, without telegraphic message, or any notice, run clean off from Patmos into the precincts of Jordan—and this month we find him going with all his heart and soul into the question of Baptism. As to ourselves—in our meditations—we have been taken captive right across the Atlantic—and there we have witnessed one of the most heavenly spectacles, that ever our eyes beheld, of things connected with the services of the Militant Church upon the earth, and this transporting contemplation has been afforded us, in the perusal of the volumes entitled '*Theodosia Ernest; or, the Heroine of Faith.*'

This Theodosia Ernest was a most pious young lady, as she would be considered among our lofty general churches in England. She was trained up by a mother most devoted; and attended upon one of the first-class Presbyterian churches in America; and withal, she was espoused to a young gentleman as rigid in his profession of religion, as could be desired. One Sabbath morning, Theodosia was walking out; she passed by the side of a river, where a poor Baptist preacher was about to administer the ordinance of Baptism by immersion. Theodosia stopped to hear and see: we believe the Lord the Spirit came down, and sealed home the truth upon her heart. She went home to weep, to pray, to search the word; the Lord opened to her heart His own will; commanded her to forsake all opponents, and to follow Him. She did so. We here give the account of her going forth in the pathway of a loving obedience. She went to the Baptist Meeting. The minister took for his text that morning the words of Jesus, '*Ye are my friends, if ye do whatsoever I command you.*' He delivered a most powerful sermon. Theodosia heard it; felt it; was constrained by it. The following extract describes the scene which ensued:—

After the sermon, he came down from the little platform, which had been erected for

his convenience, and announced the church as ready to receive applications for membership, requesting if there were any present who desired to unite with it, that they would come forward while the brethren sang a hymn, and take a seat allotted for that purpose.

The brethren immediately commenced singing the hymn—

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion can supply
Solid comfort when we die.'

Before they had completed the first couplet, Theodosia arose and walked to the appointed seat. And when they had finished, the minister asked her to give to the church some account of her religious experience, that they might be able to judge of the nature of her faith and hope.

My reader, who is familiar with her strength of mind, firmness of purpose, clearness of conception, and habitual command of the most appropriate language, can form little conception of the surprise which was excited, as much by her manner as her words. She did not wait to be questioned, and simply answered yes or no, as is customary on such occasions, but modestly arose and turned her face towards the audience, and began to relate in a low but still in a perfectly audible voice, her experience of grace before she made any profession of religion. The house was still as death. Every eye was fixed, every ear was attentive to even the slightest modulation of her voice. After describing in her modest and simple, yet most impressive style, her conviction and conversion, she paused a moment as if to think of the propriety of saying what was yet upon her mind.

'And why,' inquired the minister, who was ignorant of her history, 'did you not *then* unite with the people of God?'

'At that time,' she continued, 'I had rarely been in any other but a Presbyterian house of worship. I regarded Presbyterians as the true church of Christ. Perhaps I would not be going too far if I should say, that I regarded them as the *only* true church, or at least as the only church that was not involved in some most important error of doctrine or practice. It was my mother's church,' and her voice faltered and eyes filled with tears as she said it. 'It was the church in which God's truth had been made effectual to my conversion. I had no shadow of a doubt that it was *the* church, if not the *only* church, and with them I *did* unite. Nor until last Sabbath, did I ever have a doubt that I was right in doing so. Last Sabbath, you will recollect, one of your number was baptized. I had the curiosity to go to the river. As I saw her plunged beneath the water, the thought impressed itself upon my mind, *if that is baptism, I have never been baptized*; for whatever baptism may be, it must always be the same—'One Lord, one faith, one baptism. I went home and commenced a careful and thorough investigation of the subject. I found that it was immersion, and not sprink-

ling, that Jesus Christ commanded. It was this which *HE* himself, as our example, submitted to in the river of Jordan. It was this which his disciples practised in his life. It was this which he commanded after his death. It was this, therefore, which he required of me. I have not yet obeyed him, but I *desire* to do *whatever he commands me*. Mine is, I humbly trust, the 'obedience of love.' I have come here to-day, and that is the first time in my life that I have ever been in a Baptist church. I have come to ask you to *baptize me*, if you think me worthy, according to the commandment of the Lord Jesus.

'Why this is wonderful!' exclaimed the minister, as she resumed her seat.

'It is the Lord's doing,' rejoined Mr. Courtney, 'and it is wonderful in our eyes.'

'Brethren, what will we do in regard to this application?'

'I move,' said one, 'that she be baptized, and received into the fellowship of the church.'

This was, of course, unanimously determined on.

'When will you be baptized, my sister?' inquired the minister.

'As soon as it may suit your convenience, sir. I am ready now.'

Then after prayer we will at once proceed to the waters' side. Let us pray.'

They kneeled and offered up a short and fervent prayer, that God would own the ordinance about to be administered in his name—bless her who was to be its recipient—fill her with the comforts of the Gospel—make her a faithful and useful Christian, and at death receive her into his heavenly kingdom.

When Satan finds that he cannot prevent the performance of a religious duty, he often strives to render its performance as distressing as he can. Theodosia had not yet left the house, before she began to be assailed by the most terrible temptations. First came the magnificent church, with its soft light, its cushioned pews, its richly carpeted aisles, its tasteful and costly pulpit, its deep-toned organ, and its well-trained choir, which had all her life been the accompaniments of her public devotions. And she could not but contrast their rich luxurious elegance and comfort, with the rough platform, the naked, dirty floor, the hard benches, and harsh, unskilful voices which had surrounded her to-day. In that splendid church she saw her mother weeping over her daughter's apostacy—her brother showing no interest in her fate—her uncle, whom she loved as a father, and upon whose approbation she had confidently relied, yet he had not come near her, though she had earnestly requested his presence—her pastor who had taught her in childhood, and prayed over her at her conversion; and there was yet another whom she scarcely dared to think of. They were all there—all happy, all united. She was only a poor outcast from all—yes, yes, from *all she loved*. With her own rash hand she had cut the ties which bound her to her kindred and her friends. She had left all the *elegance* so congenial to her delicacy and refinement of taste. She had

left all the affection so necessary to the very life of her fond, clinging, loving heart, and here she stood *alone* among these *strangers* whom she felt instinctively, with one or two exceptions, had scarcely a sentiment or a taste in common with her own. Then, as she was walking to the river, they passed the *very spot* where she and Mr. Percy stood on the previous Sabbath; and in a single moment what visions of affluence and ease, of elegant *social* enjoyment, of domestic joy; all the happiness of the loved and loving *wife* extending down through many long and blissful years—came vividly before her mind. She could see nothing else. She forgot for a moment where she was, and why she came there. She walked on unconsciously. Unconsciously she took the offered arm of the minister, as he came to conduct her into the river.

The touch of the water recalled her to herself.—She paused, and suddenly withdrew her arm, clasped her hands together, and looked up to heaven, and so stood for some moments, lost in silent prayer. Those who could see her face, observed the expression of distress and terror, (which they attributed to a natural timidity at entering the water,) suddenly gave place to one of joy and confidence as she again placed her arm within the minister's and walked on.—Jesus had heard her prayer: 'Oh, Lord, save me! give me strength to make all this sacrifice for Thee! Thou art my Saviour. Thou hast commanded this. I do it in obedience to Thee. Oh, leave me not! Help, Lord! I have no other helper—Thou art now my *all*.' And as she prayed, the visions of earthly bliss vanished from before her, and she saw Jesus stretched upon the cross in dying agony, and he seemed to say, 'I bore *all this* for thee.' And she thought of the words of the Apostle—'He died for us.' And as she walked along, she remembered what Jesus said, 'Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of man's sake. Rejoice ye in that day, and leap for joy, for your reward is great in heaven.' 'And every one that hath forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.'

So fully was her mind occupied with this delightful thought, that she felt no further anxiety, and not the slightest fear. And as she was lifted from the liquid grave, she could not help exclaiming in an audible voice, 'Jesus, I thank thee!' And then, as they turned towards the above, such a gleam of heavenly peace and holy joy illuminated her beautiful face, that several of the brethren and sisters who stood upon the bank, simultaneously exclaimed, 'Blessed be the name of the Lord!'

'Yea,' she exclaimed, 'blessed be His holy name!'—And suddenly she stopped, and with a voice which was naturally sweet and powerful, and had been carefully cultivated, and now was rendered deeper and more expressive by intensity of feeling, she commenced singing:

"Jesus, I my cross have taken,
All to leave and follow thee;
Friendless, poor, despised, forsaken,
Thou from hence my all shalt be.
And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends disown me,
Show thy face, and all is bright.
Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh, 'tis not in grief to harm me,
While thy love is left to me!
Oh, 'twere not in joy to charm me,
Were that joy unmixed with thee!"

The effect upon the audience was electrical. Tears streaming from every face; many sobbed and wept aloud. Among these was a voice which instantly fixed her attention. She looked up among the assembly, and was surprised to see that it had increased since she started into the water to a great multitude. The congregation from several other churches had hurried to the river as soon as they were dismissed from their several places of meeting. Foremost among the crowd stood uncle Jones with her mother on one side, and Edwin on the other. It was her that she heard; for when she saw her daughter standing thus alone, and heard her sing, 'Friendless, poor, despised, forsaken,' she lifted up her voice and wept. Nor did she weep alone. Strong men, who were not professors of religion, and who were thought to care for none of these things, stood and gazed at that sweet face, all radiant with the love of Jesus, as though it had been the face of an angel; and as they looked, the big tears chased each other down their unconscious cheeks. The brethren and sisters of the church wept; old men and mothers in Israel wept. Young men and maidens wept. But Theodosia heard none, saw none but her mother. As she came to the water's edge, that mother rushed down to meet her, and clasped her closely to her heart. The brothers and sisters of the church who were approaching to give her the hand of fellowship, stood respectfully aside.

'Oh, mother, do you—can you forgive me?'

'Don't talk so, my child; I have never blamed you. You have done your duty; you have done right. You have obeyed your Saviour—He will bless you. I wish I had the courage to follow your example.'

'God bless you for those words, my mother! Oh! how full of joy my heart is. He maketh my cup run over. Surely goodness and mercy hath followed me all the days of my life. Uncle, dear uncle, it is *blessed to obey*. Can't you give up *all* for Christ?'

'Mr. Courtney, I thank you for your teachings. Now I know I am baptised. I have now done—just what Jesus commanded. I have left all and followed him; and blessed be his name, I have already that peace which passeth understanding.' And as the brethren and sisters came crowding round to welcome her into the communion of the church on earth, she sang again with that sweet, soul-thrilling voice, to which the intensity of her feelings

and utter self abandonment, gave a ten-fold power:—

“Children of the living God,
Take the stranger to your heart—
Let me dwell in your abode,
Never more from you to part.
Can you love me? Will you help me?
Help me on my way to God—
Can you love me? Will you help me?
Help me keep his precious word.”

While singing, she continued to give her hand to one after another as they came up; and as she finished the strain, a sister standing by sang—

“Yes, come thou blessed of the Lord,
No stranger art thou now—
We welcome thee with warm accord,
Our friend and sister thou,—
The hand of fellowship, the heart
Of love we offer thee:
Leaving the world, thou dost but part
With lies and vanity.
In weal or woe, in joy or care,
Thy portion shall be ours;
Christians their mutual burdens bear,
They lend their mutual powers.”

The minister pronounced the benediction, and they led her up the bank, and then each went on his way rejoicing.

We must not give another line this month; but the whole of Theodosia's history is to be either given in ‘the Earthen Vessel;’ or in cheap penny supplements; so that our readers may see for themselves the matchless grace of God as developed in this splendid record of his power.

We have lately been looking again into that volume written by E. Samuel, the minister of the Baptist Church at Salford, entitled ‘*The Triumphs of Christ on the Cross*,’ and there we read the following account of his baptism. We give it in his own words.

‘I will here digress a little, and give a brief account of the manner I was brought to see the ordinance of believers' baptism by immersion. During my stay in the late Mr. Goodchild's house, this gentleman, being a lover of the ordinances of the house of God, as well as the experimental truths of the everlasting gospel, and who in truth adorned it by his walk and conversation; he would occasionally bring forth the ordinance of baptism. He had used to speak in a very kind affectionate manner, at the same time with much fervour and reverence. One evening when we were conversing on the subject, Mr. G. mildly said to me, “Mr. Samuel, have you ever prayed to the Lord that He might open your eyes on this subject, as he has done on the other parts of the gospel?” I replied, “No.” He then said, “It behoveth you as a minister of the Lord Jesus Christ so to do.” This impressed my mind, and I asked the Lord to teach me the whole truth, and lead me in the right way; and if this was the right way, to remove my prejudice, and enable me to obey his command: and thus prayerfully I was enabled to search those portions of the word of God that refer to it. I was acquainted at the same time

with a gentleman who was a very great friend to me in temporal matters, but a great opponent to the ordinance of believers' baptism. I was quite sensible that should I be led to embrace this ordinance, I should lose his friendship, as the event proved. This was a mighty barrier in my way, as I very highly esteemed him as a friend. As I was one day meditating on it, these words came —“Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” I then began to contemplate on these words, which appeared to signify that I must leave all for Christ, and follow him in this ordinance, which I was then meditating on. Here a new struggle commenced between the flesh and the spirit. The flesh and the devil said, Follow me, and the word of God tells us to follow Christ; and when that word comes with Divine power to the soul, it breaks down all opposition, and the living soul is enabled to tread upon flesh and blood, and follow the Lord, not only through water, but through fire.

As the conflict kept on increasing, so earnest supplications at a throne of grace also increased; I trembled lest I should embrace an error, especially as a preacher of the gospel I might be the means of leading others astray; these things caused me many groans, cries, and sighs. One morning as I was going from Hartley Row to the railway station, just as I was stepping into the carriage these words came to me, I believe in the power of God the Holy God—“The baptism of John, whence was it, from heaven or of men? And they reasoned with themselves, saying, if we shall say from heaven, He will say unto us, why did ye not then believe him?” This was a blessed season to me, it produced great humility of soul and contrition of soul. The sufferings of Christ in the garden of Gethsemane, were opened unto me in such a glorious way, that I never had before nor since in like manner. Being quite alone in the railway carriage, I took out my Bible, and as I read I wept for joy, all the way to London. I told the Lord, that by the power of his grace enabling me, I would obey his divine commands. I then no more conferred with flesh and blood. All future consequences, friends and foes, I was enabled to leave in his hands. I was baptised at Hartley Row. I preached the same evening previous to being baptised. The chapel being very crowded, I was extremely hot; while in the vestry, a medical man who attended that place came in, and told me that as I was so overheated, if I were to go into the cold water, it might prove instant death. I replied, “I will leave this with the Lord.” The joy of my soul was very great at that time; I, like the eunuch, went away rejoicing in the ways of God, having the approbation of heaven in this ordinance.

With the word of our God for our lamp to guide us—with the answer of a good conscience touching baptism by immersion—and with such testimonies as these, what shall we say to Mr. Baxter, and all like disputants? There is *directly*, and *indirectly*, a powerful effort put forth against the laws of Christ's house. We must neither be neutral nor silent any longer.

THE ACTIVE CHRISTIAN—THE PASTOR'S WIFE. AN OBITUARY OF MRS. PEPPER.

'Precious in the sight of the Lord is the death of his saints.'

THAT blessed promise which Jesus left on record for the encouragement of his followers, saying, 'I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also,' has been sweetly fulfilled in the happy experience of the beloved wife of Mr. Pepper, minister of Zion Chapel, Newington Green, Middlesex. Her ransomed and liberated soul took its flight from the frail tabernacle on the morning of the 16th Dec., 1858, into the long anticipated regions of light and glory.

The occasion of her conversion to God, was a sermon from Matt. xvi. 24, preached by Dr. Cox, late of Hackney, while on a visit to Chatham. And being led to a decision of character, she was baptized at the age of 23, by Rev. W. Giles; but subsequently finding her soul more prodded under the ministry of Rev. W. G. Lewis, of Zion Chapel, Chatham, (now of Cheltenham); she continued a useful member of his church till her marriage in 1832; when with her husband, she united with the Baptist Church at Gravesend, her husband being early chosen a deacon of the church. Her love and diligence were soon called into active operation for the good of the church: for she would say, if the Lord is pleased to call to office, he expects a faithful discharge of the duties connected therewith. And truly, she was untiring in her efforts for the wellbeing of Zion, and the comfort of the poor and afflicted who enjoyed a large share of her sympathy, both in spiritual consolation and in pecuniary relief.

In the year 1848, March 3rd, she, with her husband united with the Baptist Church, formed that day in Phillip Street, Kingsland Road, London, subsequently removed to Zion, Newington Green, of which church her husband was on the same day ordained the pastor.

She now felt, she said, a heavy responsibility resting upon her in the very important office of the pastor's wife; and earnestly prayed that the Lord would give her sustaining grace, and counselling wisdom, that she might prove a real help meet to her husband in the work of the ministry; and be a blessing to the church. And in this she laboured diligently and prayerfully, being found in season and out of season in her efforts to do good. The distribution of the word of God in the neighbourhood; visiting the sick and poor; the prosperity of the Sunday Schools; the zealous attendance at the prayer-meetings, and particularly the female prayer-meetings which she formed, and which proved a blessing to many; together with the prosperity and harmony of the church, were subjects of deep solicitude with her.

In Nov., 1864, she experienced a severe

affliction, which prostrated her powers, and threatened to put an end to all her labours here; and to translate her to that rest which remaineth for the people of God. However, the Lord graciously spared her till now, to testify of his goodness and mercy, and to cheer her husband in his arduous labours.

There are some points in her experience which are very encouraging.

1. The deceased was an earnest and sympathizing Christian. She was always anxious to prove everything by the word of God, as she would say the everlasting concerns of our souls, are matters of too great importance to be taken upon credit; we must have the reality. The Scriptures were very precious to her, and she spent much time in their perusal, comparing Scripture with Scripture, so as to know the mind of God therein. She was very earnest in prayer; and was much in secret prayer: in reference to which she would say, that the state of her heart was such as to require her to be often seeking the Lord for preventing and sustaining grace. She would frequently complain of Satan's temptations; and yet she would say, 'I think we often attribute to Satan more than what directly belongs to him, while it is really nothing more nor less than the corruptions of our own hearts at work. Satan is bad enough, but we often forget that our own hearts are as bad; and we are too ready to throw the blame upon him, rather than acknowledge the depravity of our own hearts.'

She laboured much to lead sinners to Jesus, especially her friends and acquaintances. And many, particularly among the young, will have to bless God for the privilege of her Christian instructions. Her capabilities for letter writing were great; and her letters, which were generally long, were so thoroughly imbued with the spirit of the gospel, and an evident ardour of soul, to set forth and recommend the salvation of Jesus as the one thing needful, and himself as all in all things, that they were often acknowledged to be very powerful appeals for the truth, and sources of much comfort and encouragement to those who were hungering for spiritual food. She well knew how to give a word in season to the weary traveller. And no doubt many will now prize and read over with increasing interest and pleasure, those letters of counsel, consolation, and encouragement, which they were favoured to receive from her pen while in the land of the living. The poor and afflicted of Christ's flock were objects of her anxious and prayerful concern. It was a source of great pleasure to her to be able to contribute to the necessities of the needy, and to soothe the brow of care; and many a day of heavy fatigue, has she joyfully spent in visiting the sick and distressed; imparting consolation to

their minds, and relief for their wants. She often expressed great thankfulness after her severe affliction, that the Lord had so far restored her to be able to be driven to the homes of the afflicted; and when unable to go herself, would take care they were not forgotten.

2. The deceased was a very *intelligent Christian*. Added to a well informed mind, acquired from much reading, prayerful study, and thoughtful observation, she possessed a most retentive memory. She felt it to be a good thing that the heart be established with grace, lest it be carried about with divers and strange doctrines. In early life, she devoted much time to the reading of the scriptures, and to which she often alluded, as a great blessing and a source of much consolation in her afflictions. Her exhortation to the young was, 'study the scriptures, and pray the Lord to give you an understanding in them, for they are able to make you wise unto salvation.' Comparatively few women were better read in the word of God, and had a more comprehensive and clear understanding of the mind of God, in the Scriptures, than the late Mrs. Pepper. The very important prayer of the apostle (Eph. i. 17-19) was to a very great degree blessedly realized in her experience. In this respect, she was of great assistance to her husband in the work of the ministry, who highly esteemed her knowledge of truth, and styled her his Gospel Concordance.

She was a great lover of the whole truth as exhibited in its harmonious economy in the glorious plan of salvation by grace: and would say, we sadly mar the beauty and sweetness of this plan when we attempt to add to it any thing of our own. The everlasting love of God, Father, Son, and Holy Spirit, in the origin of salvation; the full, free, and perfect work of Jesus Christ the Son, in the Redemption of his church; and the efficacious work and ministry of the Holy Spirit, in the hearts of sinners, as an essential sweetness for heaven and glory; were subjects she delighted to dwell upon.

And while always most anxious to prove the reality of the Spirit's work in the heart, yet at the same time, she was strenuous for the fruits and evidences of that work to be seen in the life and conversation of the Christian. She was a great lover of the preached gospel, when preached in its simplicity; apart from her own husband, whom she heard very profitably, there was no minister in London whom she could hear with so much satisfaction as the Rev. J. Bloomfield, of Salem Chapel, Soho. She would frequently allude to the benefit she received from his sermons, and the productions of his pen, particularly a sermon he preached at Cheshunt, from Isaiah liii. 11.—'He shall see of the travail of his soul, and shall be satisfied;' which she often said was one of the greatest sermons she ever heard. She often said, there were three things too much associated with the preaching of the present day, which greatly offended her: 1. The hiding of the Truth. 2. The introduction of ludicrous sayings into the pulpit. 3. The railing against other ministers and people, instead of preaching Christ.

(To be concluded next month.)

EPISTLES TO THEOPHILUS.

LETTER LIII.

Most excellent Theophilus, as you are now become a Baptist, I will, instead of going on this month with the "Seven Seals," give one, if not two, short Epistles upon BAPTISM.

Now, there is in each department but one Baptism, the baptism of Christ's death, the Baptism of the Holy Ghost, and the ordinance of Baptism.

I will notice, first, the Baptism of Christ's death. Let us take first, as our guide in this matter, Ps. xlii., every word of which is answered to better, and more perfectly by what the Saviour endured, than by your own personal experience and path; not but the Psalm is beautifully descriptive of the path of the real Christian. In truth, this 42nd Psalm, like many others of the Psalms, answers the double purpose of describing the path both of the Saviour, and of the soul born of God. But I shall notice this Psalm now chiefly as setting forth the path of the Saviour, especially his Baptism; or, which is the same thing, his immersion into death.

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Who ever panted after God as he did? Who ever thirsted as he thirsted for the living God? Who ever longed to appear before God as he did? and he *does* now appear before God for us; and whose tears have ever been their meat day and night, as were his tears; and who so taunted by the enemy as he was, saying unto him *continually*, 'where is thy God?' And when he remembered these things, he poured out his soul unto God. Yet, from his youth he went with the multitude to the house of God; with the multitude that kept holy day. Yet, they laid no hands on him as yet, because his time was not yet come; and yet whose soul was ever cast down as his soul was cast down? What soul was ever disquieted as his soul was disquieted? Infinitely short do we come in all our castings down, and disquietudes, in comparison of his castings down and his disquietings; yet he could not (as we often are,) be moved from an assurance that God was his God. 'Hope thou in God,' was his own effectual command to his own soul, while he was *sure* of the joy set before him; 'for I shall yet praise him for the help of his countenance.' Yet he had to go on again to more work, more solemn casting down, when his soul should become exceeding sorrowful; no sorrow ever was or ever can equal it; yet he would remember the God of heaven and earth, 'from the land of Jordan, and from the Hermonites; from the hill Mizar,' or little hill.

Now, my good Theophilus, if you know not *where* to look for these *three places* I will shew you. Look then at the Saviour as just

entering into the depths described in the next verse: 'Deep calleth unto deep.' Look at the Saviour as like the ark, just beginning to be surrounded with the flood. See humanity tremble, and 'sweat great drops of blood, falling down to the ground.' See the fountains of the great deep about to be broken up! See the windows of heaven about to be opened! See him left by himself, like the Ark in a shoreless sea! as there was not another ark; so there was not another Surety, there was not another Saviour. If the one Ark fail, all must fail; so, if the one Saviour, the only Saviour, — 'the only name given under heaven whereby we must be saved,' — if he fail, all must fail! No doings *outside* of the Ark could save one life; they must be *in* the Ark; the Lord himself must *sub*st them in. See then the Saviour alone; see him by himself; and then look at the *three* places whence he encouraged himself. First, the land of Jordan. But why the *land of Jordan*? Ah! here it is, 'when he came up straightway *out of the water*, and stood on dry land, the heavens were opened unto him, and he *saw* the spirit of God descending like a dove, and lighting upon him; and lo! a voice from heaven, saying, this is my beloved Son in whom I am well pleased.' This, then, is one place that, as Man, when he was entering the deepest of all gulphs, that he would remember. 'I will remember thee from the land of Jordan.'

Now, look also at the Mount of Transfiguration; this took place as is evident in the northern part of Canaan, here called the land of the Hermonites. Here then, there came a voice from the excellent glory, — 'This is my beloved Son, hear ye him.' Then where shall we look for the hill Mizar, — or the little hill as the words mean? Where, I say, shall we look for this little hill, but to that little hill on which stood the Temple at Jerusalem? when but a few days before his death, standing on this little hill, he said, 'Father glorify thy name;' then came there a voice from heaven, saying, 'I have both glorified it, and will glorify it again.' (John xii. 28).

Thus, did the Saviour, as man, remember God the Father from these three places, and these three are all that are recorded, so exactly did he walk as it was written of him.

You will see that the opening of the heavens followed upon his Baptism: it was when he came up *out of the water* that the heavens were opened, as a pledge of what should, and what actually did, and does still, follow upon his immersion into those depths which, to mere creature power, are unfathomable. Truly, on the day of Pentecost, the heavens were opened, and have never yet been closed, and never will be as long as there is one soul on earth thirsting for the living and true God. Now, mind—Jesus

was not *rantized* in Jordan, but Baptized. The Greek word for sprinkling is *rantizo*; the Greek word for immersion is *baptizo*. Now, I say, the Saviour was not rantized in Jordan, but baptized. John need not come to Knon, where there was *much* water to *rantize*, that is to *sprinkle*; but it was needful to come to where there was *much* water to Baptize, that is to *immerse*. If John had been sent not to baptize but merely to rantize, it would have been quite needless to go into a river like Jordan; or indeed into any river, merely to rantize, but as he was sent to *Baptize* he went into the water and Baptized in Jordan. It is not said that John came rantizing, but *baptizing*. It is not said, he that believeth, and is rantized shall be saved, but, 'He that believeth, and is baptized shall be saved.' The Saviour did not send his apostles to teach all nations, rantizing them in the name of the Eternal Three, but '*baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost.' The Eunuch did not say to Philip, see here is water, what doth hinder me to be *rantized*? but, 'what doth hinder me to be baptized.' It is not said of the three thousand, that they that gladly received the word were *rantized*, but *baptized*. In a word, no where in the New Testament do we find a command to *rantize*, but to *baptize*. And so much did the Saviour himself think even of the ordinance of baptism, that not only he himself submitted to it, but had in so doing the presence and testimony of the Father and of the Holy Spirit. Nor is this in one sense, much to be wondered at, for 'the Lord delighteth in mercy,' and it was by the Saviour standing in our place, in his immersion into death, that mercy 'over the guilty reigns.' And this immersion of the Saviour into death is one of those things signified by the ordinance of baptism.

Therefore, you can but feel justified in the step you have taken; you have the word of God, the example of Christ himself, the testimony of the Father, and the presence of the Holy Spirit on your side; and for you now to turn from it, would be to turn your back upon Christ's example, it would be to turn away from that which Christ, God the Father, and the Holy Spirit delighted to sanction. An ordinance thus Divinely practised, thus Divinely owned and sanctioned, and trebly consecrated. "Not every one that saith Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father, which is in heaven."

But, let us come back again to our 42nd Psalm: a Psalm that every real christian knows something experimentally of, but not so perfectly as did the Saviour, even with us deep sometimes calleth unto deep. A deceitful heart within, and trials, deep trials, and temptations without; how often, have these so swallowed us up, that everything

Godly and spiritual seems overwhelmed and lost, and, as it were, on boards, or on broken pieces of the ship we again get safe to land. But we have nothing to boast, except that amidst it all the Lord holdeth our soul in life and suffereth not our foot fatally to be moved. What would have become of Peter on the sea, if the Lord had not been there with him? So here, in Christ's Baptism into death, is 'deep calling unto deep; all thy waves and thy billows are gone over me.' Does not this look very much more like *Baptising than ranting!* Here it was the waters were gathered together into *one place*; the crimes of past and future ages met on him, all penalties due thereto, met on him; truly these were noisy billows, mighty waves, and terrific waterspouts; no scriptures are so difficult to open up, or amplify as those which relate to what the Saviour endured. Well may the Saviour say to Peter upon this matter, 'Thou canst not follow me now,' but let the mystery be deep as it may, one thing we know, and that is that he hath (Isa. li. 10.) *dried this sea, these waters of this great deep, and hath made those depths through which he passed a way for the ransomed to pass over; so that while there was sea left to drown the Egyptians, and so there are left sin and wrath to drown those in perdition who die in their sins. Yet, while there was sea left to drown the Egyptians, yet the Israelites, in passing through the sea were not even ranted or sprinkled; for the waters were a wall to them on either side. They were immersed in the sea and in the cloud, but not in a way for the sea to touch them. The flood could not touch them who were in the Ark; it is the ark that encountered and overcame the flood: so here it was the power and presence of the Lord that dried up the sea. It was the Lord that carried the Israelites safely through it: so the Saviour carries his people safely through; they were one with him, and were, shall I say relatively, Baptized with him, yet not in a way that touched them.*

This then is the way, and that you may walk firmly therein is the sincere prayer of

A LITTLE ONE.

Earthen Vessels of Olden Times.

No. III.

"*We have this treasure in earthen vessels,*" &c., &c. These are the words with which I commenced this volume, and with which I commenced another year in the ministry of the Gospel; and certainly I have found the truth of those precious words which the steward in Joseph's house addressed unto the sons of Jacob when they stood trembling before him—he said unto them—'Peace be to you: fear not: *your God, and the God of you father, hath given you treasure in your sacks.*' Joseph's steward had learned better things of his Master than many of the professed stewards have done in our day; the

feeling of this man was like one of the ancients,—who said—'the feeble-minded must not be crushed; they must be comforted, not cashiered'; and this calls up in my mind a circumstance of very recent occurrence, proving that the sweet Steward, (or Advocate,—the Comforter, or Dispenser of New Covenant Mercies) in our Spiritual JOSEPH'S house, does not fail to give us *Treasures* in our sacks.

I had passed through a week wherein Watts's passive '*Let*' was turned into a *positive*; and I did say—

'Cares like a wild deluge have come,

And sorrows like storms have descended.'

Saturday night arrived; weary and worn-down in spirit—knowing I had three times to preach the next day—and my sack as empty as could be, I sat down to read the Bible. My eye fell upon Isaiah vii. I read and retired to rest: but after a short time, sleep refusing to comfort me—and heavy anxieties rolling over me; the word which the Lord commanded Isaiah to speak to Ahas, 'in the highway of the fuller's field,' came to my mind, '*Take heed, and be quiet: fear not; neither be faint-hearted,*' &c. &c. This was about three o'clock on the Sunday morning; I arose, went down to my study, looked into the word, found it quite correct, and wrapping myself up, as it were, in the blessedness of the word, I laid down and slept; and in the morning and afternoon of that day I found some of the richest treasure in my poor sack that ever mortal man could enjoy. In the morning I wept and shouted too, while preaching from Zephaniah's text—'He will rest in His Love'; or, '*Be silent because of His love.*' And in the afternoon, '*My Beloved is mine; and his desire is toward me.*' Oh! Christian brethren! how true it is, of all God's real sent servants, '*We have this treasure in earthen vessels; that the excellency of the power might be (seen and known to be) of God; and not of us!*' And how good to a poor minister's soul it is, to have that promise realized, '*It shall be in you as a well of water, springing up into everlasting life!*' Here are three blessings in one promise:—First, the Word of Life is *in us*; in our new and heaven-born souls. Secondly, it is *there* as a deep well; not a shallow or surface sort of thing which the scorching heat of persecution or temptation can dry up; which the cares of this world might choke or stop up. Thirdly, the promise says, '*springing up into everlasting life!*' Oh, glorious truth! At the very outset of my conversion, the Prince of Peace, by the direction of the lawgiver, digged deep into my heart; so that, near thirty years since, the love of Christ in my heart, would so overflow, that I could scarcely speak of him, or pray to him, in public or private, but my feelings would over-power me. This is well known to some now living. After my first love had passed off, as regards its effervescing outbursts, and some hard winters came upon me, I thought the well was dried up indeed; but, not so; it was sunk deeper still; 'We have this treasure in earthen vessels.'

So many good brethren have come crowding into the VESSEL this month! the Printer can find no more room for me; but next month I am to have more space.

TRUE FAITH, AND ITS COUNTERFEIT.

By MR. B. WALE,

PASTOR OF THE BAPTIST CHURCH, READING, BERKS.

THE following weighty and important paper upon 'Faith and its Counterfeit,' was delivered in a speech at the last annual meeting of the EARTHEN VESSEL, by Mr. B. Wale, of Reading. It was listened to with breathless attention by upwards of a thousand hearers. At the conclusion, a manifest appearance of satisfaction, pleasure, and surprise, was visible amongst both the people and the ministers who heard it. More than one person, openly in the meeting asking to have it published. Mr. James Wells, (the chairman) expressed himself very warmly towards Mr. Wale, and hoped it would be found forthcoming. Mr. Wale has kindly complied; and we here furnish our readers with the same.

Mr. George Wyard's reply to this address, we hope to notice; and to insert some portions of Mr. Wyard's paper on 'justification.'—ED.

DEAR BROTHER BARKS—At the earnest request of brother Wells, yourself, and many other ministerial brethren, present at the meeting where the accompanying speech was delivered, I send you the substance of it, as far as I am able to recall it, for publication in THE EARTHEN VESSEL. The importance of the subject of which it treats can hardly be exaggerated, considering the erroneous views which are entertained concerning it; the difficulty of treating it clearly and satisfactorily in so limited a space, may be better understood than described. How it has been accomplished, I must leave your readers to decide. I remain, most cordially yours,

Reading, Jan. 23, 1839. B. WALE.

MR. CHAIRMAN, AND CHRISTIAN FRIENDS. The subject allotted to the speakers at the present meeting, is 'the Religious Literature of the Age.' In the short space of ten minutes or a quarter of an hour, which is the utmost length of time I am expected to take, it will be impossible for me to do more than to touch upon one of its leading characteristics leaving its other features to be taken up by succeeding speakers.

In adopting this course, I shall single out one of its *fundamental* characteristics, something which amid all its shades of difference, on minor points, pervades the whole, and which being fundamental, is the corner stone on which the whole building rests. I refer to its views of *faith*, as constantly published and enforced. Faith has to do with our justification before God; practically and experimentally realized, it involves an acquittance at God's bar of judgment; and the happiness of eternity.

Now, erroneous views of that faith, which

lies at the bottom of all vital godliness, is a fault in the foundation, and threatens the ultimate fall and entire destruction of that building which is reared upon it; and this fault we charge home upon the general Religious Literature of the age, and that almost without exception.

What is the one prevailing feature of that Literature? Read any of our religious periodicals, any of our great religious books, or the reported sermons of our most popular preachers, and what is the one thing that you find repeated again and again, *ad nauseam*? Is it not exhortations to indiscriminate readers, and to indiscriminate congregations, to 'believe! believe! believe! have faith?' Taking up a pamphlet the other day, written by an Independent minister, my eye just caught the closing sentence, '*only believe and heaven is yours*,' and yet in the whole of that pamphlet there was no attempt to explain what that faith was.

Now, this want of discrimination, in dealing with the fundamental principles of real religion, characterises and vitiates the whole popular religious system and literature of the age. Men are absurdly urged to possess that faith which is exclusively the gift of God! The source of this error is the failing to recognise that *two-fold faith* so manifestly described in the book of God; and the distinction between which is so constantly maintained. *There is a faith which is within man's power; there is another faith which is exclusively God's gift.* A man may possess the former, and not be saved; while he who possesses the latter, can never be lost. The latter has justification and salvation attached to it, 'being justified by faith;' 'He that believeth shall be saved.' To the former, neither is attributed.

That faith which is man's duty, and consequently within man's power, I would illustrate thus: a book lies on my table called the Bible; it professes to be the word of God; to come direct from heaven, with a message to man; to unfold and explain the mystery and purpose of his being in this world and the world to come. It is my duty to examine its pretensions; carefully to peruse its contents; to see if it be adapted to my requirements; and if convinced of these, to conform myself to its precepts, and to make it over after the undeviating rule of my life. Yet, where is the man that has done this? Yet he who has not done it, has neglected his duty; while he who has done it, may after all only possess that cold, lifeless, fruitless faith, which is infinitely remote from the saving faith of God's elect. The faith of *Simon Magus* was of this kind. Acts viii. 12, 13. He continued with Philip, '*believeth*' on, and wondered at the miracles which he did; yet, after all his belief, he was in 'the gall of bitterness,

and the bond of iniquity.' Such also seems to have been the faith of those spoken of in 2nd chapter of St. John's Gospel, verse 23, 24: "many believed on Jesus when they saw the miracles which he did; but he did not commit himself unto them, because he knew what was in man:"—had their's been a faith of his own implanting, he would not have hesitated to have committed himself to them. This spurious faith is opposed in all its essential features to that faith which is the gift of God. Strikingly does the Redeemer illustrate this in the parable of the sower; (Luko viii. 13,) 'They on the rock are they, which when they hear, receive the word with joy; these have no root, and for a while believe, and in time of temptation fall away.' Now, here Christ describes this dead and spurious faith by a three-fold characteristic—

1st, It receives the word with joy;

2nd, It is a temporary faith; it endures but for a while; that is in its practical effect.

3rd, It cannot endure temptation, test, or trial. This false faith too, is only seated in the head; it is a mere intellectual assent to the truths of the Bible. The devils themselves possess it; they are said to 'believe.' It is a faith indeed that may be productive of a certain amount of zeal and activity, and carry its possessor up to the very gate of heaven, but no farther. This is illustrated by the case of those 'workers of iniquity,' described by the Saviour, who came up to the very gate of heaven, and knocking loudly thereat, unload their bales of spiritual merchandis, and invite Christ himself to examine them: 'Lord, Lord, open to us. We have preached in thy name; and in thy name cast out devils, and done many wonderful works.' 'Lord, let us in.'

Now it is manifest that these men were believers in Christ; preachers and workers of many seemingly benevolent works in the name of Christ; they must, therefore, have had speaking faith, and a working faith, yet it was but a false faith; for after all, they were lost. Now let us contrast this spurious faith, which is of man's act, with that justifying faith, which is God's gift. The false faith is based on joy; 'They immediately receive the word with gladness.' Mark iv. 18. Brethren! not with joy did your soul and mine first receive the word of God; that first word of God to every awakened sinner is a word of conviction: guilt charged home upon the conscience, and that brings no 'joy' with it, but much of sorrow and of anguish. When the Philippian Jailor cried out, 'what must I do to be saved?' he came in 'trembling,' not rejoicing. When three thousand were converted by Peter's sermon, they were said first of all to be 'pricked in their hearts,' that is to say, they had sharp convictions of sin. So Paul says, that when 'the commandment came, sin revived,' stood out in all its hideousness and condemning power—'and I died.' The first word that God speaks home with power to the conscience of a sinner, has a three-fold effect: it makes the man feel the guilt and burden of sin, the spirituality and inflexibility of God's law, and his own inability to get rid of the

one, or to fulfil the other; and neither of these can be productive of 'joy.'

The second characteristic of a spurious faith, is that it is 'temporary'—endures but for a while; while the faith of God's elect is an abiding faith. 'Now abideth these three faiths.' &c. 1 Cor. xiii. 13.

The third feature of this false faith is—that in time of temptation it falls away. When the hour of trial comes, it perishes. Not so with a living faith: Abraham's faith lived for near thirty years on God's bare promise, with all appearances against him; he was seventy-five years old when he received the promise, that in his seed should all the families of the earth be blessed; and he was a hundred years old when Isaac was born. (Compare Gen. xii. 4, with Gen. xxi. 5.) The faith of God's implanting lives through all the temptations that Satan can bring to bear upon it; and all the trials with which God may test it; and like Job, its language is, 'Though he slay me, yet will I trust in him.' This faith is called 'the victory that overcometh the world;' while the spurious faith is overcome by the world; it endures but for a while; the false faith is seated in the head; the true faith,—justifying faith,—is seated in the heart: 'With the heart man believeth unto righteousness;' that is, up to righteousness—Christ's righteousness, reaches forth its hand to that and takes hold of that; hence, it is called justifying faith; not that the act of faith is justifying, but the object of which faith lays hold: that is Christ and his finished work. And here again, this true faith differs from the false in its object. The object of which the false faith lays hold is the Bible in the gross. But the true faith lays hold of Christ specially. Not that it rejects any part of the Bible, but receives it all as the infallible word of God; but in the special matters of justification and salvation, it has to do with Christ alone. For instance: I believe that Judas betrayed Christ; and that Peter denied him; but there is nothing in that which can justify me before God. For purposes of justification and salvation I must have a faith that believes up to Christ's righteousness, and stops not short of the full appropriation of that righteousness. Hence, faith is sometimes compared to an eye, a foot, a hand; it is compared to an eye, for it is called, 'looking unto Jesus;' to a foot, 'we walk by faith, and not by sight;' to a hand, 'let him take hold of my strength, and he shall make peace with me.'

This living faith too, (for that must be a 'living faith,' which can 'see,' 'walk,' and 'take hold,') differs from the spurious faith, not only in its object but in its NATURE and EFFECTS. It is called 'justifying faith.' Why? Because it brings a sense of justification with it; otherwise there is no meaning in the name. But what is justification? Literally, it is a sentence of acquittal, to be pronounced at the bar of judgment, by the Judge himself, innocent—just—justified. Spiritually, to be justified—declared innocent of all things, and charges which Divine Justice had brought against us, and from which we could not be justified—declared innocent by the law

of Moses. But sentence of condemnation had been recorded against us in two places; the court of law, and the court of conscience. If, therefore, I am to be delivered from this twofold condemnation, it must be by a sense and sentence of justification and acquittal manifestly and sensibly realised, where sentence of condemnation is recorded; that is in the conscience. Hence, the faith that brings that sense of pardon with it, is called justifying faith. Its language is that of the apostle, 'there is therefore now no condemnation.'

But the spurious faith never did this. Never brought home a sense of pardoned sin to any conscience, mere belief in the Bible never did this; it may produce much of zeal, much of activity, but like that of the workers of iniquity, it is a belief for righteousness (attempting to spin a righteousness out of the faith,) and not up to righteousness.

Justification is God's way of delivering a sinner from the consequences of his sins. But unless the one be felt, the other will never be desired. Till a man's mouth is stopped before God, he never feels the necessity of an Advocate with the Father.

Faith is the flight of a penitent sinner to God through Christ. But not till a man knows that the avenger of blood is at his heels, will 'he fly for refuge to the hope set before him.' A sense of guilt, and of danger, must precede the flight of a soul to Jesus Christ. 'The whole need not a physician, but they that are sick.'

So that to sum up: a justifying faith is preceded by, and is based upon, a conviction of sin, and sorrow for sin; a revelation of the spirituality, inflexibility, and terrors of God's law; a full need of a Saviour; and a view of Christ, his work and righteousness, as adapted to all the requirements and necessities of the soul. The spurious faith is based on 'joy,' and not on sorrow. It believes for righteousness, and not unto and up to righteousness.

The only object it grasps in the Bible generally; and not Christ's work and righteousness specially. It is sealed in the head; and not in the heart. It brings no power to a burdened conscience: no sense of pardon and justification to a guilty sinner. It is the act of man, and not the gift of God. Man may, therefore, be exhorted to perform it: but to exhort a man to possess that faith which is exclusively the gift of God, is a contradiction in terms; and only illustrates the spiritual blindness of those who can do it. For, if faith be the gift of God, can it be my 'duty' to possess it before God gives it to me?

Note. Brother Wyard objected to my using the terms of 'justifying' and 'saving' faith; contending that no act of the creature could be 'saving' or 'justifying.' Admitted. But I did not attribute salvation or justification to the act of faith, but to the object of faith—that is Christ and his work. In writing out the speech, I would willingly have used other words to express the same thing, but I find it impossible. And I am reconciled to this necessity, because I find the language used warranted by Scripture: 'being justified by faith,' says the Apostle Paul. Rom. v. 1. If, therefore, I am justified by faith, that which 'justifies me, must be 'justifying.' Again, 'thy faith hath saved thee,' said Christ; yet neither Jesus, nor Paul, meant to say, that it was the act of faith, that either 'justified' or 'saved'; but

the object of faith which is Christ alone. And that is precisely my meaning, in using the terms. I am quite sure that brother Wyard and myself are one in meaning, though we may differ in forms of expression. I append this note out of deference to brother Wyard's objections, considering his superior age, and ministerial labours, knowledge and position.

B. W.

SPEAKING AGAINST THE HOLY GHOST.

SOMETIMES the enemy of souls, with other accusations against poor sinners who are made to see their sad state, and to feel the burden of sin, brings this in to condemn—that they sinned against the Holy Ghost, and there is no pardon for them; and some of the Lord's people in after experience, find they are not free from his darts on the same point; and if the Lord did not come to their help, they would feel his power too sinking them in a dismal gloom; but it is quite clear, that all who have sinned that sin never 'mourn and groan on account of it'; and when the Lord comes and speaks to them who are thus harrassed, he gives peace, and seals their pardon, and Satan is soon gone to his infernal den. But there is a solemn truth spoken by our Lord Jesus, that demands our notice, and of which I fear many will be found guilty. He says, '*who-soever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*'

The Holy Ghost tells us in the word, that men by nature are dead, spiritually dead. How many there are who preach, and write and flatly contradict the truth. Is not this speaking against the Holy Ghost? The Holy Ghost quickens to life all whom the Saviour bought with his precious blood; and, as a consequence, the sinner is brought to contrition, confession and prayer; then, but not till then, did ever one yet have one spiritual emotion, one holy longing for mercy, or any desire for Jesus. And yet poor sinners are told they have the power, to do all this: "Go now to Jesus;" "delay not another moment!"—"you can repent!" Is the stile of man—and carnal men like it too. But is not this speaking against the Holy Ghost? The question is a serious one; and I hope some able correspondents may take it up, and furnish you with their remarks upon the same according to the word of God.

I knew a man who made no profession, but on hearing a preacher say, "men could repent and turn to God, and believe, &c., just when they like," he said to me, "that's the preaching I like; I know I can do all that when I like; and I shall when I am tired of the world, and its pleasures," &c. Poor man! he is still deluded with the false hope such a stile of preaching produces. May the Spirit quicken him, and deliver him from the dire delusion. Oh! ye Spirit-taught servants of the living God, exalt the Spirit! Speak largely of him. AN OUSEVER.

THE CONFESSION OF GRACE RECEIVED.

AS DELIVERED BY MR. F. COLLINS, AT HIS PUBLIC RECOGNITION AS PASTOR
AT HOWE STREET, PLYMOUTH.

AFTER the address, the substance of which was given last month—Mr. F. Collins, in answer to the questions presented to him, by C. W. Banks, delivered the following confession.

It does at times afford me great encouragement, to review the manner in which it was pleasing to the Lord to call me from darkness into light and translate me from the kingdom of Satan into the kingdom of his dear Son. The earliest recollection I know of receiving any conviction of the reality of divine things, was when I was about seven years of age. About that period, I was one day in my bedroom, when suddenly I became convinced of the solemn realities of eternity. I then felt sure there was a heaven, and a hell, that there is a God, and a devil. Also, I was convinced, that I had sinned against God, and if I was not forgiven my sins, I must perish. This discovery led me, though a child, to bow my knee before the Lord, and seek by prayer the forgiveness of my sins. The impression then made, never left me, but continued to follow me through the days of my youth, and under the blessing of the Lord, was the means of restraining me from those outward forms of crime to which otherwise I must have fallen a victim'—thus

'Determined to save, he watch'd o'er my path,
While Satan's blind slave, I sported with death.'

These impressions upon my juvenile mind, produced also a constraining effect, in leading me to attend all the public religious services held at the church and chapel where my friends attended, so that I obtained, by way of reproach from my school-fellows, the name of a Methodist. At this time, however I was ignorant of my condition as a sinner within; the depth of my inward iniquity was hid from my sight; the spirituality of God's holy law, I understood not; neither the way by which a sinner is made just with God. These solemn matters I understood not: yet was counted a very religious boy.

About the age of nineteen, I became united to a religious Society, and then it was that I set to work in right earnest to work out my salvation, for my idea was, that my salvation depended upon my doings; therefore, with deep sincerity, ardent zeal, and diligent application, I applied myself to religious duties in order to make my calling and election sure; reading prayers, watchings, fastings, I followed with an earnest decision of mind, seeking to acquire by my doings that holiness which would make me meet for heaven,—and as much calculated upon reaching heaven by those doings, as I did upon the sun's fulfilling its diurnal course. My convictions of sin at this time were light, and the leprosy

of my nature but as a scab upon the scum; there was no spreading, but little acute pain; no opening of the fountain within, so that with my religious doings, I began to grow into mighty consequence with myself, and was not a little petted by those with whom I was associated. The assiduous application of my mind to my duties, soon recommended me as a young man adapted for usefulness, so that shortly I was called upon to fill several offices in the Society, and was sent out into the neighbouring villages in order to exhort sinners to repentance, and shew the way of salvation; this I did in great sincerity of mind, though at that time I was ignorant of the depth of my own ruin, the deep depravity of my own nature, the entire helplessness of my soul in spiritual things. Thus I grew up a self-righteous pharisee; a pharisee of the strictest sect; the doctrines of grace I regarded as dangerous and blasphemous, and the people who professed them as a people above all things to be avoided. But it was the Lord's gracious purpose that this self-righteous devil should not cheat me out of my spiritual inheritance, nor hold me back from Christ as my salvation.

During these years, many times the question arose in my breast,—what is the ground of my hope?—I have been exhorting others to go to heaven, if death should come, where should I go? This led me to review my duties, and the manner in which they had been performed; and perceiving much that was imperfect, a heavy sigh would break forth from my breast, for fear would take hold upon me, still I tried to quiet those fears, and satisfy these enquiries, by promising to do better, and resolves to be more prayerful, &c; but the question would continue to trouble me, neither could I ever get satisfaction from my repeated attempts to do better, but rather grew worse and worse; the famine increased in the land; the mystery of iniquity within was more and more developed; corruptions which I suppose had been dead, sprang forth from their hiding-places, and with violent power worked in me to overflowing; the devil, with great power set in upon me; my religion failed me; my free-will powers were found wanting; all efforts, and they were not a few, to calm down my boiling nature were fruitless. Deep anguish filled my soul—refuge failed me—my iniquities compassed me about—and the pains of hell gut hold upon me. In a pit of horrors was I and my feet in mire and clay; fiery assaults from the adversary continued to assail me; a powerful temptation for some months followed me, to disbelieve the truth of the Bible; the reality of religion, or the being of a God. A principle within sided with the temptation, so that on one occasion I went to

a Bookseller's shop in the City of Bristol, and purchased certain Infidel publications, in order, if possible to take refuge there. Fearful precipice!—my soul shudders now at the thought—but the Lord would not suffer me to be swallowed up in that pit; 'Bless the Lord, O my soul, and all that is within me bless his holy name,' for when I bought my books and began to read them, the fire of indignation so burnt in me against their lies, and lying imputations against the dear servants of the Lord, the writers of Scripture, that I felt constrained at once to consign them to the flames; nevertheless, my inward misery only increased, the holy law of God was revealed in its spirituality, and universality, guilt, bondage, fear and wrath filled my soul. The temptation that I was given up of God—that I was a reprobate—and that it would be best for me to cease to live than to continue in such misery, followed me day after day. The anguish of heart I then felt, is beyond description. At times, I have felt the miserable tempter at my very side, when passing the water, saying, 'why not make an end of it?' literally forcing me to the awful deed,—so that I have felt my flesh to creep, and my hair to move as erect. But here also, again, the Lord graciously preserved me, and did not suffer the enemy to take advantage over me. 'O thou magnify the Lord with me, and let us exalt his name together, I was brought low, and the Lord helped me.' During this long and painful struggle, I did obtain on several occasions, relief from the Lord. Once when in great distress of mind, this Scripture came with great force to my relief: 'There shall go forth a deliverer out of Zion, who shall turn away ungodliness from Jacob.' I felt that I was the ungodly one, and I believed the promise was for me. This greatly relieved me on several occasions, and encouraged me to hope the day of deliverance would come for me, in God's own time. A little book also fell into my hands, which was made of service to me at this time, called the Coalheaver's Cousin. I read this book with many, many tears; it encouraged me to hope my day of deliverance would come.

It was the good pleasure of the Lord in his providence to direct my feet to London. I was in great distress, after arriving there, I was then 130 miles from my family, and destitute of all means to carry me back; yet this circumstance, which might be regarded as a great calamity, was made the means by God of my remaining in London; for I knew no one, and no one knew me. But in this state of solitude in the great metropolis, a gentleman met me who a short time before, was at my home in the country. This was a kind providence; for he kindly recommended me to a gentleman, a friend of his, who instead of supplying me money for my return, presented me the offer of a situation in London, which I accepted. I had not been long in London, before another friend took me with him to the Surrey Tabernacle; and it was here that I first heard my case opened up, and where the precious doctrines of grace first reached my ears; my soul was much taken with what I heard; the language of the preacher I un-

derstood, though I had never heard it before; it was to me quite a new dialect; but it suited my case; and though not delivered from my bonds, yet with deep feeling my soul would say, if these things be true, then there is hope for me. Nevertheless, I was still in bondage; neither could I lift up my head: my conscience was wounded, and my sore ran in the night season. My language was 'I go mourning all the day; my wounds stink and are corrupt through my foolishness;' the night of darkness was long, and very dark. But the days of my distress were numbered, and in due time the morning light appeared. One sabbath evening, in great bondage of mind, I repaired to the tabernacle, as I had been wont to do; out of the dust my soul cried unto the Lord, 'O God, deliver me.' On that evening I was put into a seat in the gallery on the right hand of the tabernacle. Mr Wells chose for his text, 'By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of the ends of the earth, and of all them that are upon the sea.' As the minister opened up the doings of God with his people, by terrible things the word entered into my heart with divine power. I felt a sweet melting of soul. My stubborn unbelief gave way, and the chains of bondage were rent asunder; tears copiously flowed; and as the nature of God's salvation was stated, I plainly saw the God of Israel was my God and my Saviour; my soul triumphed in the Lord, the God of my salvation.

The preacher looking me in the face, observed, 'I know I am preaching to some one present.' My heart responded, 'It is I—I know you are too.' A precious peace pervaded my whole soul. Blood—the precious blood of the Lamb—was applied. The thunders of Sinai silenced; the terrors of the law subsided; satan was bruised. The bursting waters of a precious Christ filled my heart! charmed my every fear; then could I say with rapture, 'his mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

When Mr. Collins had concluded his answers—which were, in every sense, satisfactory—and expressive of a mind thoroughly imbued with a sacred and savoury knowledge of the grace of the gospel, and of every branch of divine truth, answers which commended themselves to the consciences of the church and Christian friends present; after this, the service was adjourned until the evening; brother Westlake, of Devonport, read and expounded the scriptures in an able manner; and pleaded very powerfully at the Throne of Grace. A large company took tea; all appeared happy; the evening service we hope to give next month.

A careful, yet critical review of the Churches in Plymouth, Devonport, Stonehouse, &c., has been partly written. It may be finished; and if given will furnish many lessons of a fearful character.

THE HAPPY AND TRIUMPHANT DEATH OF MRS. CAUNT.

(Wife of Mr. W. Caunt, Baptist Minister, Greenwich.)

Mrs. CAUNT the esteemed wife of our beloved brother William Caunt, Pastor of the Baptist church, East Greenwich, fell asleep in Jesus, on Tuesday afternoon, Jan. 18th, 1859. It will not be uninteresting to the child of God, if I refer to a few incidents connected with the life and departure of our sister, illustrative of the power of Divine grace in her soul, together with confidence and hope which sustained her, when nature itself was sinking and dying. In portraying the child of God, we necessarily refer to the first symptoms of divine life. Our departed sister was born at Greenwich, and grew up without the fear of God, like as we once were, alienated and far off by reason of *wicked works*. On one occasion, when writing to a friend, and on the point of posting it, a messenger arrived announcing his death; this intelligence, made such a deep impression upon her mind as to produce a *godly sorrow for sin* which worketh repentance unto life. Severe and painful conflicts she passed through, until the power of the Holy Spirit was manifested in her deliverance. She was led to attend the ministry of the late Dr. Andrews, of Walworth, whose ministrations God was pleased in his infinite mercy to bless to the joy and rejoicing of her heart. She felt that a poor, helpless, and guilty sinner, cannot be too humbled in its desires for spiritual life. She continued to attend the late Dr. Andrew's chapel, and occasionally, other chapels in Southwark, were the distinguishing doctrines of grace are proclaimed, until her husband accepted the pastoral office at Greenwich, to which place she resorted and united with the church of Christ.

This was the commencement of a new and important era in her existence; she felt the responsibility of the position which she sustained with her husband; she had publicly avowed herself a follower of the Redeemer. It became increasingly her desire, not merely to acknowledge, but to exemplify, that she herself and all she possessed, should be consecrated to the service and glory of Christ. Her active co-operation as an helpmeet with her husband, was considerably impeded, in consequence of an incurable disease which eventually developed itself, and set medical skill completely at defiance. During this painfully protracting sickness, there were times when the physical appeared to triumph over the spiritual; she felt her infirmities, and often mourned over them, and prayed for grace to conquer through him who loved her with an everlasting love. It will be requisite more especially to refer to the last month of her earthly pilgrimage. Three weeks previous to her death, her medical attendant gave it as his decided opinion, that her recovery was hopeless; her appearance and symptoms fully indicated it; there was nothing ambiguous, death would soon do its awful work, the body must die; the pins of

the tabernacle must be taken down; the outward must perish, the inward preserved and imperishable. She was asked, 'Are you happy?' She replied with emphasis, 'quite so, I am on the *Rock*, and nothing can move me, no not death itself,' and exclaimed, 'Oh my Father, come and take me home, do not delay, for the sake of Jesus Christ I plead. Oh come quickly.' Her pain and agony at times, was the most excruciating, in the midst of which, on one occasion, she exclaimed, 'Oh my Father, I cannot bear this.' Her husband reminded her that she now fully understood what it was to be a partaker of the Lord's sufferings, she replied, 'Yes, He bore all, incarnate God could bear, with strength enough and more to spare.' The enemy at intervals, applied his fiery darts, which caused her to exclaim, 'I am afraid I am not one of the Lord's children; shall be *lost*.' She was reminded of her former testimony of being upon the *Rock*, she appeared cheered, and exclaimed, 'True, nothing can alter that eternal *Rock*.'

'Did Jesus once upon me shine?
Then Jesus is for ever mine.'

She then referred to the greatness of the mercy of God in exercising his prerogative in snatching her as a brand from the burning, and quoted the Poet with much feeling:

'Jesus sought me when a stranger,
Wandering from the fold of God,' &c.

After giving expression to these lines, she was observed to strike repeatedly her heart. Upon being asked if her pains were increasing, she replied, 'Ah, death is gradually approaching, but my life is hid with Christ in God,' and then laying her hand upon her heart, with emphasis she exclaimed, 'That is Christ formed in the heart the hope of glory.' Upon being asked if that was what she meant when striking her heart, she replied, 'Yes,' and then with joy uttered the following lines.

'How sweet the name of Jesus sounds
In a believer's ears,' &c.

At the same time, expressing a wish that it might be sung at her funeral sermon.

The sabbath preceding her departure, she clapped her hands, and said, 'I am all on fire for heaven,' which was understood to express her deep anxiety to be there.

The engagements of her dear partner called for his absence for a short time, when she replied, 'I may be gone, when you return, but rest assured I shall be in heaven.' The whole tenor of her mind clearly indicated she was not afraid, but rather as one calmly awaiting her departure amidst intense suffering; her experience fully and clearly demonstrated the power of divine love. She had for many years possessed strong doubts and fears, but truly had a song in the night, and the lame took the prey. Should any poor

timorous soul read these lines, may they be stimulated to hope in the same merciful manifestation, for the Lord is nigh unto all his elect, and has said, 'I will never leave thee, nor forsake thee.' And truly in this instance, was Psalm xxxiii. understood in all its beauty.

On Monday evening, her sufferings reached their climax; previously, there was a calm; mortification supervened. The night was dark, the morning was bright, the sea was rough, the surges of the mighty deep subsided, and with energy superhuman she exclaimed:

'Nothing in my hand I bring,
Simply to thy cross I cling.'

The words hung quivering on her lips, as the mortal put on immortality, as the spirit took its flight to the realms of perfect bliss. Shall not the Judge of all the earth do right?

Her mortal remains were safely deposited in its last resting place, Nunhead Cemetery, by Mr. Gunner, in the presence of a large circle of sorrowing friends. On the following Sabbath, Mr. Chivers preached her funeral sermon from Psalm xxxiv. 19; at Greenwich, to an overflowing congregation.

February 5, 1859.

C. O.

Memoirs of Eminent Ministers.

THE LATE

SAMUEL EYLES PIERCE.

(Continued from Page 13.)

SOUND DIVINITY.

AT the close of my memoir of Mr. Samuel Eyles Pierce, as inserted in THE EARTHEN VESSEL for January, I promised the reader just to glance at some of his unparalleled writings. I have nearly the whole that he has written; the greater part of which was given me by himself. I value them beyond rubies. Forty-five years ago (in 1814) during my pastorate at Hartley Row, I was invited to preach at Reading, in Berkshire. When there 'An old disciple, Mr. Thomas Maclean, made me a present of Mr. Pierce's book, entitled, 'Growth in Grace.' I took it home, and almost devoured, (as it were,) its contents. My eyes were opened to truth in a way I had never experienced before. I am not overrating this volume. The late Mr. Isaac Nicholson, minister of Mulberry Garden Chapel, in Pell-street, wrote a preface to it, in which he says, 'After a most attentive and critical perusal of this work, I consider that it is not only of infinite and unparalleled importance in itself, and of universal concern to the church of the great Jehovah; but that it contains a greater quantity of excellent matter, compressed in narrow limits, than is compressed in many huge folios. This volume presents a table well furnished, laden with abundance of the richest viands that Wisdom has provided for her guests. A spiritual feast is prepared, reader, for thy entertainment infinitely more sumptuous than that of Ahasuerus or Belshazzar. The work is

executed with that judgment and ability, which a subject of such importance, depth, mystery, and sublimity demanded; reflecting honour on the *Master*, and discovering the *servant*: 'To be a workman that needeth not to be ashamed, rightly dividing the word of truth.' I extract no more, as I will not mortify the reader. The work has been long out of print, and I expect will never be reprinted. It contains twelve glorious chapters, comprising a *body of Divinity*.

Now, in presenting an *extract*, it is immaterial what page I turn to, as the *sample* and *bulk* is all one. I take from the beginning as somewhat introductory.

'Grace is a subject of vast extent, and of infinite importance. Election is Christ, redemption by Christ, regeneration by the Spirit, effectual calling, an actual translation into the kingdom of God's dear Son, perseverance in holiness, glorification, and ultimate uninterrupted communion with Father, Son, and Holy Ghost in heaven, with that immutable blessedness, which will accompany the same. *These are the effects and fruits of grace.* Election is wholly of grace. It is displayed in God's loving his church and people in Christ with an immutable love; in his blessing them in Christ with all spiritual blessings; in his accepting them in his Beloved, to the praise of the *GLORY OF HIS GRACE*. The union which subsists between Christ and his people; their relation to him, and his interest in them, is altogether of grace. The love which Christ bears to his church is a transcendent love. He says, 'As the Father hath loved me, so have I loved you.' The *communion* which Christ holds with them, is altogether spiritual and Divine. He is united to them as their Head; and, they are members of his body.

'My design in the following pages being to set the *CROWN OF CROWNS* on the head of *YOUR GRACE*, it will be my study and prayer to the Lord the Spirit, that he may be pleased to teach and guide me throughout the whole subject, and bless it to the praise of his holy name.'

After several more blessed introductory pages, he says, 'Having now given a general plan of the gospel, truths and doctrines that will be drawn forth in the following Treatise, I commit the same to the reader's own consideration, and the Lord's blessing; having no other end in view, but that *CHRIST* may be exalted in *His grace* and *GLORY*.'

I now just give the reader the *heading* of the first chapter. 'Of the eternal designs of Father, Son, and Holy Ghost, towards the *SELECT*: with some account of their distinct and respective outgoings of *LOVE* towards them in Christ Jesus from everlasting.'

This chapter leads us to the *ocean of all blessedness*. Alas! I fear the generality of our present writers and preachers have not been taught in *this school*. It is a *shibboleth* which many of them do not understand. O that the Lord would 'Turn to our ministers a pure language;' (Zeph. iii. 9) that they might preach *the gospel* clearly, unequivocally, and with '*great plainness of speech*.' (2 Cor. iii. 12.)

But I must not trespass further on the pages of the VESSEL this month. It is the commencement of the year, and if the Editor is desirous that its future numbers shall be enriched with real gospel truths, I will (D.V.) continue my employ. But this I leave with him. I have seven volumes in octavo of Mr. Pierce's writings, beside many single invaluable Sermons, and four volumes of Letters. These have not lain dormant on my bookshelves. Oh, no. Had I the means, the last act of my long public life, should be the republishing the whole of Mr. Pierce's works. But alas! old-fashioned Bible Divinity is at a great discount, in what is called 'The religious world.' Reader, 'Buy the truth, and sell it not.' Prov. xxiii. 23.

Jireh.

J. A. JONES.

THE
CHRISTIAN'S HAPPY LOT.
ON THE DEATH OF A MUCH LOVED FRIEND.
BY THE LATE JAMES MOSS, OF PECKHAM.

How happy is the Christian's lot,
In every state secure!
While in this world of sin and woe,
His bread and water sure.
And when he's call'd to leave this world,
And pass through death's cold shade,
The word of God on which he rests
He finds doth never fade.
His hopes are fixed on words too firm
For sin or hell to shake;
Though foes combine to cast him down,
His peace they cannot break.
He's felt his needs; his many needs;
To Jesus has been lod,
For full salvation, through his blood,
And by him has been fod.
He's seen by faith the solemn spot
On which the Saviour died;
He's seen his hands; he's seen his feet;
He's seen his wounded side.
He's seen the tomb in which he lay
The three appointed days;
He's seen him leave the tomb again
To ascend beyond the skies.
Then seated on the throne of love,
Close by his Father's side.
He lives to plead the cause of those
For whom he bled and died.
'Tis from those wounds the Christian says
I now derive my hope;
The thought that Christ now lives above;
'Tis that which boars me up.
The sweetness of those precious things
Our friend that's gone, has felt;
And by the blessed grace of faith,
Enjoys them for himself.
He long had felt his need of Christ;
His preciousness enjoyed.
He walked by faith, and not by sight,
And on his grace relied.
He suffered much while here below,
But now it all is o'er;
He never more shall say, I'm sick,
Or leave that peaceful shore.

If we believe the word of God,
And rest upon the same,
Though we are called to part awhile,
We soon shall meet again.

A few more rolling suns, and we
Shall leave this stormy shore,
And enter in that happy place,
Where he is gone before.

These thoughts support our fainting minds
While suffering in the flesh;
Help us to look beyond these scenes,
And view the promised rest.

A blessed word there is, which says,
"The dead in Christ are blest;"
Have done with sorrow and with sin
And sweetly are at rest.

This hope we have of him that's gone,
Whose loss we now deplore;
He's left this world of sin and woe,
And reach'd the blissful shore:

Then, Christian friends, forbear to weep,
To shed your tears in grief;
But think on what our Jesus says,
And you will find relief.

If we believe that Jesus died,
And rose again on high;
Remember he himself has said,
That his shall never die.

But when their race is run below,
He will their spirits meet,
When called to quit this house of clay,
And thus to fall asleep.

Then in the sleeping tomb awhile,
There sleeping dust shall lay;
And slumber fast in sweet repose
Until the rising day.

When on that great and solemn hour
The trumpet loud shall sound,
Then Jesus shall himself come down,
And claim them as his own.

The sleeping dust he'll raise with life,
Unite it to the soul.
Bring them triumphant to his throne,
And so complete the whole.

Then placed on thrones of glory there,
They shall enjoy their God;
And sing his praise in perfect strains,
Who bought them with his blood.

BENJAMIN KEACH,

Born Feb. 29th, 1640. Called to the ministry, 1658. His Trial, Pillory, Imprisonment and Fine, for publishing a book called 'The Child's Instructor; or, Easy Primer,' 1664. Came to London, 1668. The same year became pastor of the Baptist Church, now meeting in Unioorn Yard; but at that time the corner of Stoney Lane, Topley Street; and continued until his death, July 18th, 1704; 36 years.

Benjamin Stinton, immediately succeeded and continued until his death, Feb. 11th, 1718, or 19; 15 years.

William Arnold, ordained pastor Nov. 15; 1720; and continued until his death, 1734; 14 years.

Our Churches, their Pastors, and their People.

MR. JOHN BLOOMFIELD'S ANNIVERSARY ADDRESS.

SOHO.—SALEM CHAPEL, MEARD'S COURT. The seventh anniversary of the pastorate of Mr. John Bloomfield, at Salem Chapel, Meard's Court, Dean-street, Soho.

Perhaps, to all of us there is something peculiarly painful as well as pleasant, in taking a retrospect of the past. Each receding year, recalls many things both to people and to ministers, which they would fain have consigned to oblivion; likewise, many things, which awaken in us the feelings of gratitude to the God of all our mercies. But we will not trespass, more than simply to introduce our esteemed friend and pastor, Mr. John Bloomfield, and let him speak for himself. Sunday, the 6th of February, being the seventh anniversary of his pastorate at Salem, he addressed his church and congregation as follows: 'This morning, I commemorate the eighth year of my pastorate among you. Through the seven years that are passed, we have seen many changes; some of them discouraging, and some encouraging. We are living in a changeable world, we, ourselves are subject to great changes; but, in all the changes we have seen, all the changes we have experienced, we have found no change in our everlasting God; he is immutable and tender in his compassion, and ever ready to give attention to our prayers; and has frequently comforted (by his presence,) our spirits. I commenced my ministrations here, by preaching 'Christ and him crucified;' the doctrine of salvation by the cross, was my theme when I commenced; it has been my theme all the way through, and never, for one moment, have I wavered from declaring, salvation by grace, through the cross of Christ. I trust I know more about God's dealings; more about his purposes, and about his mercy. I trust my conceptions of God's truths are enlarged, more than when I commenced my ministerial labours here; still, the doctrine I preached then, I preach now, that is, the doctrine of salvation through the Lord Jesus Christ. That is the theme which has charmed my heart; which has occupied my meditations, and which is the theme of my tongue. The delight of my pulpit labours has been, to set forth Christ crucified; to speak of the glories of his person; the suitability of the cross, and the excellencies of the Saviour; to shew his attractions and worth, to poor needy sinners. This great theme has filled my heart for years past; I am determined, by the grace of God, to know no other theme, as the ground of the sinner's hope. About two-hundred have joined the church, since I first became the pastor; it may be said, where are the people now! Most of them are with us, that have come in since I have been here. But when we remember, that a young man to come to be the pastor of an old church, grown up with the late much-honoured Mr. John Stevens; when that great and gracious man died, the church was left destitute, as sheep without a shepherd. It was no easy task for a young man, to follow so great a preacher, as my honoured predecessor. Had I seen things then, as I see things now, I should have even, with greater hesitation, accepted the pastorate of this place. Still, with all the sorrows through which I have passed, and they have not been few nor small, I say, with them all, I do not regret the step which, I trust, has the approbation of God. But, in reference to our numbers, many have been

taken away by death, some peacefully, some triumphantly, to be for ever with Jesus; some have been removed in providence, to a considerable distance; others, from their advanced age, are not often able to be present. Some have fallen away into a state of worldliness and indifference; their end, God only knows. But, we trust we have many with us, who have been called by grace, and are now living under the smiles of God, in hopeful anticipation of everlasting glory. If things had gone on as when I first came to Salem, we should, perhaps, have been proud; but, there was nothing to be proud of, as the sequel shewed. Many, who professed the greatest love at the first, showed afterward, their's was not love, for it disappeared as soon as the first storm came.' Mr. Bloomfield selected for his text, 'For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus's sake.' 1 Cor. iv. 5. And proceeded as follows: 1st, The comprehensive theme of the ministry—Jesus Christ our Lord. 2nd, The prominent object of the ministry. 3rd, The source of real success.

In the afternoon, four additional members were received to communicate at the Lord's table; after which, many members of the church sat down to tea in the chapel, with their pastor; when he gave a further statement as to his ministrations, and the firm friendship from many, with which he had been favoured. Mr. Kent also referred to the active part he took (when deacon,) in recommending Mr. Bloomfield to the pastorate, which, he was happy to say, he never regretted, though he regretted the trials through which his pastor had had to pass; yet, he conceived the school of tribulation was one, in which the Lord often chose to train his ministers, so that they may be able to comfort others. Mr. Tibbott, likewise, added his testimony, and Mr. Ames closed with an appropriate prayer. K.

FROM ANOTHER CORRESPONDENT.

SOHO, SALEM CHAPEL, MEARD'S COURT. Sermons were preached on Sunday, February 8th, to commemorate the completion of the seventh year of Mr. Bloomfield's pastorate over the church worshipping in the chapel situate as above. On the following Tuesday, a tea and a public meeting was holden. Mr. J. Bloomfield presided; and, (after singing and prayer,) in opening the meeting he said:—'Dear Christian Friends, we have no report to read; we have had a year of uninterrupted peace with each other—no church could be more happy. I have now entered upon my eighth year here; and, from the time I came till the present, I have not undergone the least change; if any, it has been to love those truths more, and to feel it is not simply by preaching that we shall see a healthful state; it is good, but not everything. If we would be a happy people, we must be a praying people. It has been one of my greatest mercies, I have been surrounded with a praying people. During the past year, we have seen a little of the goodness of God. It has not been so large as last year; between twenty and thirty have joined us during the past year; between myself and brethren in office, there has been but one feeling, and that of love. Last Lord's-day was my anniversary, and I was rather cast down; but I was greatly encouraged by the good feeling

evinced toward me, by my aged brethren. I trust we live in the affections of a great many churches both in London and the country; I value their friendship much; I wish well to all our ministers, and all gospel churches. I should rejoice, if there was a better feeling among our churches; I think if we were united to each other, not merely on the platform, the cloud would soon disperse. The subject for the evening was, 'The graces of the Spirit.' Among the ministers present, we noticed brethren Ball, Flory, Isaacs, (of Brighton,) Moyle, W. Palmer, (of Homerton,) J. Palmer, (of Westminster,) Pells, Williamson, Woodard and Wyard. Brother Dickerson was called into the country, or would have been there.

MARYLEBONE. — REHOBOTH CHAPEL, RIDING-HOUSE STREET, LANGHAM PLACE. Our annual meeting was held on the 7th of Feb., for the purpose of receiving the report of the proceedings of the past year, and to hear an address from Mr. John Foreman, who occupied the chair. Mr. J. Wigmore briefly sketched his first appearance in London, to the position in which he then stood. Last year (he said,) they had proposed to pay off £100, from the debt of the chapel; he then stood forward to congratulate his friends, that that design had been accomplished. About nine or ten years ago, he was called in the providence of God, to exercise his gifts to a few people, who had worshipped under the ministry of the late Mr. Blackstock. After he had preached to them some time, the Lord was pleased to bless his labours by calling other souls in. They were in great straits for a baptistry, and he well recollected when they did not know where to go, Mr. Foreman took him up as a forlorn man. He (Mr. Wigmore,) felt great pleasure in seeing Mr. Foreman present, he had never received anything but kindness from him, he never refused (and his people with him,) to come and assist them. When they looked at the providence of God, in so supplying their needs, (if their hearts were not of adamant,) they must dissolve in gratitude, before the mercies of their God. The Secretary, Mr. Wakeling, read the report from which, it appeared, 'twelve months ago they owed £624; received in the past year by collections, £126; balance still remaining on the chapel, £498. Mr. Foreman then observed, the subject under consideration, that evening, was a dull one; yet money was necessary, and if we wanted it for our immediate use, we might find a duller subject. Mr. Foreman then referred to the time, when Mr. Wigmore was brought under his notice, as a solitary individual. If his brother had been a sprinkler, there would have been plenty to have taken him by the hand. He believed Mr. Wigmore to be a man of the right sort, and he (Mr. Foreman,) was not afraid of how many good men he had for his neighbours; he had no sympathy with those little pettifogisms; many would say, 'Lord, let thy kingdom come,' but by their actions, 'Don't let any preacher come within ten miles of me, as I can do all the work where I am.' He believed God had marked out his work, whether there be one good man or fifty, no difference to him. He was a lover of good men, and if he were blessed with a larger sphere of usefulness than another, he was likewise under increased obligations; though he had many things to be thankful for, he had nothing whereof to boast. Mr. Foreman concluded by recommending united effort, and the whole remaining debt on the chapel would vanish.

WESTMINSTER, ROMNEY STREET.—On Monday, the 24th of January was held, the first quarterly tea-meeting, since Mr. Palmer's settlement, in connexion with the weekly subscription fund. There was an encouraging attendance; and at the public meeting after tea, the following resolutions were passed, viz., (1.) 'That this meeting acknowledge with unfeigned gratitude, the goodness of God in having directed Mr.

Palmer to us, as an under shepherd.' (2.) 'That the present meeting gratefully acknowledge the unwearied efforts, stability and courteous conduct of the deacons of this church; and earnestly pray that they may live to see ultimate prosperity crown their perseverance.' (3.) 'It is the conviction of this meeting, that a close adherence to the doctrines of sovereign grace in all our efforts and undertakings, will alone ensure the blessing of the Lord.' (4.) 'That the lovers of the gospel, present, shall endeavour, by personal influence, to induce others (especially the ungodly,) to attend regularly on a gospel ministry; and that they pledge themselves to support the cause of Christ in this place by their attendance, their prayers, and their contributions.' It having been remarked by one of the speakers, that during the time the church has been destitute of a pastor, a great variety of supplies had been engaged; one of the friends said, 'I do not feel called on to apologize for the fact referred to, but I would beg permission to remind you of the well-known nursery tale of 'Little Red Riding Hood, and her Brothers and Sisters.' There was, as you are aware, a numerous family of them; and their mother having occasion to leave home for a time, gave them strict injunction to bolt the door, and when any one knocked, to look out at the window before they opened it, because the wolf was lurking about. Now, it happened that there was, at no great distance, an old wolf, who had been expelled from the society of his fellows and was roaming about in search of plunder and shelter. He having the craft of a serpent engrafted on the ferocity of the wolf, knew very well it would not do to shew himself in his real character: he, therefore, disguised his voice and appearance, and came tapping at the cottage door, meekly begging admission in some such terms as these—'O my pretty dears, I am so very fond of you, I could eat you. And, no doubt, had they admitted him, he would literally have crushed their bones: you may remember, that such was the stupefying effect of his pestiferous breath, that some of the infatuated children did not see through his disguise, but would have admitted him; and, incredible as it may seem, some of them were inclined, had they been strong enough, to turn out two or three of the big boys, who had laboured hard and long to pay the rent, and keep the cottage over their heads.' But you will, perhaps ask, what has all this to do with the church at Romney Street, or any Christian church? Just this, the church at Romney Street, did not open the door till they had looked out at the window; and this brings me to the moral of my story. In all matters, in the church, and in the world; and, particularly young men, and more particularly young women, seeking to form a connexion for life—before you open the door, look out at the window. Mr. Palmer prayed and dismissed the meeting.

SOUTHWARK, UNICORN YARD CHAPEL, TOOLEY STREET. Tuesday, February 8, 1859, the parents of the children attending the Sunday School held in connexion with the above-named place of worship, were invited to take tea with the minister, deacons, and members of the church. A large number assembled; and tea was served in a kind and comfortable manner by the teachers and friends. C. W. Banks presided at the public meeting; Mr. John Clarke of Hull, prayed for a blessing; when C. W. Banks said, this was a meeting for the purpose of shewing to the parents, the sympathy and concern the church felt for their welfare in every sense, and he was glad to see so many present. Mr. Samuel Cozens then delivered an address to the parents generally, which was of a most practical and edifying character. Mr. John Kealy followed, and, as the father of a large family, as a Sunday-school teacher of olden time, and as a useful preacher of Christ's gospel, made a very pathetic appeal to the hearts of the people; and gave them some wholesome advice; but, the most touching and richly illustrated speech of

the evening, was by the happy John Clark of Hull, our kind brother fastened the minds of the people with great enthusiasm, and powerfully declared the strength of love, and the blessedness of sovereign grace as over sin abounding. It was one of our happiest meetings, and we believe real good was done. We have great hope that the Lord is ruling the cause here with his presence and blessing.

IRELAND, DUBLIN.—A strong effort is making to build a good Baptist chapel in the Grosvenor-road, Rathmines, Dublin. We have a hope of seeing Ireland this year; and of being instrumental, in some small measure, of publishing the gospel which came from heaven, and which heaven approves. We wish to watch the only hand that can direct aright. There is a spiritual kingdom rising, even in Ireland. Of the builders we know but little; but, a hint has been given that a few good workmen acquainted with inside work, are wanted.

TROWBRIDGE, WILTS., BETHESDA BAPTIST CHAPEL.—PRESENTATION OF PLATE.—At a large gathering of the friends of Bethesda chapel, recently held, to commemorate the good hand of the Lord in freeing them from a debt, originally £909, the senior deacon (Mr. Naish,) presented the pastor with an Elegantly Chased Tea-pot and Stand, as an expression of affection and gratitude, for his exertions in relieving them of the heavy burden, under which they had laboured for so many years. The meeting was presided over by S. Clift, Esqr., a trustee and former deacon, and addressed by Messrs Salmon and Mann, ministers of the town, Mr. Cloak of Beckington, and Mr. Pearce, late of Road. Mr. Webster, in acknowledging the testimonial, expressed his thanks to the friends of every party, who had liberally aided him; and to the church, for the sacrifices they had made, to complete the work. The three Baptist churches (Back Street, Bethesda and Zion,) are all now free from debt, and in peace. The meeting was enlivened with suitable hymns, and after prayer, the people separated, praising the Lord.

TROWBRIDGE, WILTS., BETHEL BAPTIST CHAPEL.—We regret to say, that this pretty place of worship, in which the respected and lamented Rudman laboured, and after him, R. G. Edwards, has passed into other hands; the Rector having purchased it for a chapel of ease. Thus the large sacrifices made by our brother Jonas Purnall, for the cause, with the building, is lost to the denomination, and cause of truth, by the failure of one of its professed friends.—FROM A CORRESPONDENT.

NORWICH.—On Sunday, February 6, Mr. John Corbitt commenced the third year of his pastorate. The church has greatly increased; the congregation is filling the chapel; some are waiting for Baptism; and all appear in good heart and in gospel fellowship. I am only an occasional attendant at Orford Hill, because I am not much in Norwich; but I found, that as a pastor, Mr. Corbitt is greatly beloved; as a preacher, he is increasingly useful; as a Christian man, he is highly esteemed; and, as a writer and author, he is making a great stir in this old city. His new work called 'MODERN ATHENS,' has opened the lion's mouth; and the sickly sheep are frightened; there is a great stir, and good will come of it.—A TRAVELLER IN ZION.

CITY ROAD, MOUNT ZION CHAPEL, NELSON PLACE. A happy and united band of gospel curates surrounded brother Whitteridge, on Monday evening, February 14th, to encourage him in his work. Brethren Bowles, Bracher, Fenlon, Munns, Sack, Shelton, C. W. Banks, and others, spoke with much decision, on the character of the Lord's people.

WALWORTH—EAST LANE. The 66th Anniversary of the East Lane Sunday School was commemorated in the New School room, on Tuesday Evening, February 8th. A very ample tea was supplied to a large body of friends, who met in the afternoon. After tea, a public meeting was held to acknowledge the Lord's goodness in preserving the school for such a lengthened period. Mr. John Foreman, of Dorset Square, presided, and in a most cheerful manner, encouraged both teachers and friends. A report, well written, (but decidedly too long,) gave a very satisfactory account of the position of the school, and shewed a christian perseverance on the part of the teachers worthy of so noble a cause. Mr. Milner spoke of the importance of teaching our Sabbath School children the fundamental principles and ordinances of our profession. Mr. Caut, of Greenwich, followed with a practical address to the teachers, noticing the necessity of gaining the affection of the children—'love' must be the motto of the teacher, combined with decision of action. Mr. Meeres, of Bermondsey, spoke of the great benefit he had received from Sabbath School instruction; it was the instrument employed as the turning point in his life. Mr. Mateland, who 56 years ago, was a teacher in that school, gave one or two interesting accounts of the benefit of Sabbath Schools to men who now held high and honorable positions in Society; one who had entered that school almost destitute, became one of the wealthiest men in the city of London; and it might be traced from the results of the instruction rendered in this place. Mr. S. K. Bland, also an old teacher, gave some good counsel. Other ministers were present to give their aid and countenance to the friends. After a few words from Mr. William Beach, the meeting concluded with the doxology. The thanks of the friends are due to Mr. Samuel Beach, and the whole of the teachers, for the kind exertion made to render every comfort to the large body gathered on the occasion.

BILSTON, STAFFORDSHIRE.—FORMATION OF A NEW BAPTIST CHURCH. This interesting and long looked for service, took place on Lord's-day, Feb. 13th. Two special prayer meetings had been previously held, to implore the Lord's presence, blessing, and approval of the contemplated step; and many fervent prayers and supplications were offered up that God, in his infinite mercy, would place the broad seal of his approbation upon the services of the day. The weather having been very stormy during the previous week, fears were entertained lest it would continue during the Sabbath, as it would thus prevent many persons living at a distance, being present; but the Sabbath morning dawned bright and fair, and the weather during the day was fine and favourable for the occasion. There were persons present from Birmingham, Westbromwich, Wednesbury, Dudley, Netherton, Wolvehampton, Willenhall, and Gosley. Our esteemed brother, Mr. S. Cozens, (of Warboys) with whom we have been favored to walk in fellowship for many years, preached three sermons on the occasion. Morning subject: 'the church;' text, 132nd Psalm and 10th verse. 'Here will I dwell.' Afternoon text, 2 Chronicles ix. 7, 'Happy are thy men, and happy are these thy servants which stand continually before thee,

and hear thy wisdom." After the sermon the church was formed by the following four brethren standing round the communion table, and joining each others hands, Richard Banks, Peter Pearson, Thos. Johnson, and Benj. Atwood, Mr. Cozens taking the joined hands in his own and offering up a most solemn and impressive prayer for God's blessing to rest upon the church thus formed, he then took by the hand sixteen other baptised persons, and publicly recognised them as one body, the elements were then partaken of by the church, and some deacons and friends from neighbouring churches. It was felt to be a most solemn time. The subject for the evening, was 'The officers of the Church,' Mr. C. commenced by stating that there were but two offices in connection with the church of Christ, the minister and the deacons, and would select Moses to represent the minister, and Stephen the deacon, which he spoke upon with great liberty for more than an hour.

The whole of the services of the day was marked by much solemnity and reverence and the attention paid to every sentence that fell from Mr. C's lips evidently showed that the people fed upon the word, and several expressed their satisfaction and stated that they never heard such truth before the day's services, and the collection, surpassed our expectations. B.

BLACKHEATH—DEAR BROTHER BANKS—I think it right to tell you one of the candidates, I had the privilege of baptizing at Dacre Park, stated in the account she gave of the Lord's dealings with her, that her first impressions of divine truth were received through reading 'THE EARTHEN VESSEL;' after this, she was led to attend the ministry of Mr. John Corbitt, under whom she derived much profit; she then removed to Blackheath, and the word at Dacre Park being blessed to her, she was led to follow the Lord in Baptism and unite herself with the Church there. Here, dear brother, is encouragement for you; it shews what various means the Lord employs to accomplish His own purposes. Would it not be well if when our brethren Baptize any to whom another ministry has been made useful, they should communicate the same to him?—it might often cheer the heart of some who are tempted to think they have laboured in vain. There is a Spirit of prayer amongst the friends at Dacre Park, and I trust the Lord is reviving His own work there. I remain, dear Brother, Yours in the truth,

J. E. CRACKNELL.

[We praise and thank the Lord; and feel grateful to brother Cracknell. Such testimonies do help us to bear our heavy load.—Ed.]

DEPTFORD—On Monday, Feb. 14th, according to a previous announcement, a service was held, commemorative of the settlement of Mr. G. Wyard, at Zion Chapel, New Cross Road, on which occasion a numerous and cheerful company gathered together. In afternoon, brother Williamson, of Notting Hill, read and prayed, and brother Foreman delivered an address on the design of the Gospel ministry from Eph. iv. 12. 'For the perfecting of the Saints,' &c. After which, about 200 persons sat down to tea; brother Wyard introduced the evening services by

a hymn; brother Moyll read and prayed; our pastor then stated the object of the meeting; and gave some account of the progress during his twelve months pastorate; he said he had been encouraged by the additions which had been made to the church; (26 had been added; and he had about ten more to propose at the next church meeting;) by the peace and harmony which had characterised the church meetings; by the fervency, feeling, and affection, which appeared to mark the prayers of the brethren; and by the general good feeling which seemed to pervade the whole; and he had felt often induced to exclaim with joy and feeling, 'The Lord of hosts is with us, the God of Jacob is our refuge.' There was, he believed, a perfect reciprocity of feeling between *Members, Deacons, and Pastor*. They had thought and acted in perfect agreement with each other; everything looked encouraging and promising. The Sabbath School was prospering with a good staff of teachers. The good brethren, Jones, Hanks, Bloomfield, and Palmer, then spoke very admirably, very edifying and encouraging, expressing their good wishes and affection for the church, with its Bishop and Deacons. We were thankful to see so many of our ministerial brethren present; they were cheered and delighted with the present aspect of things. We hope to see them another year. May God continue to bless us! After the service, a collection was made towards the liquidation of the debt on the chapel, which is now a little over £400. Signed, W. MATTHEWS, J. O. KENNARD, GEO. WOODS, *Deacons*.
Feb. 19, 1859.

THE VIOLENCE OF SATAN; AND THE VICTORIES OF CHRIST.

DEAR MR. EDITOR—At the particular request of a friend, I send this for publication; she is anxious I should testify to the Lord's faithfulness to one of his tried-pilgrims.

My much beloved mother, Mrs. Thomazen Vaughan, whose happy spirit is now before the throne, was for more than thirty years a traveller in bondage; never during this period able to realize her interest in the great work of Redemption; her constant cry was 'Oh, this wretched heart of mine! what a sink of sin and unbelief;' and whenever her children have tried to point out from Scripture there was mercy for the chief of sinners, and at other times to comfort her from the promises, she would reply, "they are for you: not for me; there is no life, no love in me, I fear; you do not know what a wicked mother you have; and frequently did she regret she had ever made a profession. Greatly did we mourn to see these slavish fears, to find her thus harrassed by the enemy, when her life was proving to all around, 'Born of God.'

In a letter to my sister J—, dated December, 1864, she remarks thus, 'and do you my dear girl still pray for me, unworthy me? I cannot say I pray for myself; O, pray that the dear Lord may yet lift up the light of His

countenance upon me, if it be his sovereign will: go on, dear, if so be there may be hope. I do not want you to think me everything, when I am nothing; nothing: O no! The dear Lord knows the heart. O, pray, dear, that the Lord may purge me with hyssop, and make me clean, and make me all that he would have me to be; the mercies of our God are great, and his compassion fails not.'

Salvation was at hand, though the set time to favour Zion had not fully come:—at length it arrived, and her God was found faithful according to his promise; (to a beloved friend whilst pleading for her in the year 52.) 'at even time it shall be light.'

In January, 1856, she was seized with a paralytic stroke; after a few weeks she recovered so far as to sit up a little while, with support in a chair, when she said, take me to bed, dear child; I did so. She had scarcely laid down before she burst forth with this rapturous exclamation, 'Let us bless his holy name together! He has redeemed me; O, let us magnify his holy name, for he hath redeemed me;' I read several of Kent's hymns, which she very greatly enjoyed, and found very precious.

In November, my dear sister, Mrs. S—— lost her eldest son, a dear boy, to whom mother was much attached, not only for his affectionate attentions to her, but for his growth in grace, which endeared him to all around. We feared to tell her; but our dear Lord spared us this additional trial; immediately my dear sister went to her bed-side in the morning, she said, 'the dear boy is in glory; the Lord hath told me so; and I have seen his happy spirit before the Throne. I shall soon follow.'

For some time she was tranquil and happy, but, alas, was again for months more distressed than ever; and said the enemy was near her wherever she went, and oft-times made my sister L—— get up in the night: he was (she said) in the room; his form so hideous, waiting to take her away. In May, 1857, she was seized with a third stroke. We did not think she could survive many days; but she again rallied. Never shall I forget (while sitting watching her sleeping one day) her terrified and distressed countenance, feeling so tried I could not remain in the room alone with her, so called my dear sister L——, and told her my fears; when she awoke it was as much as we could do to hold her in bed: although her weakness was great. After wrestlings in prayer, the Lord brought deliverance; 'the vision was for an appointed time, at the end it did speak.' Now was her joy greater than had been her distress. I repeated those sweet lines—

'Begone unbelief my Saviour is near,
And for your relief, will surely appear;
By prayer we will wrestle, and he will perform
With Christ in the vessel, you shall smile at the
storm.'

At this last line my dear mother lifted her eyes to me with such a look of joy I shall never forget, and said, HE IS HERE; HE IS HERE; HE IS HERE! 'Bless the Lord, O my soul; and all that is within me bless his holy name; He has loved me, and given himself for me;

and because He lives I shall live also. O praise him! Praise him! I shall wear the crown he has prepared for me! FOR ME!' I said, yes! you will see him as he is, without a glass between. Yes! and I shall bear the palm, and help to crown him LORD OF ALL! So great was her joy, weak nature was overcome, and she fell into a sweet sleep, a dear friend coming in at the time, raised her hands and said, what a heavenly countenance! She will die as she has lived, a good woman, to which I can bear 40 years' testimony. This joy lasted for many days without interruption, and my Lord favoured me with a sweet assurance that she would not again come into bondage: nor did she; for the last 13 months of her life was spent in praise; and so near did the Lord appear to her view, she would call those around to 'Behold Him!' Sometimes she would burst forth into singing:

'There is my house and portion dear,
My treasure and my heart are there,
And my abiding home.

For me my elder brethren stay,
And angels beckoning me away,
But Jesus bids me come.'

And again:

'All hail the power of Jesu's name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all.'

A dear friend remarking how grieved he felt to see her so heavily afflicted, 'light afflictions; light afflictions; I only long for my Lord to call me home.' Many found it good to spend a little time with her; a few months before her death, she called my youngest sister to her, and told her she 'could behold the Lamb, and the land that was afar off.' A few days before her death she fixed her eyes as though in communion with God, and again called her, saying, 'I can behold the Lamb, and the land that was afar off, brought nigh: I shall soon be at home.' My sister said,

'Jesus can make a dying bed
Feel soft as downy pillows are.'

She quickly answered,

'Whilst on his breast I lean my head,
And breathe my life out sweetly there.'

which she did in four days after, June 14th, 1858, aged 67 years.

'Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours.'

ELIZABETH VAUGHAN

Vanborough Fields, Blackheath, Feb. 1859.

OLD BRENTFORD.—Mr. PARSONS, late of Chesham, has accepted an invitation for one year, of the Church at Old Brentford, with a view to the pastorate; his labours commencing Lord's-day, February 20th. He will preach Lord's days and Wednesday evenings. We return our most sincere thanks for the kindness of those ministers who have so cheerfully assisted us for nearly four years and six months. J. LINDLEY.

OUR COLONIAL MAIL.

A LETTER FROM A CHRISTIAN BROTHER IN NEW ZEALAND.

MR. C. W. BANKS,—Dear Sir,—I should feel obliged by your sending me the numbers of 'EARTHEN VESSEL' for 1858, and continue to send them monthly. I have enclosed half Sovereign for that purpose. Several copies of the Vessel have found their way to this distant land. I have the ten first volumes; several others have them through friends in England. The general information of the Provincial and London Churches have been exceedingly interesting to your distant friends. I desire to bless God for that support he has afforded you and your Correspondents in contending earnestly for 'the faith once delivered to the Saints,' in this day of dead formality, error, and superstition.

I have been Eighteen years in the Colony; in my isolated position, free from the influence of parties and sects, the Scriptures have been my study day and night; I hope to some profit. From what I have seen amongst professors in this part of the world, and from general information of what is going on in Europe and America, I am daily more convinced of the truth of that assertion, uttered many years since, by that able minister of truth, John Stevens, that 'the world and the church are become one common field; divinity is now taught and followed as any other profession, for sordid gain.' It appears evident to me, that the ministry of the professing church is daily becoming more unprofitable, and is less acknowledged by the Spirit's power. Jeremiah's commission was to 'separate the precious from the vile;' our prophets, I fear, have their commission from another quarter; their aim is to amalgamate, and not to separate; in order to strengthen their party, and augment their funds. Duty-faith, and offered grace, which rings from nearly every pulpit, is the net to catch their prey.

That a fearful cloud is gathering over the religious horizon, I have no doubt: and God only knows what the result will be. Deep humiliation should be the position of all his children at this time, on account of many neglected privileges. Anti-christian errors within a few years past, have been scattered over the world like wild-fire, under the various names of Popery, Puseyism, Arminianism, and other isms but little better; and the further from the truth, the more successful their efforts; and those churches who (by profession at least) have maintained the truth, are looking on with indifference.

In the order of Providence, thousands yearly are leaving your churches and families for the Colonies, where they are left to be the prey of every seducer. The Baptists, nor the Independants, have, I believe, never made an attempt to send the truth to these Colonies; nor even to establish an agency for their numerous publications, while nearly every other sect has its paid agents at every post. Although the brethren have overlooked us;—yet, I trust God is not without a witness in

these Islands; there are many sincere Christians scattered over the different settlements who cannot conscientiously join the ranks of apostasy; who have been kept by the power of God through faith from bringing disgrace upon the cause of truth they profess: but for the want of ministers, and being much scattered, there is but little union among them.

The low-sentiment Baptists and Independents, when they come to the Colonies, generally fall in with the Arminians or something worse. I have known several of them go boldly into popery at once. It has been a great consolation to me that amongst all the falling off amongst professors, I have never known one who was brought to experience the power of those great truths so much despised, who have been permitted to fall away. I desire to bless God it was my privilege to hear the Gospel proclaimed for nearly five years, by that favoured servant of God, Mr. J. Foreman, and others. The everlasting love of God the Father, the all-prevailing atonement and mediation of an adorable Redeemer, the effectual working of the Holy Spirit in the regeneration and sanctification of all the election of grace, was the theme of their song; these truths are, and I trust they ever will be, the joy and rejoicing of my heart. Dear Sir, I hope you will insert this in the VESSEL, in order, if it be possible to awaken the churches to their neglect of their distant brethren.

We profess to follow the primitive churches in doctrine and practice; was it carried out, such men as Mr. Wells, Mr. Foreman, Mr. Philpot, and others, would (ere this) as the apostles of old, have visited every British Colony, and not, as is often the case now when a poor unfortunate, for lack of talent or energy fails at home, is recommended to emigrate. I could say more on this point, but forbear.

JOSEPH WHITE.

Hutt, near Wellington, New Zealand.
Nov. 10th, 1858.

[We have sent to this brother a parcel of 'Earthen Vessels,' 'Cheering Words,' &c. We want to send out some thousands for distribution in the Colonies. A plan is suggested by Mr. Skinner to have a fund for gratuitous distribution. We wish to send our brethren at the ends of the earth, all the good news we can; any one may see brother White's spirit is very low.—Ed.]

MELBOURNE.

Our brother Daniel Allen's long and excellent epistle, twenty-six pages, full of biblical exposition, reached us too late for insertion: this communication leads us to believe that the word of Christ dwells fully and richly in our brother's heart; we are glad that Melbourne has a witness so truthful: the Lord long preserve and prosper him and the cause with which he stands connected.

Reviews.

'*A Voice from the Pulpit.*' By John Bloomfield, of Salem Chapel, Meard's Court, Soho. London; published by Robert Banks and Co., G. J. Stevenson, 54, Paternoster Row; 76 pages; price 6d. There are three distinct classes of reviewers: the first, praise nearly every book or pamphlet which falls into their hands: the second, exercise a criticism so severe, that nothing escapes their censure in some way or other; the third, pass all silently by, with the exception of a few favourite authors; from them they extract very largely, and extol them to the highest. We dearly love reviewing *good* books; and our desire is to deal with them as we would with *good* men: *admire* the grace of God in them; and as to the spots or blemishes; or little defects; we prefer to say nothing, rather than magnify. Mr. Bloomfield's new edition of '*The Christian's Companion*' has received a hearty welcome from all who review this class of works; and the *Voice from the Pulpit*, will add much to Mr. Bloomfield's fame as an author. This book furnishes evidence of three things:—first, that Mr. Bloomfield is an industrious student and minister; secondly, that his spirit delights to climb the highest hills of theology; and thirdly, that he is anxious by all means to feed, and to comfort, to edify, and to enervate the living members of the true Church of Christ. We sincerely wish him God-speed.

Five important essays are given in this volume:—The Work of the Ministry; Enoch Walking with God; Heavenly Citizenship; The Church of God; and The Smitten Shepherd. A mild, a loving, and an intelligent spirit, runs through the whole.

'*Modern Athens; or, the City Wholly Given up to Idolatry.*' By J. Corbitt, Baptist Minister Orford Hill, Norwich; sent for six stamps, to any address; or one dozen copies for five shillings. The city of Norwich has become notorious for the unholy work carried on there by some of the leaders of an old established Baptist cause, of which further mention will be made. Mr. John Corbitt, the pastor of the Church on Orford Hill, is well known in England, as a perfectly original, strictly honourable, and fearlessly faithful testifier of the truth as revealed in the gospel. The Lord has given to him a prosperous and useful position in the Old Cathedral City of Norwich; and beside preaching the gospel in his own place, John Corbitt has looked closely into the idolatries, formalities, ceremonial fooleries, and hypocritical professions of his fellow-citizens. His large heart, (and John Corbitt is not a little man in any sense), has bled within him; and his soul has groaned deeply, while he has witnessed the dark delusions, where-with thousands of his church and chapel-going neighbours, are being led captive by blind bats and empty boasters. John Corbitt knows, full-well, the preciousness of that salvation which is in, and by, and through, the Son of God:—John was a sinner as blind, as bad, as base, as any under the heavens: the sovereign, the invincible, the spontaneous grace of God

came to him expressly; opened his eyes effectually; changed his heart radically: translated him from the kingdom of Satan into the kingdom of God's dear Son manifestly; brought pardon and peace to his conscience most blessedly; and for years John Corbitt has been one of the noblest, and most successful champions for Christ's gospel, that we have in all the provinces. Could such a man witness the deadly doings of these Norwich professors, and remain silent? God forbid! he could not. He has written a complete body of divinity in this '*Modern Athens*;' it is making an unusual stir—the dogs are barking, the sheep are feeding. All we now say, is, let John Corbitt's book fly through the land by thousands.

'*The Prince of this World Judged.*' Such is the title of No. 7, of '*The Surrey Tabernacle Pulpit*;' a title which is powerfully sustained and illustrated in the sermon itself. We have read it with profit and interest. The few last numbers of this series, have enhanced the value of the work to a considerable degree. '*The World Saved*;' '*The World Judged*;' '*The World Lost*;' are all sermons which pour into such poor minds as ours an immense amount of Scriptural knowledge: they have opened up in our souls more fully, the terrible nature and consequences of sin, of error, and of a mere outside profession of religion: they have endeared to us the faithful and honest ministers of truth; the gospel of truth; and the eternal God of truth; and, we have believed that the blessed Spirit of the living God who indited these discourses, will render them of incalculable service to the churches of this, and of future ages. '*The Prince of this World Judged*' is a sermon somewhat out of the common track, and is, we think, wisely handled. If the great Adversary does not make a dreadful attack upon the minister of the Surrey Tabernacle, for this sermon, it will be simply because he has made so many attempts to overturn him, and has always been defeated; and, therefore, retires to his dark den, biting his lips with madness, saying, 'I can, as an angel of light, as a fowler, laying snares; or as a roaring lion, master most of these ministers, as they are called; but that long, strong, unbending, determined face-like-a-flint sort of a 'flying angel,' at the Surrey Tabernacle, he has been battering me so many years; and driving such a successful trade with many hundreds of them who were once my willing subjects, that I am tired of trying any more to throw him off his throne. He has drank so deeply of the river of life; and has so thoroughly taken to himself the whole armour of God; and is surrounded by such an army of gospel warriors, that I can do nothing!' It is evident, from one part of the sermon that Mr. Wells knows well that Satan would soon overturn him, but for his 'oneness with Jesus.' Mr. Wells, speaking of this our common foe, says:—

'He is (as I have said) a dreadful enemy; I am no match for him, not the slightest. I am no more in his hands than a straw or a fea-

ther; he could toss me about as a mere nothing. But give me 'oneness with Jesus,' then I am a match for him; give me the presence of the blessed God, then I am a match for him; give me the Holy Spirit resting upon my soul, and causing me to triumph in Christ, then I can resist the devil, then he flees from me; then I can rejoice in the blessed freedom that I have in Christ Jesus.'

'The Surrey Tabernacle Pulpit,' is evidently acceptable to the people: its circulation steadily increases; we are determined, God helping, to send it through the nations of Europe by tens of thousands if possible; as an antidote to the millions of poisonous, and anti-truthful productions now issuing from the press.

In No. 8 of S. T. Pulpit, entitled, *The Enemy Defeated*, we have an exposition, a spiritual and an experimental opening, of the twelfth chapter of Revelation, in which *the woman clothed with the Sun* is represented, we think, in her New-Covenant and true Gospel character. This sermon will justify the conviction that Mr. Wells has read most extensively the writings of the learned on the Apocalypse;—it also clearly shews that while all efforts to explain the Word of God *literally*, are conflicting and uncertain, erroneous and extravagant, the *spiritual* development of God's holy Word, as brought out by the Spirit of life and truth, in the history of the church, and in the hearts of the ransomed—is simple, certain, delightfully harmonious; so clear, and brilliantly illuminating—that the wayfaring man—although wrapt in ignorance as regards the higher

sciences, natural and artificial—in the spiritual knowledge of the mysteries of grace, he can never fatally err. It is considered a rare and invaluable blessing to afflicted souls, to have '*An Interpreter with them*:' in this department of the Gospel ministry—(without guile or partiality—) we certainly think our Brother at the Surrey Tabernacle is honoured to a great degree.

"*Come to Baptism.*" By Joseph Palmer, Minister of Romney Street Chapel, Westminster. London: E. Palmer, 18, Paternoster Row. A little two-penny manual for distribution in our congregations; it will arrest the attention: with God's blessing, it will carry home conviction, and lead to a loving obedience, as in the case of Theodosia Ernest.

"*The Gospel Hymn Book; for Sunday Schools and Teachers' Meetings.*" London: Houlston & Wright; and of the Editor, Bradford, Wilts. It can never be said of William Hawkins, of Bradford, let him go to heaven whenever he may,—that he has done no good. His beautiful little volume, with above 600 of the best Hymns for Schools is useful, cheap, and in every way excellent; ten thousand copies have been issued:—but what is that among *all our Churches*? Very feelingly we ask—when a man has wasted brains, body, time, and substance, to serve the best of all causes, should not he find a hearty response?—This Gospel Hymn Book must be used in all our schools where *soundness in the faith* is the rule of teaching; because we know of nothing that can consistently occupy its place.

"THE DOCTRINES AND THE DISCIPLINE OUR CHURCHES IN DANGER."

A valiant Israelite once said, 'Andrew Fuller did all he could to destroy the *doctrines* and Robert Hall did all he could to destroy the *discipline*, of our churches.' The present aspect of affairs really requires a calm and wise consideration. Some great-headed boys on the one hand, and some exceedingly respectable accommodators, on the other, are so completely turning good old fashioned things out of doors, that us '*particular people*' will not dare presently, to say that the Bible is God's Holy Word and Will; and that to walk contrary to it, is dangerous.' However, if Gospel Principles, and Gospel Practice, are to be continued in our churches; the faithful few must be awake, and at work. Every body has heard of the learned Kinghorn. He was pastor of the old Baptist Church at St. Mary's, Norwich, which, for a century or more has been a strict communion Baptist Church. During Mr. B——'s pastorate there, he favored open communion; his successor, has perpetuated this breach of the trust-deed. The consequence is, a suit has been commenced, in order to secure the property to the Particular Strict Communion Baptists. Seeing that many honorable members have been most cruelly, most unjustly excluded from the church, simply because they contend earnestly for that which is right and scriptural; and

seeing they have been compelled to take their complaint into court, we solemnly beseech every honest Baptist Pastor at once to bring the matter before his people; let a meeting be holden at once; in every city, town, and village; let Mr. Wilkin, and Mr. Norton, the Trustees of St. Mary's Chapel, Norwich, have letters of sympathy, and tangible help, forwarded to them: that Justice and Truth may be maintained. Let our Baptist churches rise simultaneously; righteousness shall then look down from heaven; and Truth shall still spring up out of the earth.

Reports of meetings, and resolutions passed at those meetings, have been sent us by Mr. John Corbitt, and his deacons; by Mr. Gowen, and his deacons, (both of Norwich,) and by Mr. Samuel Milner, and his deacons, of Keppel Street, London. These brethren have stood forth nobly. We cannot publish these letters and reports; but we this day issue a Penny Supplementary Number, entitled, "A LOUD CALL TO THE BRITISH BAPTIST CHURCHES." This Supplementary Number may be had from our Publishers, at 6s. per 100; or, 9d. per dozen copies, for distribution among all congregations. This will lay open the case; and produce a powerful sympathy.

Surely our people will not sleep while the enemy is breaking down the walls of Zion!

The New Testament Order of Gospel Churches.

[We feel bound to give unusual prominence to the Letter of *A Little One* this time: its contents are of vast moment; seeing that the Dissenting aristocracy are endeavouring to throw a large amount of contempt upon that Ordinance which our Lord *first* observed; and seeing, moreover, that those who professed to be our friends, and the decided friends of truth too, are now boldly going half-way over to the ranks of our secret foes. We solemnly believe it is high time to awake out of sleep.—ED.]

EPISTLES TO THEOPHILUS.

LETTER LIV.

MY GOOD THEOPHILUS,—As you are a Baptist, I wish you also to be decided for *strict* communion. Never give your vote for any one to come to the Lord's table unscripturally; neither do you yourself ever sit down at the table, either with Independants, or with mixed communion, or where they admit none into the Church as members but by Baptism, yet admit others to the table: but stand clear of all.

1st, Because of the *importance* of conformity to New Testament *order*. Faith comes first; baptism stands next. Baptism is not so important, nor anything like so important, as regeneration, as living faith, having living works; or, as redemption, justification, eternal election, the truth of an everlasting covenant, with eternal glory. If Baptism were as important as these essential truths, every heaven-taught man would be sure to be a Baptist: Baptism is in no way essential to salvation; it is not in the vital sense, an essential doctrine; but it is essential to right *discipline*. Nor because Baptism is not essential to salvation, but only to gospel discipline, ought we to make light of it; nor does the Word of God anywhere make light of it. Some have thought that the Apostle Paul did treat it rather lightly, when he thanked God that he had Baptized so few; but then he assigns the *reason* of this thankfulness; it was, lest any should say that 'he baptized in *his own name*.' It does not appear that the *apostles* ever made it a common practice themselves to baptize; hence Peter himself, at *Caesarea*, did not himself baptize those who were made partakers of the Holy Ghost; but '*he commanded* them to be baptized in the name of the Lord.' And there are four reasons which suggest themselves why the apostles themselves did not baptize, but commanded others to do it. First, because they were given up chiefly to the ministry of the word. Secondly, because of the numbers called at times by their ministry, that it would hinder a large portion of their time. Thirdly, because it was a matter so simple as not to require apostolic gifts to enable one Christian to baptize another. And, fourthly, lest owing to the greatness of their gifts, Satan should take advantage, and attach a

superior virtue to the Baptism performed by them; or, as the Apostle says, 'Lest any should say they baptized in their own name.' But, although they themselves did not, as a general rule, baptize—still they commanded it to be done; for they were not sent personally to baptize, but to preach the gospel. And even the Saviour himself, though he himself was baptized, yet he *himself* did not baptize others (John iv. 2,) yet did he make Baptism one part of the mission he gave to the apostles. Do not then, my good Theophilus, make light of that order of Church government which the King of Zion hath given. Surely he is worthy of being obeyed; 'For behold, to obey is better than sacrifice; and to hearken than the fat of rams; for rebellion is as the sin of witchcraft; and stubbornness is as iniquity and idolatry.' 1 Sam. xv. 22, 23.)

Keep then to *strict communion*; not only because of the importance of conforming to gospel order; but also because you *prefer* the word of the Lord, even before the most esteemed of your brethren in the Lord. There are some who are not Baptists, to whom I feel very much more union of soul, than I do to many that are Baptists. But still, when I am called upon to decide which I will do, set these esteemed aside, or set the command of their Lord and Master aside, I cannot hesitate which to do. I dare not *alter* the order of the Lord's house; I cannot to oblige them, sanction their disobedience, nor go into disorder with them. I must wait until they come into their right minds, and there I must leave it, 'and go my way till the end be.'

So then, it comes simply to this, that you must either set a child of God aside from the Lord's table, or else you must set the command of God aside: the one is *painful*, but the other is *sinful*: for 'Whatsoever is not of faith is sin.' Abide then by *strict communion*.

Abide then by strict communion also for the *sake of others*. A conscientious abiding hereby will do much towards bringing others over to order, but if we ourselves totter and stagger, can we expect to see others fall into our ranks? They may call us bigots, and a variety of other ugly names,—and this will prove that they are angry with us,—but it will not prove that they are right, or that we

are wrong; and the great thing for us is, to quietly, but firmly, stand practically by what we *know* to be the good and the right way.

Stand fast by strict communion for *conscience sake*; and if you are placed where there is no Baptist minister that you can hear, and where there is no church of New Testament order, then stand out; and rather than come to the table unscripturally, come not at all. Be thus, a practical witness for truth and order. Let conscience have her perfect work, and take not the Lord's Supper unworthily, which all open communionists do; but 'Be not thou partakers with them;' pay no attention whatever to the argument that some of the best and greatest preachers we have had, were not even half-way Baptists, much less strict communionists: this argument amounts to this, that as we ought to follow such men where they followed Christ; so, in consideration of their many and great excellencies, we *ought* to adopt their errors also. Such a notion as this would at once set us on the high way to Rome. Just adopt Luther's consubstantiation, and Calvin's practice of persecuting men for matters of conscience, and we shall not be far from the kingdom of Rome; adopt the old semi-*arminian* fathers' duty-faith doctrine, and we corrupt the truth, and cover Zion with a cloud. 'Be not thou then partakers of other men's sins.' We sin enough by infirmity, and from want of experience and judgment, without sinning wilfully. Until, therefore, another law be given from heaven, to sanction another way to the Lord's table, be you steadfast, and unmoveable, just where you are, go not thou over unto them, but let them come over unto thee.

I will here give you but one more reason for abiding by strict communion; and that is *the preservation of the ordinances as they*

are delivered unto us. One of the laws most emphatically given to the Israelites was, that they were in every possible way to teach their children the laws, and statutes, and ordinances, which the Lord had delivered unto them; and a substituting of other laws, in whole or in part, in the place of the laws of God, made their worship vain, and ultimately proved their ruin and dispersion. The truth of God in all its departments is the salt of the earth; and the people of God, are the salt of the earth only as they abide vitally and practically in the truth. Apart from this they are neither fit for the land, nor for the dunghill; not savoury enough to be any use in the Church; and yet, as with all their want of savour, they cannot hate the truth, and so are not fit for the dunghill of this world; but in this their sad captivity, are trodden under the foot (not of God, but) of men; but they shall be salted with the fiery heart-warming love of God, and that by the power of the Holy Ghost.

If then we would save ourselves from an untoward generation, it must be by abiding by the truth; and if we are set for the defence of the gospel let us defend it, and not corrupt it; for it is only abiding by the truth that we can serve God acceptably; nor can we get real good, or glorify him in any other way!

Thus, then, let the importance of abiding by New Testament order, the preference of the word of the Lord, a good conscience, and the preservaton of the truth in its purity, have due weight with you. 'Trust in the Lord, and thus do good, and thou shalt dwell in the land, and verily thou shalt be fed.' Stand by his truth, and he will stand by you; for so it has been found even by

A LITTLE ONE.

WHO WAS THEODOSIA ERNEST? AND, HOW DID SHE BECOME A BAPTIST?

We gave, last month, a faithful account of Theodosia's Baptism. That account has been read by thousands with feelings the most convincing and powerful. Everywhere, where we have been, the baptism of Theodosia has been spoken of with gratitude and sympathy. The question has been asked—'Shall we not hear more about her?' We have promised our readers they shall. And we now proceed to redeem that pledge. Since the work first fell into our hands, we have believed that a careful perusal of it, would, (the Holy Spirit anointing the eyes of the reader's understanding,) do more to unfold the sublime mysteries of this ordinance, than all the arguments, and controversies, that ever yet were published. Mr. R. Tucker, of Upavon, in Wiltshire, very kindly

sent us the book for perusal: but although the first glance of it gave us a love to it, we could not get time carefully to review it. Mr. Tucker, at length sent for his book. We were not willing to let it go, until we were in possession of another copy. We searched the book-market. Found a new edition of it in two volumes, price twelve shillings. We purchased the two volumes; and our hope is, that the Lord will make us the honored instrument of giving the English Churches a cheap, a correct, and a revised edition of this work in numbers: but, '*our people,*' generally speaking, will not much assist in the dissemination of truth in this way. Our zeal, our ambition, and our earnest efforts in this direction, have carried us into difficulties and dangers of no ordinary

kind; and while we have the thanks of thousands to whom our labours have been blest, we have the heart-cutting censures, and cold sarcasms of those, who, doing nothing themselves, will gladly triumph over the tribulations of those who become circumstantial martyrs in the promulgation of the holy principles of the faith once delivered unto the saints. We daily and deeply sigh over the things which have occasioned the '*Aha! Aha! so would we have it!*' Nevertheless, '*Who can tell, but that God may yet deliver us!*' This question which bangs in our soul—suspended between hope and despair, still urges us on our way: and again, we say to all to whom our toils have been useful, press into our aid; circulate our work; set us free; and as long as life shall last, and strength from heaven is given, to '*Fight the good fight of faith,*' shall be our unceasing employ, and then to '*lay hold on eternal life,*' will be bliss indeed!

But, in commencing the history of Theodosia, take the following first chapter from the first of the volumes, of which we have spoken.

"Mother, have I ever been baptized?"

The questioner was a bright, intelligent, blue-eyed lad, some thirteen summers old. The deep seriousness of his countenance, and the earnest, wistful gaze with which he looked into his mother's face, showed that, for the moment at least, the question seemed to him a very important one.

"Certainly, my son; both you and your sister were baptized by the Rev. Doctor Fisher, at the time when I united with the church. Your sister remembers it well, for she was six years old; but you were too young to know any thing about it. Your aunt Jones said it was the most solemn scene she ever witnessed; and such a prayer as the good old Doctor made for you I never heard before."

"But, mother, rejoined the lad, sister and I have been down to the river to see a lady baptized by the Baptist minister who came here last month and commenced preaching in the school-house. They went down into the river, and then he plunged her under the water and quickly raised her out again. And sister says if *that* was baptism, then we were not baptized, because we stood on the dry floor of the church, and the preacher dipped his hand into a bowl of water and sprinkled a few drops on our foreheads. And she says, cousin John Jones was not baptized either; for the preacher only took a little pitoher of water, and poured a little stream upon his head. Sister says she don't see how there can be three baptisms, when the scripture says '*One Lord, one faith one baptism.*'"

"Your sister is always studying about things above her reach, my son. It is better for young people like you not to trouble yourselves too much about these knotty questions in theology."

"But, mother, this don't seem to me to be a knotty question at all. One minister takes

a person down into the water, and dips her under it; another stands on the dry floor of the church before the pulpit, and sprinkles a few drops into her face; another pours a little stream upon her head. Now any body can see that they do *three different things*; and if each of them is baptism, then there must be three baptisms. There is no theology about that, is there?"

"Yes my child, this is a theological question; and I suppose it must be a very difficult one, since I am told that some very good and wise men disagree about it."

"But, mother, they all agree that there is only one baptism do they not? And if there is only one, why don't they just look into the Testament and see what it is? If the Testament says sprinkle, then it is sprinkling; if it says pour, then it is pouring; if it says dip, then it is dipping. I mean to read the Testament, and see if I cannot decide which it is for myself."

"Do you think, my son, that you will be able to know as much about it as your uncle Jones, or Dr. Fisher, who baptized you, or Dr. Barnes, whose notes you use in learning your Sunday School lesson, and all the pious and learned ministers of our church, and the Methodist church, and the Episcopal church? They have studied the Testament through and through, and they all agree that a child who is sprinkled is properly baptized."

"Yes mother, but if the baptisms in the New Testament were sprinkling, (and of course they were, or such wise and good men would not say so,) why can't I find it there, as well as any body?"

"Very well, my son, you can read and see; but if you should happen to come to a different conclusion from these great and learned men, I hope you won't set up your boyish judgment against that of the wisest theologians of the age. But here comes your sister. I wonder if she is going to become a theologian too!"

Mrs. Ernest (the mother of whom we are speaking) was born of very worthy parents, who were consistent members of the Presbyterian church; and she had grown up as one of 'the baptized children of the church.' As she 'appeared to be sober and steady, and to have sufficient knowledge to discern the Lord's body,' she was doubtless informed, according to the directions of the confession of faith, page 504, that it was 'her duty and her privilege to come to the Lord's supper.' But she had felt no inclination to do so until after the death of her husband. Then in the day of her sorrow, she looked upward and began to feel a new, though not an intense, interest in the things of religion. She made a public profession, and requested baptism for her two children.

The little boy was then an infant, and his sister was about six years old, a sprightly, interesting child, whose flowing ringlets, dimpled chin, rosy cheeks, and sparkling eyes, were the admiration of every beholder.

Twelve years had passed. The lovely girl had become a beautiful and remarkably intelligent young lady. The little babe had grown into the noble looking, blue-eyed lad, with a

strong, manly frame, and a face and brow which gave promise of capacity and independence of thought far above the average of his companions.

Theodosia and Edwin. How they loved each other! She, with the doting affection of an elder child and only sister, who had watched the earliest developments of his mind, and been his companion and his teacher from infancy; he, with the confiding, reverential yet familiar love of a kind-hearted and impulsive boy, to one who was to him the standard at once of female beauty and womanly accomplishments.

Theodosia came in not with that elastic step and sprightly air, which was habitual with her; but with a slow and solemn gait, scarcely raising her eyes to meet her mother's inquiring gaze, she passed through to her own room and closed the door.

The mother was struck with the deep and earnest seriousness of her face and manner. What could it mean? What could have happened to distress her child?

'Edwin, my son, what is the matter with your sister?'

'Indeed, mother, I do not know of any thing. We stood together talking, at the river bank, and just before we left, Mr. Percy came up to walk home with her. It must be something that has happened by the way.'

The mother's mind was relieved. Mr. Percy had been for many months a frequent and welcome visitor at their pretty cottage, and had made no secret of his admiration of her accomplished and beautiful daughter; though he had never, until a few weeks since, formally declared his love. Mrs. Ernest did not doubt but that some lovers' quarrel had grown up in their walk, and this had cast the shadow upon Theodosia's sunny face. She waited somewhat impatiently for her daughter to come out and confirm her conjectures. She did not come, however, and at length the mother arose, and softly opening the door, looked into the room. Theodosia was on her knees. She did not hear the door, or become conscious of the presence of her mother. In broken, whispered sentences, mingled with sobs, she prayed: 'Oh Lord, enlighten my mind. Oh, teach me thy way. Let me not err in the understanding of thy word, and oh give me strength, I do beseech Thee, to do whatever I find to be my duty. I would not go wrong. Help! oh help me to go right!'

Awe-struck and confounded, Mrs. Ernest drew back, and tremblingly awaited the explanation she so much desired to hear.

When at length the young lady came out, there was still upon her face the same serious earnestness of expression, but there seemed less of sadness, and there was also that perfect repose of the countenance, which is the result of a newly formed, but firmly settled determination of purpose.

Mrs. Ernest, as she looked at her, was more perplexed than ever. She was, however, resolved to obtain at once a solution of the mystery.

'Mr. Percy walked home with you, did he not, my daughter?'

'Yes, mother.'

'Did you find him as interesting as usual? What was the subject of your conversation?'

'We were talking of the baptism at the river.'

'Of nothing else.'

'No, mother, this occupied all the time.'

'Did he say nothing about himself?'

'Not a word, mother, except in regard to whether he had ever been baptized.'

'Why what in the world possesses you all?'

Your brother came running home to ask me if he had been baptized; Mr. Percy is talking about whether he has been baptized. I wonder if you are not beginning to fancy that you have never been baptised?'

'I do indeed begin to doubt it, mother, for if that was baptism which we witnessed at the river this morning, I am quite sure I never was.'

'Well, I do believe, that Baptist preacher is driving you all crazy. Pray tell me, what did he do or say, that gave you such a serious face and put these new crotchets in your head?'

'Nothing at all, mother. He simply read from the New Testament the account of the baptism of Jesus and of the Eunuch. Then he took the candidate and they went down both of them down into the water, and he baptized her, and then they came up out of the water. I could not help seeing that this is just what is recorded of Philip and the Eunuch. If so, then it is the baptism of the scriptures: and it is certain a *very different thing* from that which was done to me, when Dr. Fisher sprinkled a few drops of water in my face.'

'Of course, my dear, it was different; but I don't think the *quantity of water* employed affects the validity of the baptism. There is no virtue in the water, and a few drops are just as good as all the floods of Jordan.'

'But, mother, it is not in the quantity of water, the difference consists: it is in the act performed. One sprinkles a little water in the face; another *pours* a little water on the head; another *buries* the whole body under the water, and raises it out again. Two apply the water to a person; the other plunges the person into the water. They are surely very different acts; and if what I saw this evening was scriptural baptism, then it is certain that I have never been baptized.'

'Well, my child, we won't dispute about it now; but I hope you are not thinking about leaving your own church; the church in which your grandfather and your grandmother lived and died: and in which so many of the most talented and influential families in the country are proud to rank themselves, to unite with this little company of ignorant, ill-mannered mechanics and common people, who have all at once started up here from nothing.'

(To be continued.)

DIED, April 18, 1858, at Clifton Street, Finsbury, Mr. Ebenezer Swain, aged 70, formerly pastor of a Baptist Church at Oxford, and for many years a useful and faithful Itinerant Preacher of the gospel. Son of the late Mr. Joseph Swaine, of East Lane, Walworth.

A WORD FOR THE OLD FOLK

AT HOME.

ONE observed to me the other day, concerning the doctrine of the Trinity, "I have got another evidence, beside the letter of Scripture, that each of the Divine Persons is God; for in my troubles, I have sometimes prayed to the Father, and he has heard me; and, sometimes I have prayed to the Son, and he has heard me; and, sometimes I have prayed to the Holy Ghost, and he has heard me. I have had answers from them all, as God: therefore, in my experience I have proved them each to be God." Divine testimony to the truth, is the only thing that will satisfy a child of God, and the knowledge that you are one of the children of God, is a truth that must be revealed to you by God. Human testimony will go for nothing. Evidences derived from what we see and feel, will not stand for long. Divine power alone can make us know our childhood. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" and the beginning of this mercy, the dawn of this glorious day, is to have the heart laid bare, and the dark corners opened up, and the creeping things (long hidden,) exposed to view; light let in, whereby the darkness is discovered, the ignorance shewn up; all the secret evils of the soul turned out, the chambers of imagery opened, and the soul trembling at the sight, says, "Can ever God dwell here?—Can such a wretch be saved?—If God had mercy for me, should I feel such evils striving in my breast? If I were a child of God, should I feel such worldliness, such carnality, pride, malice, covetousness, and a hundred other evils?" Why, God is shewing you all these things, because you are a child; none but the children see them, and all the children get to God in this way. They are given to Christ, and Christ must be given to them; and to value Christ, they must be taught feelingly their need of him, and thus get feelingly, into the sweet experience, that they are given to Christ, through Christ being given to them; and when they catch a glimpse of this blessed truth by Divine revelation, which is the discovery to the heart of the soul's interest in Christ, then something is apprehended of this glorious truth, that the church of old was taught, "I am black, but comely." Black in their nature, and fit only for hell, but perfect in the comeliness of Christ; comely in eternal union with him; comely in his righteousness; comely in virtue of his doing and dying; and because of this comeliness, the language and spirit of the gospel, and of all God's dealings with his people, is, "I know the thoughts that I think toward you; thoughts of peace and not

of evil, to give you an expected end." I am not going to send you to hell, because you are black, but "I am come to seek and to save that which was lost;" to make you prize me, and my work for you; to get into the very core of your heart, and occupy a place there, that no creature shall fill." Has he got into the core of thy heart? "Ah, (say you,) I don't know about that,—all I can say, is,—there is a hankering after Jesus in my soul, bad as I am—vile as I am, I cannot do without him." Then he cannot do without you. These are the feelings of the children in union with him, and these feelings are the fruits of eternal union—that shall issue in everlasting union with him, when time shall be no more.—J.A.W.

LINES

SUGGESTED BY READING
"AN AUSTRALIAN SCENE,"

In the February number of THE EARTHEN VESSEL

Oh! who can imagine so lovely a scene—
The tranquilly, bright blue sky!
The distant mountains which intervene;
Unless seen by the very eye!
I have seen it, and love on the scene to dwell,
When I felt in my wanderings God doeth well.
Ah yes! I once stood by that river's brink,
As calmly its waters roll'd on;
And memory will love on that scene to think,
E'en tho' many long years be gone; [strength
When the pride of my heart in his manhood and
Thus gave up his life to God at length.
And the God who had guided and watched our
Looked down from his throne above; [path,
He had saved from evil, from sin, and wrath;
And now in his sovereign love,
He will own the act, and smile, and bless,
And keep them safe in this wilderness.
'Twas just such a morning; I fancy I see
Dear S — in the prime of her youth,
Thus giving her heart and her efforts to be
Devoted to God and to truth;
God strengthen thee, dear, in thy highest resolve,
And make thee still useful as years shall revolve.
And, oh, may the band whose int'rests are dear,
Tho' mine were not wholly with you, [clear,
See heaven's light guiding them shining and
Till heaven their home is in view. [earth,
There, there, may all Christians long parted on
Find sections have merged in their heavenly
birth.
And there, too, shall friendships which God has
decreed.
Should be snapt here and riven in twain,
Be renewed in his likeness, and as we oft read,
Never more shall be parted again.
Oh then let our prayers to his throne still ascend
If the work is begun, carry on to the end.

SOUVENIR.

"If we are born again, we shall feel sin to be a terrible burden to us; we shall have contrition of soul, more or less, deep; we shall, frankly, with Godly sorrow, confess our sins before the heart-searching God. There will be a forsaking of sin, a loathing of sin, an abhorrence of self, and an intense cleaving unto the Lord. There will be 'Repentance towards God, and faith in the Lord Jesus Christ.'" — *A Voice from the Pulpit.* By John Bloomfield.

Sketches of Ministers of the Present Day.

No. III.

MR. J. E. CRACKNELL, OF BLACKHEATH, KENT.

Not perhaps without some ground for it, our *young men* in the ministry, at the present time, are looked upon with no small degree of *suspicion*. The facts are too plain to be passed by unnoticed. The popular feeling during the past few years, has placed the *young minister before his aged co-worker*, in the public mind; that is, the *young man* is now preferred before the more advanced in years. In our denomination, we have lately had a good number of young recruits in the ministerial ranks. *All* have started well:—clear in doctrine; decided in ordinances; and bold for the whole truth. But, some, (catching the popular feeling of the day,) have not continued steadfast; they have ‘changed their views;’ and are no more with us. Hence, arises the suspicion. Notwithstanding these drawbacks, we purpose to notice this month one of our ‘*young men* in the ministry.’

J. E. CRACKNELL, now fulfilling a probationary term with the Church at Blackheath, Kent, was born in London, July 11th, 1835, of parents who regularly attended the Church of England, where he also constantly accompanied them, passing through the usual ceremonies of sprinkling, confirmation, &c., &c. He continued to attend the church of his father till about 18 years of age; but was still in ignorance of his state as a sinner. Moral training had the effect of keeping him from going to any length in open sin; still, there was an eager pursuing and seeking after the vanities and follies of this world. About this period his attention was attracted by a notice of some Sunday evening Lectures delivering at Poplar, by the Rev. George Smith. He decided to attend one of these services, and was at once struck with the earnestness and warmth with which the preacher spoke of eternal realities: so different in *manner*, and in *matter* too, to what he had all his life long been accustomed to listen to. His attention was arrested; the importance of the subject began to appear; the mist from the eyes began to be removed; the mind began to enquire; and there was a soul-longing for something not in possession. The State Church was forsaken; young Cracknell became a constant hearer of Mr. Smith's; and the Lord laid his afflictive hand upon him; and he was laid upon a bed of suffering. During this confinement, some spiritual letters written by a friend were blest to his soul; the Holy Spirit was working in his heart, with soul-humbling

power; conviction followed; although not then lead so deeply, or brought to feel the terrors of a broken law, so acutely, as some of the Lord's children. He continued to attend Mr. Smith's ministry, and was desirous to *do something* to merit salvation; to obtain pardon. While these desires were agitating his breast, he heard a discourse founded on that all-important query, ‘*What think ye of Christ?*’ The Holy Spirit applied the words to his soul; the way of salvation was made more plain; Christ was revealed as the way, the truth, and the life. The word was effectual; ‘Old things passed away; behold all things became new.’ He joined the Independent Church, Poplar, July 31, 1854; and became an active and efficient Sabbath School Teacher there, where he continued till the end of '55. One of the deacons noticed an aptness and readiness in our brother to speak; and remarked to Mr. Cracknell one day, ‘It is laid upon my heart that the Lord has a great work for you to do;’ and followed up this, by asking him, ‘If he would speak in the name of the Lord.’ With some hesitation, he consented; and on Sunday morning, Dec. 29th, 1855, the Lord first enabled him to speak in his great name, in a small chapel, near the Victoria Docks, Plaistow Marsh, Essex. For twelve months after this Mr. Cracknell continued preaching, seldom less than four times in a week, in various cottages in that locality; sometimes cheered by the testimony of the hearers; and as often discouraged by the difficulties of the way.

In May, 1857, a few friends thought it desirable to obtain a suitable place to worship in; and the place now known as Zion Chapel, Ann Street, Plaistow, was obtained, fitted up, and opened; and Mr. Cracknell continued to preach here; and formed a Sunday School, of which he became Superintendent.

During the whole of this time, his views of the doctrines of grace were not very clear. But conversations with the friends of truth in the village, and the light given by the Holy Spirit, in the continual reading and study of the word of God, led his thoughts and mind into a new channel; and in a very striking manner, the doctrines of free and sovereign grace, God's eternal, everlasting, and unalterable love to his chosen people, came with peculiar power and sweetness to his soul. The friends to truth soon marked the difference in the ministry; while others were offended and left. Fresh light came in an

more happiness and freedom was felt and manifest in the work. Continued study and meditation on the word, had also rose another question in Mr. Cracknell's mind; and yet not a question, for he read, that 'Jesus commanded them to be baptized.' Prayer was resorted to; the answer was received; and Mr. Cracknell not only felt it his duty, but also his privilege, to come forward, and declare his conviction. Consequently, he withdrew his connection from the church under Mr. Smith's care; and was baptized by Mr. Field, at Shadwell, on April 14, 1858; on which occasion Mr. Bloomfield read and prayed; and after a sermon by Mr. Field, Mr. Cracknell publicly stated the motives that had led him to take that step; and avowed it has his solemn conviction (after much prayer to God,) that strict Baptist principles were according to New Testament church order. Measures were taken to form a church on these principles at Plaistow; and on August 17, 1858, Mr. Cracknell was publicly ordained as pastor of the newly-formed church; (Mr. C. W. Banks, and Mr. Field officiating;) although at the time doubts were entertained as to his continuance in so limited a sphere of labour.

Sometime after this, Mr. Cracknell was invited to supply at Dacre Park Chapel, Blackheath, for a month; but failing to procure a suitable supply for the Plaistow church, (who were then unable to pay any expenses,) he declined the invitation. He was then desired to supply at Dacre Park, on the Thursday evenings for the month of November, which he fulfilled; the church then repeated the invitation to supply for the month of December, on Lord's days. In the mean time, a good brother had been raised up to speak, living in the neighbourhood of Plaistow, who was willing to supply the pulpit there. Believing the Lord's hand to be manifest in the matter, and with the advice of several ministerial brethren, Mr. Cracknell accepted the invitation; which being fulfilled, he was again requested to supply for three months; and that time having expired, he was again unanimously invited for six months, 'with a view to the pastorate.' Here the Lord appears to be greatly owning his labours; and it is hoped that through his instrumentality, the cause at Dacre Park may be revived and established.

Touching Mr. Cracknell's appearance and abilities, we must be brief. He is now 24 years of age; short in stature, but rather thick built; a face as smooth and as bright as the polished marble; a bright, penetrating, quick eye; a forehead well developed, surmounted with light brown hair, and a countenance at once inviting and pleasing. In manner, he is kind and warm-hearted. In language, he is plain, without being low, or vulgar. In delivery, he is rapid, without

being confused; and there is an entire absence of that ostentation and pride so very prevalent with many young ministers of the present day.

'Thou man of God, thou lover of the truth;
Celestial hero I lively, zealous youth I
Taught by the Lord, and fired with his applause,
Bold you appear in his all-glorious cause;
Surely commissioned from the eternal God,
Warmly you preach the Saviour's flowing blood;
Mortals may rage, but they shall rage in vain:
Cleave to your God, and all their power disdain.'

R.

Earthen Vessels of Olden Times.

NO. IV.

How often I have wished that beautiful discourse had been given us which the Saviour delivered unto the *two* in going to Emmaus.—How short, yet how rich, the testimony concerning it,—'And beginning at Moses, and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself.' We have the best authority for saying that Moses was one of the Earthen Vessels of olden times, in which was deposited heavenly treasure. I should be glad to enter rather fully into the history of this man of God; but cannot now. A simple reference to one Scripture which has lately been useful to many, is all I can attempt, in still further endeavouring to approach the subject which since January has occupied my mind. The Scripture I refer to is, 2 Cor. iii. 12, 13. 'Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.' These words—if any of you ministers, or private meditating Christians, are disposed to look prayerfully into them—will furnish you with four exceedingly interesting subjects which even to my poor mind, have appeared to hold a large and rich vein of precious New Covenant, experimental truth. And it is no small mercy for me to see anything right, for my eyes are but poor ones now; and by reason of the troubles of the way, I am, in mind, greatly afflicted; still, I am often favoured to realize David's beautiful scene and happy sayings too—'The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters.' The precious Bible opened up in my weary soul by the soft anointings of the Spirit, is the source of all my comfort, my strength, and my joy. But to the words themselves. First, they contain a contrast between Christ veiled, and Christ unveiled; between the Gospel in type, and the Gospel without type. These words shew, also, the imperfection of an Israelite's sight while he is in any measure under the veil of the law—they cannot 'Steadfastly

look to the end of that which is abolished.' Lastly, these words refer to the plainness of speech, and the boldness of persuasion, which is possessed by those who have a real, spiritual inwrought hope of eternal glory. Christ veiled—Christ unveiled—the imperfection of a sinner's view of things while under the veil of the law—and the justified believer's confidence when Christ is clearly revealed in his heart the hope of glory; these are the subjects in which are bound up our experiences both of a dark, and of a delightful kind. There are some substantial and eternal principles embodied in these words, which, when drawn forth by the Eternal Spirit, are found, by living souls, to be ten thousand times better than all the curious nets which men are now weaving, and whereby they catch multitudes with a *something* which is neither law nor gospel; neither natural nor spiritual; neither Mosaic nor evangelical; but a carnal fiction so glossed and covered over, that many are deceived: I am glad in my soul, for this one thing, that with all that is distressing without, I can sing,

'The gospel bears my spirit up,
A faithful and unchanging God,
Lays the foundation of my hope,
In oaths, and promises, and blood.'

Nothing has been permitted to stop me from freely and openly testifying of the free grace of God to his chosen people, and this testimony, scattered by pen and from the pulpit, in all parts of the world, is declared by the Lord's people to have been a great blessing.—Onward—in the way of righteousness—to the end, I hope to go. My prayer is constantly in the end of ninety-first Psalm, that every promise therein written, may in my public position, in my private experience, and in my final salvation, be completely fulfilled.

First, then, we have *Christ veiled*. When Moses came down from the Mount, after the Lord had proclaimed His New Covenant name, the face of Moses was filled with such a glorious lustre that neither Aaron, nor any of the children of Israel, could come nigh him: they fled for they were afraid. *What does this mean?* I shall try and answer this question next month. Only now premising that, in many things, Moses was a type, a glorious Old Testament Representative, of our blessed Mediator and Days-Man, the Lord JESUS CHRIST.

The old historians say, and Scripture confirms nearly all they say, that Moses was a mighty orator, "*Learned in all the wisdom of the Egyptians; mighty in words and deeds.*" There was an heroism in and about Moses which greatly enhances his character; and in all this dignified nobility of mind, person and deportment, he beautifully shadowed forth, that much better Mediator, who was to come. Oh! it is refreshing to see any-

thing of CHRIST in a man, whether that man lived before, or since, the Friend of sinners died on the tree! Yes; if in my soul there is any desire worth naming, it is that I might so have CHRIST IN ME, that even in the outer man some faint glimmerings of him might be seen. I fear, it is very few men in these days, whose spirit and general carriage, declare that CHRIST is quite at home with them; and they with HIM; that He dwells in their heart as KING; in their conscience as PRIEST; in their mind, as PROPHET. Where this three-fold victory of CHRIST is achieved in the three essential departments of the inner man, it is most precious indeed. Oh! that I could always say,

'All this is Jesus Christ to me!'

We gather from the Old Testament, that on three distinct occasions, did Moses go up into the Mount with God. In this three-fold ascension, I do think, the glory of the Gospel was, in measure set forth; I mean, in all this, CHRIST was Veiled. The first time I pass over now: and come to the time when Moses came down from the Mount with the tables of Stone. First; it is distinctly said, '*When the Lord had made an end of communing with Moses:*' there was a long and solemn council holden: even so, before CHRIST, the Mediator came. He was brought (as Mediator and Days-man) into the secrets of His FATHER'S heart; into the deep thoughts and purposes of the eternal mind. Secondly: '*He gave unto Moses, two tables of testimony, tables of stone, written with the finger of God.* So were the tables of testimony put into the heart and hands of our Great Law-fulfiller. But, now, look at the subsequent events. There stands Moses upon Mount Sinai, with the tables in his hand. Joshua is between the top of the mount, and the camp; he is neither on the top of Sinai with the Lord; nor is he in the camp with Aaron and the Israelites. Presently, the Lord said unto Moses, '*Go, get thee down; for thy people have corrupted themselves.*' *The wrath of heaven waxed hot against them.* The Lord said, let me alone that I may consume them. But Moses besought the Lord his God: and Moses prevailed. He came down: Joshua met him; and seems first to have called his attention to the reality of the dreadful effects of Israel's Idolatry. When Moses saw the calf, and the dancing; his anger waxed hot; he cast the tables out of his hands; and brake them beneath the Mount. I look at Moses even here as a type of our Great Substitute. I have deliberately said, it was not a sinful act of Moses; he was induced to this act by the fall of his people. Here Christ stands veiled as we shall presently see. The breaking of the tables by Moses must not be considered simply an angry accident. No. No, Indeed it must not. C. W. B.

Memorials of Departed Saints.

SCENES IN THE CHAMBER WHERE THE GOOD MAN DIED.

A SKETCH OF THE LATE MR. BENJAMIN FLORY.

BENJAMIN FLORY was born in the year 1782, at Clapton, in the county of Suffolk, where his ancestors lived more than a century. In his youth, his grandfather apprenticed him to a Baker in Ipswich. One Sunday morning, when engaged in collecting dinners to be baked, seeing the people going to church and chapel, he was struck with an impression that he had a soul, and had some fearful feelings about eternity. These thoughts wore off, and he grew up in sinful practices, partly from example and partly to drown all thoughts of eternity.

Leaving his service at Ipswich, he became an open sinner, and reviler of religion, particularly of the Baptists. Having a holiday, he spent it with his uncle, who was much enraged with the Baptists. He left his uncle in the evening, vowing he never would have anything to do with the Baptists. The night was dark, and he lost himself in a field, and, not very sober, he forced his way through a gap in the hedge, and plunged into a deep pond. By the mercy of God, he got out, and made the best of his way home. This had the effect of making him consider and think about his never dying soul; he determined never to revile the Baptists again. Often has he spoken of that day, praising the Lord for preserving him, and not suffering him to be cut off in his foolish and wicked opposition to God and his cause.

About this time, the Wesleys came to Otley, and preached in the neighbouring village; and one evening my father was led to hear one of the preachers from these words, "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which was the book of life, and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12, 13.

This produced much effect; sin was felt; the law revealed in all its claims; his soul sank, thinking that something must be done; not only sin forsaken and hated, but perfection attained before he could expect Christ would save. But soon he found his works fail; for one day, when he thought he had attained perfection, he was affronted with the servant, and spoilt all his fine performances. The law came, and said, "Pay me what thou owest." "Cursed is every one that continueth not in all things written in the book of the law, to do them." "The Soul that sinneth, it shall die." For some time he was in a sad, sad state of soul-distress, all hope of being saved was gone. He sought the good of his soul by prayer, reading the Scriptures in private, and in the public ministry of the word. He no longer continued with the Wesleys; he found their system could yield him no comfort; therefore he travelled many miles to hear

among the Baptists. His views of grace became strengthened; he knew that salvation was all of grace. Yet all his efforts failed till the blessed Spirit spake these words with power upon his heart, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." Isa. lv. 1. And this, "The Spirit and the Bride say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." Rev. xxii. 17. With these portions of Scripture, a wonderful view of Christ came into his heart, followed by these words, "All we like sheep, have gone astray, we have turned every one unto his own way, and the Lord hath laid upon him the iniquity of us all; and with his stripes we are healed." Now his peace was great in believing, not only that Jesus died, but, that he died for him, and in this state of soul he appeared before the church, and was received and baptized in 1802. He felt he had much forgiven, and he loved much. At this time he was enabled to open his mouth in prayer and in expounding the Word.

Soon after this, he went on visits to see my mother, at Sutton, Suffolk; and here he could not be happy in spending his Sabbaths without the worship of God; so he opened a prayer meeting, and expounding the Scriptures. This was much connected with the rise of the cause there.

In the providence of God, my father was removed to Chatham, in Kent, in 1805. Here he was formally sent out by that part of the church of Christ, meeting at Zion, Clover Street, then under the pastorate of Mr. John Knott. Wherever a door should open for him, he preached "Christ, the wisdom of God, and the power of God," all round the neighbourhood.

And here also the Lord blest my parents in providence; but after a time, they had to pass through very trying losses in business, and in the removal of a dear child. But the Lord was a present help in time of trouble.

From this time, my father preached in many places in the country, and also in London.

In the year 1832, he fell into great trouble; but the Lord preserved him. He was brought very low in soul; he was also in sharp conflicts through temptation, being tempted to destroy himself by drowning; and so far was the enemy permitted to go, that one day he left London for that purpose, and walked to Two Waters, in Hertfordshire; but when he got to the side of the river, the Lord spoke as with a voice from heaven, 'Do thyself no harm.' He was stayed. He would often say when referring to this deliverance, "Kept, Kept by the power of God. Salvation! Sal-

vation! Saving, keeping, all of God, from first to last." So far, and no further.

Soon after this, my father went to Norwich, where he preached nine years. Two years with considerable tokens of the Divine favour in the open air to hundreds, and more than a thousand persons on several occasions, which at that time, was a large out-door gathering. He was one of the first in that part to preach a free grace Gospel. He used to say, "If the Free-willers are not ashamed nor afraid to preach an uncertain salvation, I need not, by God's help, be ashamed or afraid to preach a certain full Gospel." Go, ye ministers of Jesus now, and do likewise.

He never received any regular support for preaching the gospel, as he had a business, and felt quite satisfied, until all other doors were closed, and then he gave himself wholly to the ministry of the Word, preaching at Newcastle, Hoxne, Reading, Spalding, and Donnington, stately. Having only left Spalding four years; and till within two years having ministered the word of life. He was often himself, tossed with doubts and fears, and was very encouraging to the Lord's exercised people. But in his ministry, he was often led into the everlasting love of God, and the liberty of the children of God, by faith in Jesus Christ; and so it was with him to the end, as he often expressed himself.

For the last three years, my dear parent lived in London. Two years ago, a blood vessel broke in one of his legs, from which he lost a quantity of blood. This weakened him much. In that affliction, as he expressed in a letter, his soul was blessed with the sweet assurance "That all was well, whether for life or death; that he felt he was on the solid Rock, and all beside, was sinking sand."

Last October, he said to me, one morning, when walking with him, he had been dreadfully attacked with infidelity and unbelief, not of God, but of what he had done for him in his soul; but he added, "When the enemy came in like a flood, the Lord lifted up a standard against him," and he was brought to hope and believe all was right.

On Wednesday, December 15th, I walked out with him, not thinking it would be the last time. We had some sweet conversation by the way, and on passing a Catholic chapel, he said, I have had several conversations with them, and tried to set before them the truth as it is in Jesus. What a mercy, we have not been left to such errors, but that the Holy Spirit has made us light in the Lord. "All electing, sovereign favour."

He seemed gradually sinking, and on Saturday the 18th, before the doctor came, he bid each of us farewell. I asked him how he felt, if he should be taken away; whether his mind was now dark, as he expressed himself on Friday? He said, he trusted all was right, but he wanted more power in his soul.

I had to leave him a short time, and when I returned, on the Monday, my fears were confirmed, that his race was almost run; and that bliss, eternal bliss, was near. I found that during the night he had often been in prayer, and that many blessed things had been spoken by him.

On the Lord's-day, he wished my sister to go to his esteemed friend, Mr. Lamb, who, on entering, took my dear father by the hand and looked at him with affectionate steadfastness, he said in his emphatic way, 'I'm going! I am going! not a single accusation, no not one, all is peace!'

Monday night was a glorious one of praise. He told me his doubts were all removed; he was on the rook, had followed no cunningly devised fables; Jesus was all and in all. The way, the only way, the truth, and the life. Soon after he said this, he burst out

'Jesus! lover of my soul,
Let me to thy bosom fly.'

This he repeated, with increased energy again and again. 'Christ Jesus' he said, 'triumphed over sin and hell, we are saved through him, and by him for ever saved. Praise him! Praise him!'

"Praise, everlasting praise be paid
To him who earth's foundations laid."

Again:—

"Oh, for such love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Saviour's praises speak."

Also:—

"Blessings for ever on the Lamb,
Who bore the curse for guilty man."

In the course of the day, Monday, Mr. L. called. Among many sweet expressions, this was much like himself, "Our Father will not turn us out of doors. Blessings on his Holy name." Here was the full assurance of faith triumphing over death and hell!

Tuesday, 21st, he said but little, but to a friend who called, 'Jesus is all in all.' 'He will not break the bruised reed, or quench the smoking flax.' A letter was received from Spalding, expressing their regard and trusting the Lord would be with him; he felt it much, and expressed his thanks to them, and all friends for kindnesses; also to Mr. L. he expressed his thanks and praise to the Lord, for all kindness. When Mr. L. said, 'the Lord bless you, and be with you, my brother, he has promised, 'When thou passest through the waters, I will be with you; I will never leave thee,' &c. I enquired of him, some time afterwards, how he felt in his soul. He answered, 'Safe! Lord, send, dear Lord, send more power, if thy blessed will.' I said,

"Did Jesus once upon you shine?
'Then Jesus is for ever yours."

I know, dear Father, you want the power to feel it now, and you shall have it again; even with Thomas, to say and feel with all that holy power your soul desires, 'My Lord, and my God.'

Wednesday, 22nd, when Mrs. B. called, he expressed his thanks for all kindness, and then said, 'I want to tell you God is faithful. 'The foundation of God standeth sure,' 'He is all in all to me! Christ is precious! Christ is precious! praise Christ! He will never leave me, never forsake me. Yes, Emmanuel, God with us.' He desired me to read the 91st

Psalm, and engage in prayer, which I was favored to do, with some savour in my own soul.

In the evening, he said, 'I want to be with God. I want to feel that love which was before time, when there was no sin, nor pain, that I may be forever swallowed up in Father, Son, and Spirit. Amen.' Then he appeared as if he thought, he did not feel his sin and unworthiness as he ought, and broke out saying, 'O Lord, show me more of what sin is and the riches of thy grace in saving sinners, that I may glorify Thee, Oh holy Lord, God Almighty, Father, Word, and Spirit.'

Thursday, 23rd. Mr. Bloomfield called, (whose ministry my father attended) with Mr. Fells: to Mr. Bloomfield, he said, 'I am glad to see you: the Lord bless you; I have been a poor wanderer; but, the Lord in his tender mercy has dealt tenderly with me; he has greatly blessed your ministry to me in my old age; the Lord has blessed you to others, and will bless you. Stand fast in the truth. The Lord bless you and preserve you and the church at Salem.' Brother Bloomfield said, 'The everlasting gospel is all your support now.' He answered, 'I have none elsewhere, only as in a precious Christ, set forth in his finished work and free-grace gospel.' He appeared overcome, but to brother Fells, in parting, he said, 'The Lord bless you, I am going where glittering robes for conquerors wait. All of grace, free grace! Praise the Lord.'

Friday, 24th, he lay quiet most of the day and night, now and then crying to the Lord, 'Raise me, lift me up, let me go.' On this night, he said, 'I'm a dying man, I die. Lord, put the everlasting arms around me; dear Father, dear Jesus, come, come, and fetch me.' 'I in them, and thou in me, that they all may

be made perfect.' I want to be perfect, perfect.'

About 5 o'clock, my mother and Mr. L. went to him, with myself and sister; he took hold of her hand and said, 'I have seen Jehovah,—Emmanuel is his name.'

In the early part of the night, I said, 'Jesus ever lives. Looking unto Jesus.' He took up the words, 'Looking unto Jesus; looking wholly; Lord, enable me to look; enable me to look entirely for ever and ever. Amen.'

Soon after this, he gradually sank into the arms of his Lord and Redeemer for ever to possess the inheritance of the saints in light, 'Thanks be unto God that giveth victory, through our Lord Jesus Christ.' He died on Tuesday morning, about 8 o'clock, the 28th of December, 1858, aged 77 years, having been a preacher 56 years. 'His end was peace.'

His mortal remains were deposited the following Monday, at the Cemetery, Woking, Surrey. Mr. Bloomfield attended the funeral. Other ministers would have been there, but were prevented, especially his old friend and brother, C. W. Banks. Mr. Bloomfield preached the funeral sermon at Salem, on Thursday, the 13th of January; from Prov. xiv. 32, last clause. It was a good discourse, setting forth the righteous and their righteousness, hope, and blissful end. Brother Bloomfield testified to my father's faithfulness in the gospel and kingdom of Christ by divine power and grace. Our loss is his gain.

'While everlasting ages roll,
Eternal love shall feast his soul,
And scenes of bliss for ever new,
Rise in succession to his view.'

JOSEPH.

Hackney.

THE ACTIVE CHRISTIAN—THE PASTOR'S WIFE.

AN OBITUARY OF MRS. PEPPER.

(Concluded from page 57.)

MRS. PEPPER was a *doubting Christian*; though in circumstances of real trouble and danger, would display remarkably strong faith.

In the earlier period of her life, she was the subject of much fear and doubting; yet her doubts did not call in question the great truths of the Gospel, but her own interest therein. She would sometimes say, 'I do firmly and confidently believe in the blessed plan of Salvation by Grace; that Jesus Christ has made a full and free atonement for the sins of his people; that he has effected an everlasting and a glorious salvation; that he is a mighty and a willing Saviour, 'Able to save to the uttermost all that come unto God by him; but *whether he will save me* is a matter of painful doubt and anxiety to my mind.'

The nature of her nervous affections had a tendency to produce a doubting state of mind. She had such a sense of the amazing love of God in salvation, connected with a deep sense

of her own nothingness and depravity, that she would often fear she could not be a subject of this love, else her whole heart would burn with love to the Saviour; and her anxious soul would often exclaim, 'O Lord, thou knowest all things, thou knowest that I do desire to love thee, with all my heart.'

This doubting state of mind continued more or less till her severe affliction in 1854, when the Lord so graciously broke in upon her soul with the discoveries of his love, that she was filled with ecstasies of joy, and while all were anticipating her death, and weeping at the thought of so soon having to lose her, she would beg of them not to weep, but to help her to rejoice in the Lord, and to bless and praise his precious name for his wonderful lovingkindness and mercy to her. Observing her husband weeping at the bedside, she said, 'My dear, pray don't weep for me, but rather rejoice, because I am going to be with Jesus, my Beloved, for ever. I have been a poor doubting one all my life time, but now my doubts are all removed, and Jesus hath wiped

away all tears from my eyes: therefore, rejoice with me, my dearest, for I am happy, and shall dwell with my Jesus for ever in the mansions of bliss." And some time after this, she took a final farewell of all in the house, saying, "I am going to leave you all behind, and to enter into that blessed rest which my Jesus hath prepared for me in heaven. And my dying prayer for you all is, that God will bless you with all grace and mercy here, to live to his praise, and then bring you all to meet me again in the regions of glory for ever."

Her mind was latterly much exercised with doubts about the article of death, fearing that she should dishonour the Lord in her death, by a spirit of unwillingness to die; and that the pains and struggles of death would be too much for her to bear, and she should be tempted to say something in her distress that would reflect discredit upon her profession, and upon the name of the Lord; in this Satan harassed her very much at times.

A few months ago, when her husband returned from Bristol, she told him that she was in great distress of mind, because she felt such a strong desire to live; and feared she could not be right with such a feeling, as the Lord's people had a desire to depart and be with Jesus Christ; whereas she had no desire to die, but rather a strong desire to live. Her husband then explained to her that such a feeling was quite consistent with the work of grace in the soul. That the Lord having more work for her to do, did not wish her to die yet; and therefore, it would be wrong for her to wish to die, while the Lord wished her to live. "But dear," she replied, "How sad it would be when the Lord sends for me, if I should then have such a wish to live and be unwilling to go. O you don't know how the very thought of it distresses my mind."

Seeing the state of her mind, and knowing it to be one of those temptations with which Satan so frequently harassed her soul, her husband took much pains to show her that such a state of feeling could not be as she feared; for though now she had such a strong desire to live, yet the Lord could with one word in a moment change that desire to live, into a desire to depart and leave all things here. And that she might rest assured that when the Lord was ready for her and wished her home to glory, he would certainly inform her of it, the very thought of which would fill her soul with a desire to go. "For the Lord will open the windows of heaven to you, dear, and let a little of the brightness of that heavenly glory shine upon you, which will quite melt your soul to joy, while you will hear the words of such winning affection spoken by the Lord to you, 'Arise, my love, my fair one, and come away,' that you will be as ready to go as the Lord will be to receive you. And as to the pains of dying, the Lord Jesus will take care to be with you that you will forget all about them, and all things else below in the sweetness of his presence." "O my dear," she said, "if it should be so, how blessed it will be to die, and who can tell? He is able to make all grace abound, and give

me strength equal to my day; then I will leave myself in his hands."

The truth of her husband's encouraging words was signally proved in her happy experience; for her mind became gradually absorbed in heavenly realities as the time of her end drew near. And several days before her death, when no one had the slightest thought of her decease, her conversation turned upon the subject of death, with the sweetest composure imaginable; not a doubt, nor fear, seemed to rest upon her tranquil mind. And as the time of her departure drew nearer, she talked of dying and of going home to Jesus, with such pleasure as if she was anticipating a most delightful journey.

On the night previous,—when death, though no one at that time had the most distant idea of her dying, then,—she coolly, calmly and most affectionately spoke to her husband of several matters which she wished him to attend to after, as she said she was gone home to Jesus, which would be very soon. And referring to the love of Christ, she said, with peculiar animation of soul, "Yes, my dearest, now I do know that I love the Lord Jesus, and I do know that He loves me, and has redeemed my soul from death, and that he will never cease to love me. Blessed be his name, he has never left me, and I know he never will. His love is an everlasting love, and his grace is all sufficient. O yes, dear, I can trust him, my ever-faithful, ever-loving Friend. I know he will keep me safe in his everlasting arms. O to be found in him! This is blessed, is it not, dearest? And though soon after this, she suffered much from internal pain and constant vomiting, yet the greatest placidity of mind, and the most calm resignation prevailed. "O my dearest," she said, "the Lord will not lay upon me more than I can bear, and when it is too much, he will either remove the affliction, or take me home to himself, where there will be no affliction but everlasting joy; this is much better. The Lord will do all things right, dear; he always has, and why should we doubt him now? Surely we have had proofs enough of his love to enable us to say, 'Father, thy will be done.' "O yes, dearest, let us praise him for all."

After this, when her disease had evidently taken a sudden and unexpected turn for the worse, and she was troubled to speak, her husband said to her, "My dearest, is Jesus precious to you now? Do you feel happy in his everlasting arms? If so, put up your hand." She then lifted up her hand with all the strength she had. He again said, "My love, if you are happy in the love of Christ, and feel that you are going to dwell in his bosom for ever in heaven: do lift up both your hands;" and she at once put forth all her strength, and lifted them up, with evident delight and joy.

Very soon after this, all consciousness left her, and about four o'clock in the afternoon, she began gently to fall asleep in the arms of death. And she continued to breath out her soul into the bosom of her beloved Jesus without the slightest symptom of pain, or the least change upon her placid countenance, till 40 minutes past 12 o'clock at night, when she

almost imperceptibly ceased to breathe: her ransomed soul having heard the over-ho- vering invitations of love, 'Arise, my love, my fair one, and come away,' had taken its joy- ous flight in the arms of Jesus to the long an- ticipated mansions of bliss in glory. The de- ceased had often expressed a wish, that when she died, she might be unconscious of all around her, that she might not be disturbed by surrounding objects, but be allowed to breath out her soul calmly and undisturbed in- to the bosom of Jesus. And in this the Lord fully granted her desire, for nothing seemed to interrupt her heavenly repose during the 8 hours and 40 minutes she was passing through the valley of the shadow of death; wherein she evidently feared no evil, nor felt any re- luctance to go forward, for the Lord was with her; his rod and his staff, they comforted her. And it was only by the closest watching of her husband and family, who were with her that it could be discerned when her happy spi- rit reached the end of the valley, and took its joyous flight from the alumbering body into the realms of everlasting life and glory.

The deceased was buried on Tuesday, Dec. 21st, in Abney Park Cemetery; the Rev. J. Bloomfield, of Soho, conducting the services. The body was first taken to Zion Chapel, Newington Green, which was hung in black by the members, and where they, with many of the congregation, had assembled in mourn- ing attire, in token of the Christian love, and esteem, which they bore to the deceased. Mr. Bloomfield, delivered a most truthful, pathetic and consolatory address to the mourners and audience: and the service was felt by all to be most solemn, as was manifest by the intense weeping which prevailed. The procession then moved on to the Cemetery, where the body was deposited in the quiet resting place till the morning of the resurrection; Mr. Bloom- field having delivered another short address, concluded the solemn service in sweet and sympathizing prayer.

Of the deceased it may be truly said: she was a CLEVER WOMAN; an INTELLIGENT CHRISTIAN; a FAITHFUL FRIEND; and an AFFECTIONATE WIFE.

Let me die the death of the righteous, and let my end be like her's.

ORNAMENTS

IN THE HOUSE OF GOD.

OF what use am I here?—is the enquiry of many an infirm and worn-out saint, while suffering in a body of sin and death. And of what use is such a one?—asks the minister or sick visitor, as time after time he leaves the sick room of some poor bed-ridden child of God. Of what use in the world? Of what use in the church? Surely, none, is the con- clusion. Then, why does not the Father take such home? Why, keep them suffering here, year after year to no purpose?

Such was the carnal reasoning of the writer a few years ago, when an aged Godly woman, who had weathered between ninety and a hun- dred years in this wilderness, spent an even-

ing with him. On entering the house, almost breathless, she paused to ask, 'How is it? I can't think how it is my breath is so bad, surely it is not my great age?' While we could only wonder, and ask the question, 'How is it the Lord keeps such a poor useless sufferer so long in this vale of tears.' The evening was spent cheerfully, and in some respects profitably, but as fresh marks of im- becility, or second childhood, were manifested, we could only again and again repeat the question. 'Of what use is she here? And how is it her Father does not take her home?' But, like all evenings, however profitable, however pleasant, there was an end to it. We had to see her home, and with much diffi- culty she dragged from stage to stage, ever and anon halting to regain her breath. At one lonely halting place, we stood in front of our neat chapel burial ground, (Sutton, in the Isle of Ely,) within a yard or two of her own family grave. 'Where am I now?' was her enquiry. 'Near to your last resting-place,' was our reply. And you will soon occupy it, was our conviction. She hardly understood the term; but, on a further explanation, she cast her last look at her own grave, breathed an earnest prayer for her Lord to come quickly; and again leaning on our arm, by a desperate effort, she reached her home. Seat- ing herself on the sofa, a violent fit of cough- ing was endured, and while in deep sympathy we pitied her from our very heart; such fear- ful expectation followed, as to make nature recoil; and again we asked, 'Of what possible use can she be here? How is it her Father does not take her home?' With perplexed mind and deep feelings, we breathed a silent prayer, for God either to take her home, or give her patience to endure for his sake, who endured so much for her.

She recovered a little; and with uplifted eyes and hands, she broke out in praising God for his mercies once more. We were silenced; we were admonished. And these words spoke solemnly but powerfully within, 'She is an ornament to her profession.' And we said, 'Thy will be done, Lord;' thou shalt have ornaments in thine house, as well as that, that is useful. She went to bed that night for the last time. In less than a fort- night, we buried her mortal remains, and preached her funeral sermon from words of her own choice, 'Oh, that I had wings like a dove! for then would I fly away, and be at rest.'

We had to bless the Lord for that evening; for while she talked of her text for funeral sermon, her grave, her grave stone, her funeral, &c., it was all done as by one who could look death in the face, calmly as a con- quered foe; contemplate the grave as a rest- ing place till the morning of the resurrection; and anticipate the hour that should bring the summons to quit this clay tabernacle, and 'enter into the joy of her Lord.' Still we do not forget the big tears that rolled down her cheek, while for the moment her faith gave way, and she exclaimed, 'But, if after all, my profession, I should be deceived, and prove a cast away.' But, we can hope better things of her, even thus, she is now before the throne,

not only an ornament, but serving God day and night. And, are there not many such ornaments in God's house? We think there are. Suffering saints! be content to be an ornament; yea, to be anything, to be nothing, as God shall see fit, if therein he may but be glorified. But, we pause farther, to ask, 'are such of no use in the house of God?' God forbid; they are of great use. It has been our privilege, for many years, as a sick visitor, a city missionary and gospel minister, not only to visit such; but to get great good from such visits.

They are living epistles; suffering, groaning preachers. They teach us (1.) Gratitude, for the unspeakable mercy of good health. (2.) Humility, shewing what we are reduced to by reason of sin. (3.) The vitality of the religion of Jesus Christ, which neither floods nor flames can annihilate. (4.) The all-sufficiency of divine grace for every affliction. (5.) The unchanging faithfulness of the Eternal Three, who never leave nor forsake them. (6.) The preciousness of eternal truth. (7.) The triumphs of the cross over sin, death, hell and every thing else opposed to a work of grace in the soul. (8.) The difference between the religion of the flesh, and the religion of the spirit. But cases of real usefulness are not wanting, where the sick, the suffering saint, has preached not only comfort, consolation, and instruction to the living child of God; but life to the dead sinner.

We may, perhaps, if agreeable to the Editor and profitable to his readers, in a few papers, further illustrate by those, "Who being dead, yet speak." W. FLACK.

Salem Chapel, New North Road.

Memoirs of Eminent Ministers.

No. II.

CONTRIBUTED BY J. A. JONES.

JOHN MARTIN, OF KEPPEL STREET,
RUSSELL SQUARE.

JOHN MARTIN was a great man in his day and generation. One of an Herculean grasp of mind. He was considered somewhat eccentric, but, with all, a holy man of God. I have memoirs of his life, as written, by himself in twenty-one letters to a friend. I shall proceed to give the reader the *cream* of those letters, and then continue the account of him to the close of his pilgrimage. He says in the first letter:—"The writer of his own life has, at least the *first* qualification of an historian, viz., the *knowledge of the truth*."

John Martin was born at Spalding, in Lincolnshire, March 15, 1741. His father was a respectable farmer. When a child (he says) 'I was active, sprightly, and vain, very *inquisitive*, and strongly inclined to find out the *reason* of things.' When about fourteen, he was apprenticed to Mr. Newmark, of Stamford. He styles him an enterprising gentleman of many trades. 'He was a confectioner, china and glass man, mustard maker, brick maker, malster, a considerable dealer in tiles, slates, freestone, and I know not what besides.'

His mother died during his apprenticeship. She was buried in Spalding Church-yard. *Nine* of her daughters had been buried in the same place, and her *tenth* and only surviving daughter was soon added to the goody number. 'Of her three sons, then living, William, died in the year 1768; Thomas, her youngest son, I have not heard of for more than 20 years, so that, in all probability, I am the *only* surviving child of the *thirteenth*.' I proceed (omitting much) to an eventful period. I give it in Martin's own words.—'In the Summer of 1757, I went with my then master to *Shipton*. The day proved extremely wet. We were compelled to stay for shelter at a little village called *Claycoorth*. This was an evening that must not be forgotten. I found myself restless and indisposed. The landlady came into the little parlour where I sat alone, and said, 'You seem to want company, you and my son shall go to the Methodist meeting. *It will be rare sport for you*. The Methodists (said she) are a queer sort of folk, but they won't hurt you.' My curiosity was excited, and I consented to her proposal. The meeting was held in a dwelling house, in which were about twenty or thirty persons assembled. A grave-looking man stood opposite to me, *behind the back of an old chair*, and in this strange situation, he took the following words for his text, 'They shall ask the way to Zion, with their faces thitherward.' Jer. l. 5: Although very attentive to the preacher, yet I was not surprised with any of his remarks, till near the close of his sermon, when he addressed his hearers thus,—'Some (said he) instead of asking their way to Zion with their faces thitherward, are asking, I fear, their way to *hell* with their faces set *thitherward*!' This unexpected turn I thought *severe*, but, he added so much to justify his opinion on the subject, that I concluded that what he had reported might be *true*, so that I began to be *seriously alarmed* at my own situation. The effects that followed were,—I was afraid of living as I had *done*, and resolved to reform my life; still hoping there was no need for any *very great change* in my behaviour! In this state of mind, my former passions were still *somewhat* indulged, but, with this difference, that when my moral feelings were wounded, I feared that I was still asking my way to *hell*, with my face thitherward.' After this, John Martin went to hear a Baptist minister, whose name was Watts, at Donnington, near Boston. He says,—'His discourse, like that at Clayworth, was uninteresting to me till it was nearly finished, when Mr. Watts spake to this effect:—'*Sinner*, thou thinkest that God will perhaps *compound* with thee for thine iniquities. I tell thee he will not. *No, he will have the uttermost farthing!*' This alarming sentence appeared to me, as the handwriting upon the wall to Belshazzar, they were *terrible* to me; and on returning home, I mused thus with myself—'What! have I been asking my way to *hell* with my face thitherward, till I am plainly told, that *God will not compound with sinners*, but will have the *utmost farthing!* O, such tidings are tremendous! That I have done any thing fully to

satisfy Divine Justice, I dare not presume to assert; and that I ever shall make a full compensation for the crimes I have committed, I dare not imagine; but, to hear what I have now heard, that, *no payment in part will be accepted*; that God will not compound with sinners; *what shall I say?* Is this equitable? Is it not being *unreasonably severe*? These *legal reasonings* produced in my mind *hard thoughts of God*; and I found that he who is displeased with the Almighty, can neither *perform, will, nor think* of that which is acceptable in his sight. My case had for some time appeared to me to be a *lost case*; and I concluded that *unless* I could hear of a *remedy* which would allow me to suppose the *worst* of my condition, and yet permit me to hope for *complete deliverance*.—I could not be saved. Soon afterwards, I found that remedy in Him, who was made sin for us, that we might be made the righteousness of God in Him.*

Having been brought to believe in Christ, and to rest his all upon him for salvation, he, in the year 1763 was baptized, and joined the Church of Christ at Gamblingay near Potton, in Bedfordshire; and was very soon after called out by that church into the work of the ministry. After preaching at Wittlesea, and at Peterborough for a few months, he was invited to Sheepshead, in Lincolnshire, to succeed Mr. William Christian* who had long been their pastor. In August 1766, he was ordained to the pastoral office.

Mr. Brown, (Kettering,) gave him his charge from Acts xx. 28, "Feed the Church of God, which he hath purchased with his own blood;" and the celebrated Robert Hall, of Arnsby, preached to the church from 1 Thess. iii. 8, "Now we live if ye stand fast in the Lord." Alas! there are but few ministers, in our days, that feed the church with gospel food; and but few churches, that, as far as Truth is concerned, stand fast in the Lord. Mr. Martin states,—"While I continued at Sheepshead I met with many afflicting changes, notwithstanding many members were added to the church, and the number of the congregation was greatly increased. There I buried my dear wife, aged only 29 years; also my brother William, my own honoured father, and several of my best friends to whose counsel and kindness I had been much indebted. These afflicting changes made Sheepshead unpleasant to me.—Mr. Martin observes, 'I never was thoroughly reconciled to my situation at Sheepshead;

* Mr. William Christian was a minister of sterling truth. I am in possession of a most valuable little book which belonged to him (having his autograph) on *Justification*, by W. Eyre, of Salisbury. It was to Mr. Christian that Ryland's *postical Letter* was written, of which I have disposed of several thousands. Mr. Christian did not long survive the receipt of that Letter. He died suddenly, at the very next annual meeting of ministers, and while he was conversing with them on religious subjects. Mr. Woodman, of Arnsby, preached his funeral sermon from 2 Kings ii. 11, 12. A striking passage, and suitable to the solemn occasion.

though while I continued there, I pursued my studies closely, with, I suppose, a student's common lot, sometimes with great pleasure, at others with much vexation.' But the Lord was preparing him for a more enlarged and important field of ministerial usefulness. He was invited by the Baptist Church then meeting in Grafton Street, Soho, London, to visit them, in August, 1773. It resulted in his removal to the metropolis.—

But Mr. Editor, I must trespass no further on your pages this month. Most interesting matter still remain for your May VESSEL. I am, your's truly,
J. A. JONES.

LETTERS FROM AMERICA.

BELOVED BROTHER BANKS,—I send you a copy of a couple of letters I received from friends in America; assured, as I am, 'As cold waters to a thirsty soul, so is good news from a far country,' (Prov. xxv. 25.) you will feel encouraged to proceed in your editorial work, and be thankful, since your good Lord blesses the same.
T. POOCK.

Atlantic City, New Jersey, Feb. 5, 1859.

DEARLY BELOVED—With heartfelt gratitude we received your kind letter, also the 'Memoir of the Doubter Delivered,' your dear wife, and our beloved sister, now with her Lord and Saviour Jesus Christ, of whom she so often talked to me while she sojourned here below. I have to be thankful I ever became a subscriber to the EARTHEN VESSEL, it has often cheered my spirit this side of the water, bringing me news from afar, reminding me of dear friends with whom I have rejoiced, with whom I have wept. It was in the VESSEL I read of your Memoir, which I have now before me, and as I read, I do rejoice in what God has wrought; the doubter is delivered from all her sufferings, sins and sorrows; her gracious Lord has taken her in, to go no more out for ever; and as you say, she is gone but a little while before, and I shall be highly favoured, if my last end is like her's. I am very pleased with what the young friends have done in putting up a Tablet to the memory of their departed sister in the Lord. I hope they will always unite prayerfully with each other, and live in each other's hearts and best affections, for their soul's comfort and the glory of God. My heart's desire is also, that the mutual blessedness of you, as pastor and people, may be continued, living in each other's love and prayers, you may yet be a blessing made to them, and many more; by divine help, preaching a full Christ, a rich salvation, a free redemption, declaring to all around what a dear Saviour you have found.

As to temporal things, we abound in mercies, all we can wish for we have; but O, my brother, what are these compared to spiritual blessings? I have been here four years, hearing yea and nay preaching, not a single quotation from Solomon's Song, and rare indeed is the intercessory work of the Son of God referred to. I do think they are better off for the gospel in Australia,—there a free

grace preacher can stand without insult, here he would be called Antinomian, and other vile names.

I often heard you speak of the candlestick being removed; but alas, I removed from the candlestick, and well I know it. May the rod be dipped in love and blood. Do pray for me, that I may be rooted and grounded in truth and love, and kept faithful. O, that the Lord would send me to the gospel, or send his gospel to me; sanctify this deep trial, bring me out more devoted to the will, work, and service of my gracious Redeemer!

I do hope the dear brethren and sisters in England will prize their privileges, live close to their Lord, sit constantly under the droppings of the sanctuary, dip their morsels in vinegar, and their feet in oil, bathe in sanctuary waters, and swim in Ezekiel's river.

May every blessing be granted you, to fit you for your work, support you in every trial, and crown you in death with victory, and after that a victor's crown. Believe me to be yours in Christ, FRANCES SHELDRIK.

MY BELOVED BROTHER—I hope you will pardon us for being so long before we answered your's, but I can assure you, it required time to collect our nerves, for our joy and sorrow was so great, we could not. The pleasure in hearing of the blessed deliverance our departed sister obtained over her fears, in her departure out of this troublesome state into glory, was enough to excite wonder and praise. How true is our God to his promise, "At evening time it shall be light." Zech. xiv. 7. Our sympathy for you, dear brother, is not lacking although there is much mercy in your cup of trial; the dear companion of your youth was forty-one years spared to you, and though the greater part of her life she was much afflicted, yet in many respects, you must and do miss her.

"A few more rolling suns at most

Will land you on fair Canaan's coast;" then, oh then, scenes and seasons of sorrow will have no existence. I have no doubt but your faith looks forward, anticipating the realization of what your Lord has promised.

Great is our distance; we, on the Atlantic, you in England; when it is twelve with you, it is seven with us; but Jesus is the centre of attraction to all his people, in all places, and while you speak to us with pen, ink, and paper, I almost fancied hearing of you in Ipswich, where I hope I shall again, for I do beg of the Lord to make our way clear, although we are every way well supplied in earthly things; but what is the shell to the kernel? The crossing the sea is no trial, compared to the being debarred from the gospel ministry. The blessed truths in the EARTHEN VESSEL and in your little Memoir, are more despised than sought for, or loved in these dark places of the earth.

Give my christian love to your dear people, thanking Mr. Clarke for his kind present of Dr. Hawker's Portions, they are our Bible companions.

Believe me to remain your affectionate brother in the Lord, WILLIAM SHELDRIK.

To Mr. Thomas Poock, Ipswich Suffolk.

Our Cambridgeshire Churches.

ALDRETH.

ALDRETH is a small Hamlet in the Isle of Ely, belonging to Haddenham. The population is small, but there are a few of the Lord's people here. They have a small chapel, I believe free from debt. Mr. King has been the pastor of this church for several years; but he has just given up his charge at Aldreth, and entered upon his stated labours at Gransden. May the Lord prosper him where he is gone, and appear for the little one at Aldreth, in sending them another minister as good as the one that has just left.

SUTTON.

SUTTON was once a flourishing town in the Isle of Ely; but it is now a village only, of less than 2,000 inhabitants. Here is a large Chapel with a small endowment, and a good congregation, considering the size of the place. The Chapel stands in a good position to get a large attendance from surrounding country places. Sutton was for many years the scene of Mr. Cattell's labours. Mr. Meekins, and other good men have also laboured at Sutton. Mr. Flack, now of London, was the last pastor of this Church, which still continues destitute of a stated minister, though it is thought that Mr. Edwards, of Cottenham, is likely to become the minister of this place. Should the providence of God direct his steps to Sutton, we may expect to hear of several being baptized and added to the Church, as it is thought many in the congregation are gracious characters, and are only waiting for God to settle a pastor over them. How glad we shall be to hear of Mr. Edwards' success at Sutton, and of the comfortable settlement of this people, who have been so long destitute!

STRETHAM.

AT STRETHAM, in the Isle of Ely, we have a small cause of truth. I believe Mr. Howlett was the first minister of this little interest who maintained his standing at Stretham for 30 years. He was succeeded by Mr. Watts, who died about the seventh year of his pastorate over this Church. Mr. Watts was succeeded by Mr. Crampin, the present minister of the place, who has laboured here, maintaining an honourable standing, for about fourteen years; but I understand that he has resigned his pastorate, and intends to leave at Lady-day, after which time he will be at liberty to accept the pastorate of any destitute church to which the Lord may direct him. I am not sure that this has *always* been a cause of truth, but it has been recognized as such for this last twenty years at least; the history of this little cause has been twice published. We hope the Lord will speedily send another man of truth to fill the vacuum at Stretham.

A TRAVELLER.

(To be continued.)

Our Churches, their Pastors, and their People.

THE PRESENTATION OF A HANDSOME TESTIMONIAL TO MR. EDWARD BUTT, A DEACON AT THE SURREY TABERNACLE.

In retiring from a large meeting holden in the Surrey Tabernacle, on Thursday evening, March 17th, 1859, we could not refrain (in the silent meditations of our heart,) from adopting and applying the words of Solomon, when speaking of the true church of Christ, under the character of a woman—he said, ‘Many daughters have done virtuously, but thou excellest them all.’ In looking round upon the churches of our faith and order, there are many of them which have done nobly; and have prospered, (through the given grace of God,) and succeeded, in establishing and maintaining the great principles of the New Covenant dispensation; and, in this day when a gradual declension into a fashionable amalgamation, is the leading feature, it is a mercy, that we have churches not a few, whose pastors are both faithful and fruitful, and whose order is beautifully consistent with all the revelations of heaven, respecting the things to be observed and done by the professed spouse of Christ while in her militant state upon the earth; but, if we may be allowed freely to express ourselves, we must confess, that for a generous, a prosperous, and a benevolent exhibition of gospel conduct, the church at the Surrey Tabernacle doth excel.

This proposition was fully justified in the circumstances of the evening referred to; and which we shall now briefly describe.

A large company sat down to tea, between five and six o'clock: but by the time the more public meeting commenced, there were present nearly or quite 1200 persons.

Mr. James Wells presided; and delivered a warm, lively, and truly congratulatory address. After a hymn read by Mr. Carr, John Thwaites, Esq. took a review of his own connection with the Surrey Tabernacle, during the last twelve or fourteen years: and in a shrewd, and interesting speech, described both the conflicts and the comforts, which he had experienced, as a member, and as a deacon of that Christian body. There were three points in that speech, we consider worthy of special remark; we distinctly record them, because we are exceedingly anxious that our report of this meeting may be the means of stirring up the deacons, pastors, and members of our churches to seek for a much happier and more harmonious course of action than is now enjoyed in many places. The

points were these: (1) that through the goodness of the Lord toward them, they had been helped so to fulfil their office that the pastor had never been compelled to call them to account for any dereliction of duty. This, we hold, to be a most happy statement to be able to make. Here are seven deacons: all of them working on for a number of years in unuch perseverance; beholding the growth of the cause to an amazing extent. (2.) Mr Thwaites confidently assured us, that among the church and the deacons, there was a growing conviction that the prosperity and the harmony of the church was the result of that clear, unflinching, that full, comprehensive, that truthful, and that experimental ministry under which they had been favoured to sit; and instead of wishing Mr. Wells to modify in any degree his ministry of a full Gospel, he, (Mr. Thwaites) would say, and he knew his brethren in office, would say,—and he believed the whole of the church would say—‘GO ON!’ Mr. Thwaites was here most emphatic. He spoke as a gentleman, as a christian, as a tried believer; as one who daily felt that such is the wickedness of the world in which we dwell; such the weakness of our poor sinful nature, that nothing short of a Gospel which takes us up, and carries us through all, right into heaven itself, could ever be a solid support to the battling church of Christ, in her present warfare and woe. The third, and last point was to the effect that, in presenting a handsome testimonial to Mr. Butt, there was among the deacons, members, and congregation but one feeling. No jealousy existed; no party feeling had suggested it. No complaint from Mr. Butt, for his arduous labours had called it forth; it was the fruit of a deep sense of the church's gratitude toward a brother, whose devotion, untiring perseverance, and most acceptable services, had constrained them to express their love to him, and their desire to do him good. Never, on earth before, did we behold, with our own eyes, an illustration so powerful of the Psalmist's words as this meeting presented; ‘How good and how pleasant, for brethren to dwell together in unity!’

Mr. Lawrence then gave out a hymn; and Mr. Edwards, (a senior deacon, having been with Mr. Wells nearly thirty years) delivered an enthusiastic address, as full of Welch fire and Gospel zeal, as it well could be. A hymn by Mr. Thomas Howard; and then Mr. James Wells presented the Testimonial to Mr. Edward Butt. It was a beautiful purse, made by a blind person, containing ONE HUNDRED AND FIFTY NEW SOVEREIGNS, laid on a handsome Silver Salver, worth ten guineas, in the middle of which was engraved the following lines:—

Presented,

WITH A PURSE OF ONE HUNDRED AND FIFTY SOVEREIGNS TO

MR. EDWARD BUTT,

BY THE CHURCH AND CONGREGATION AT
THE SURREY TABERNACLE,
BOROUGH ROAD,

AS A TOKEN OF CHRISTIAN REGARD,
MARCH 17TH, 1859.

DEACONS,

JOSEPH LAWRENCE, JOHN CARR,
EVAN EDWARDS, HENRY ATFIELD,
JOHN THWAITES, THOMAS HOWARD.

MINISTER,

JAMES WELLS.

In presenting the testimonial, Mr. Wells expressed, in a most affectionate manner the obligations he was under to Mr. Butt, and the other deacons. It appeared that Mr. Butt, living near, and having his evenings at command, had been the principal working man; the other brethren being closely engaged in their several departments in commerce, &c., could not give that time and energy to the Church's affairs, and to the wants of the poor, which Mr. Butt had devoted—consequently it might be said he had well earned this good degree in office; and this noble expression of thankfulness now awarded.

Mr. Butt, in receiving and acknowledging, the testimonial, found great difficulty in giving utterance to his feelings. One sentence is all we can give. He said "the benevolence of this church toward the poor, ought not to be passed by in silence. During the last twelve years, no less than £4,500, had been distributed by the church and congregation in the Surrey Tabernacle, among the poor, in various ways.

C. W. Banks spoke a few words after Mr. Butt; and Mr. Wells then closed the meeting; which, in every sense, was one of the happiest developments of Christian philanthropy we ever witnessed.

WHAT WE ARE DOING AT READING.

DEAR BROTHER BANKS,—You have repeatedly urged me to give you some information as to our proceedings here. I now propose doing so with all brevity.

The crowded state of our present chapel, towards the close of last Summer, compelled us to think about building a larger one. All our sittings were let, and still we had many applications for more. We had forms placed along the aisles, and they were filled, and oftentimes the pulpit stairs, and vestry too. Especially was this the case after my open-air lectures in September last. Some said it was an unhealthy and temporary excitement, and would die away, and advised us to stand still for a while, before we thought of building. These were the 'slow coaches';—drags upon the wheels of progress, but most beneficial and useful things in their place. Others advised us to 'go a-head,' and get the chapel up by Christmas last. These were the steam-

engines, the express trains, they needed the 'break,' and our 'slow' friends put it on; so that what with the warm-hearted earnestness and activity of the one, and the slow and cautious prudence of the other, we have been kept moving on at a medium rate. And under the guidance and approbation of him whose counsel has been earnestly sought at every step, I believe that we have neither gone on too fast, nor too slow. In October last, we began looking out for an eligible site for our new chapel. After examining the claims of nine different plots, one on the south side of the Oxford road was unanimously selected. A site which has since been pronounced alike by friend and foe to be *the best position in Reading*. It fronts the main road, and is fifty feet by one hundred and forty. Prior to deciding upon the site, we had a special prayer-meeting on the Sabbath morning at half-past ten o'clock instead of the usual service. And though nothing special characterized the service, the friends seemed to have their minds led all in the same direction, and to be satisfied that the hand of the Lord was in the matter.

The ground was to cost us £150. The next question was, how were we to raise the funds? One evening, brethren Martin and Vinden commenced canvassing a few of the friends, and in the course of an hour got nearly ninety pounds promised. With such a beginning, we were not long in raising the sum required. In December the money was raised and paid, and the conveyance of the land made over in trust to the seven deacons.

A design for the new chapel was prepared by a friend, and a contract entered into for building it, for £1,036. The chapel to seat over 500 persons, without galleries.

To raise funds for building, we issued subscription cards, for donations, and shares for loans, and on Wednesday the 16th of February we convened a public tea meeting at the New Hall, London Street, to call in the first issue of cards, and the subscriptions raised. About three hundred sat down to tea, tickets for which were one shilling each. Eighteen ladies connected with the church and congregation volunteered to pay the expenses of the tea, so that the proceeds were clear profit, and two other friends combined together to pay for the hall. After tea, I entered into a short detail of our past proceedings, after which the collectors handed in the amounts they had received. The gross amount of monies paid in at the meeting, (including some twelve pounds paid within a few days after) was £194. Monies promised at the meeting, either by way of gift, or loan, to be forthcoming by April next, £178, making a total of £372, to which if we add the £150 paid for the land, we have a gross total of £520 in about five months. Do you not think that we have abundant cause to thank God, and take courage? When the *business* of the tea meeting was over, I delivered a lecture in the New Hall on the 'Religious History of Man.'

We commenced building operations last week, and propose laying the foundation stone on Thursday, the 31st of March; on which

occasion, brother Wolls has consented to be with us.

Such is a brief outline of our proceedings up to the present time, and I think you will admit with us that we have much to be thankful for, and much to encourage us. For your next number, I hope to forward an account of the meeting for laying the foundation stone.

B. W.

P. S. The three last Sabbath afternoons in February, I preached in the New Hall, London Street (which was hired and paid for, for the purpose, by a warm-hearted, and liberal-minded friend) to congregations consisting of about fourteen to fifteen hundred persons, the Hall being filled each time by a most attentive audience. My first subject was, 'The Fatal mistake at the Gate of Heaven,' based on Matt. vii. 22. My second, 'Spiritual Arithmetic,' based on Mark viii. 36; 'What shall it profit a man,' &c. My last—'The Fool and his Fun;' based on Proverbs xiv. 9. 'Fools make a mock at sin.'

IPSWICH.—"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. And this commandment have we from him, that he who loveth God, loveth his brother also." 1 John xii. 21. John drank largely at this exhilarating fountain, he felt the softening, sweetening, purifying power, of it in his own soul, wrote much on its wonderful effects, commends it every way to the Church of God, exhorting them to behold it. John iii. 1. And by every means in their power to exhibit the fruits thereof in their love to God, who loveth them, and to one another as being alike beloved by him, with a dateless, endless love. And don't you think, brother, if we, as ministers, were to dwell more upon this blessed subject in our ministry, we should enjoy more of its savor and flavor in our own souls, be less carnal in our objects and subjects? Satan is crafty among the saints of God, and if he can work a spirit of jealousy in the minds of Zion's watchmen, they soon shew it; out it comes in private or public, and we know human nature is prone to drink in this deadly opiate, forgetting that "Hatred stirreth up strifes; but love covereth all sins." Prov. x. 12. To walk in love is very blessed, it is an evidence of sonship, and a proof of union to Jesus. Eph. v. 1, 2. And such walking is but too scarce by us now-a-day; yet there are some who feel disposed to regard these things in word and deed, who esteem the Lord's servants highly in love for their work's sake, and wish to be at peace among themselves. 1 Thes. v. 13. And I am happy to say, I am one so favoured, for on Monday, Feb. 21st, my friends held a tea meeting in order to congratulate me on my 62nd birth day; three hundred sat down, both joyful and happy. After tea, a more public meeting took place, and after singing, and brother Hoddy praying, our Treasurer, Mr. W. Clarke, was called to the chair, when with his usual warmth of manner and love to the cause, people, and pastor, addressed us with evident feelings of gratitude to the Lord, and sympathy to his bereaved and honoured minister; detailing the Lord's dealings to this cause during the 11 years of his treasurership. Sincerely and prayerfully he congratulated the pastor in the name of the friends, presenting him with a purse of six guineas, as a token of love and esteem. The purse was thankfully received and duly acknowledged, by an expressed desire for further union, usefulness, and greater soul prosperity, which is far more valuable than gold or silver. Brother Collins, of Gruudisboro, next addressed, and truly it was an address, every way to the point—seasonable, suitable and savoury, just what was wanted, and ought to be spoken: his

sympathy was felt, his advice excellent, his congratulation warm, cheering and genuine. His own soul appeared under divine influence, and solemn feelings prevailed the meeting throughout the entire service. Our good brethren Hoddy, Baker, and Last followed, each very happy to congratulate, praying for further prosperity, exhorting to our maintaining the unity of the spirit in the bonds of peace, and begging the like blessings upon all the churches, to which we add our hearty amen. Our kind friends, the singers, favoured us with an anthem suitable, between every address, and their performances were good. May the spirit of the living God create, and continue his love in us, to us, and by us, and to his people in all places; through Jesus Christ. Amen.

THOMAS POOCK.

DEVONPORT.—On Monday, Feb. 28th, was held in the Particular Baptist Chapel, Pembroke Street, a teachers' tea meeting; about one hundred and seventy persons sat down to partake of a repast nicely provided, for which great credit is due to the young people who assisted. We quite enjoyed it. After tea, we repaired to the chapel, when our pastor (whom we love,) rose and said he was glad to meet so many friends, and began by addressing the teachers, spelling their name as teachers: T, (said he) stands for truth; which is the standard. K, equity of God in the law as well as the gospel. A, answer; the Word of God. C, charity, or love, manifest towards the things of God. H, humility; the effect produced. E, experience; shewing that without that, profession amounts to nothing. R, righteousness, which is found alone in the Lord Jesus Christ; and lastly, S, salvation, the sure results of it; dwelling largely as he went along. Mr. Lidstone, the superintendent of the school, was called to read the report. I was pleased to hear him state that the only book they taught the children out of was, THE BIBLE, God's own word; they use no Catechisms of any sort or kind; when he had finished his report, brother Emmington, spoke very plainly as to the teaching of the children, shewing that it was a good morally, but it must be the work of the Holy Spirit alone to apply it to the soul savingly. Brother Collins gave us a spirited address; a few words from brother Westlake, minister of the chapel, after which, brother Easterbrook, closed with prayer. Thus ended one of the most pleasant meetings I ever attended. May God bless the labors both of the ministry, and Sabbath School in this place. We have reason to bless the Lord, that we have the gospel preached to us in purity, and no mixture.

W. T.
[Brother Westlake, of Devonport, (like brother Meeres, of Bermondsey,) has laboured in faith and in charity, for years; and now the harvest begins to appear. Men who thus labour with their hands all the week, yet freely feed the church of God on the Sabbath, are surely worthy of double honour.—Ed.]

It has been pleasant to us to behold young men rising up in spheres of usefulness, and earnestly devoted to the Lord; but, there has recently, been such discoveries—doing anything, and being anything, to gain people; and to gain popularity; that we almost tremble for the Ark. We have received several painful letters from Churches;—here is an extract from one; it is a type of much that is coming on before us. 'To the Editor of the EARTHEN VESSEL. Were I a stranger to the Church at _____, of which the late Mr. _____ was pastor, I should suppose by the account inserted by you, that it was in a prosperous state, and that the ministry of the present pastor, was in all respects, of the same character as that of our late esteemed pastor. The present minister professes to believe in all the glorious truths: but how does he believe in them, when he can afford to speak of their advocates as hypocrites, &c., and can associate with that class of preachers who avow

their enmity to them. I am sorry to say, the present ministry does not agree with that which we have been accustomed to sit under. Some few months ago, the present pastor appealed to the church in reference to his staying amongst them; his new system of address to the unconverted, was one condition upon which he was to remain as their pastor; this being agreed to, and knowing that he had been mixing up with men whose views are in opposition with those held by us, as a church; I felt bound to ask him how it was that he had altered his course in going to the Wesleyan Missionary Meeting, which formerly he refused to do? This was the laconic answer I received: "I will give you an old woman's answer; I did not go, because I did not go; and I did go, because I did go; and I do not choose to be catechised." This is expressive of that pride, wicked presumption, and spirit of apostasy and declension, which is creeping into our churches: old faithful ministers are either removed, or cast into the shade; and spoken of with much contempt; while unbumbled, and haughty aspirants are carrying the people over to a system of uncertainties. This is the beginning of a change. We add no more now.

SUDBURY.—Opening of Ebenezer Strict Baptist Chapel, Sudbury, Suffolk. On Tuesday, January 25, 1859, the church and friends met in the new Chapel: three sermons were preached; two by Mr. John Foreman; and one by Mr. Dickerson, in the evening, from Exodus xx.; who, like his brother, was sweetly assisted by the presence of his Heavenly Master, and enjoyed sweet liberty. (The writer who has been greatly favoured in setting under his ministry for twenty years, knew he was in a very happy frame of mind; and brought to his recollection the many sweet seasons enjoyed when the words from his lips came as the oil of grace, flowing through the pipe of communication from heaven's gracious stores; and my dear brother or sister now reading this narration wherever you may be located, and although unknown to me, allow me to advise you to use all becoming means to encourage your pastor, and thereby ameliorate their sorrows in their labour of love; and let your actions manifest your love; and you will be sure to gain his; for love is reciprocal; I can bear testimony to this, and feel certain, as a means, it will add much to the peace and happiness of the several gardens of the Lord. Have we not a demonstration of this in our salvation:—"We love Him because he first loved us.") Friends came from the towns and villages all around, to shew their sympathy and good will to the cause, which very much encouraged Mr. Plaice, and the little church in embryo. It is true, the children of Israel saw the pillar of fire by night to guide their otherwise erring footsteps; if ever this part of the history of the children of Israel were analogous to any part of the true spiritual Israel, it is to this people, for the Lord Jehovah has guided and prospered them, and far remote from their expectation has caused this place of worship to be erected, and now filling with attentive hearers, and blessing the ministry of Mr. Plaice; indeed, the place is filled. The chapel measures 44 feet by 25; seating comfortably 220 persons, with a Vestry which will accommodate 70, and is a very neat and convenient place of worship; and both the ministers, with many of the friends, expressed their pleasure, and said it far exceeded their expectation. The collections during the day amounted to £22 3s. 4d.

G. G. WHELOW.

DACRE PARK.—**BLACKHEATH.** The Lord appears to be blessing the word here, under the ministry of our brother Cracknell. The attendance has been good; God's children are feeding under the truth, five have been baptized by brother Cracknell, and added to the church since the commencement of the year. He seems very happy in his work, and to have had much of his Master's presence, while unfolding the wonders of eternal

love and sovereign grace. He purposes as soon as the weather permits going out into the open air on Blackheath, and preaching the word, for which arrangements will be made, and particulars announced. A tract society has been formed, and recently commenced its operations. The church at Dacre Park, have given brother Cracknell, a unanimous invitation for six months with a view to the pastorate. I have not been acquainted with Dacre Park long; but I hope its good days are coming. I am

AN ANXIOUS LEARNER.

MAIDSTONE.—**NOTE ROAD CHAPEL.** The Anniversary of the pastor's settlement was held by a Public Tea meeting, on Feb. 14th. A warm, affectionate feeling pervaded the assembly; and we trust that both thanksgivings and supplications ascended from many hearts to our gracious and glorious Jehovah. The Pastor, in a lengthened address, referred to the past year; what the Lord had done for us as a Church, our present state, and our expectations, grounded on the word and promise of the Most High. A hymn, composed by the pastor for the occasion, was sung very cheerfully; and he was presented with a beautiful Hand-Bible, as "token of esteem and love," for his use in the pulpit. Several of the brethren prayed, and our Deacons gave a short address, both evincing a deep solicitude for our welfare and prosperity. It ought to be mentioned, that although it was stated in the notice of our last anniversary that we expected to baptize three on the last Lord's-day of that month, yet a fourth came forward and was baptized with them. He had been a partaker of grace, and a hearer here for some years, but he had stood aloof from "the ordinances," till finding his wife determined on Baptism, he felt his heart drawn towards us; all obstacles overcome; and, after giving the Church some account of the dealings of God with his soul, was immersed, and received into full communion with the others. O may the Lord add unto us frequently, such as shall be saved!

When our Jesus rose triumphant
Over sin, and death, and hell,
Seraphs hail him to his glory;
Saints on earth his wonders tell;
And all honour
We will give him evermore.

Has he not rich gifts imparted
In his churches here below;
To fulfil our Father's purpose,
Here to have a kingdom grow?
'Tis his power,
Through his servants, gives success.

Though the world and Satan joined,
Oft conspire to pull it down;
Yet the cause our King has planted
Never shall be overthrown.
All our safety,
And our peace, are, Lord, in thee.

O that Pastor, Deacons, Members,
May united be as one;
And let faith, and zeal, and patience,
Through our words and actions run;
Love and pity
Always to th' afflicted shew.

Open blind eyes, hard hearts soften;
With thy loving-kindness draw
Saints to walk in ev'ry ordinance,
And obey thy holy law:

Freely giving,
To maintain thy righteous cause.
Father, Son, and Holy Spirit,
Give abundantly thy grace;
Strengthen, sanctify, refresh us;
Let thy glory fill the place!
And thy praises
In our hearts and lives abound!

JOHN DIXON,

Maidstone, March 16th, 1859,

PLAISTOW.—ZION CHAPEL. On Monday, March 7th, an interesting meeting was held. This cause has arisen out of the cottage meeting commenced in the village, by our brother Cracknell, three years ago. Mr. C. W. Banks occupied the chair. Brother Cracknell opened the meeting with prayer; the chairman gave an interesting address; after which Mr. Hardwick, who is supplying the pulpit spoke upon Love, with much warmth and sweetness. J. E. Cracknell, late of Plaistow, who is now labouring under the Divine blessing at Daore Park, Blackheath, then addressed the meeting giving an account of the rise and origin of the cause, stating the interest he felt in it and rejoicing that the truth was preached, and New Testament Church order maintained. Brother Watts, who occasionally supplies, spoke very truthfully; it is hoped he may live to be useful in the Lord's vineyard. Brother Staines, superintends the Sunday School, which is progressing favourably. A large party took tea; the chapel was crowded; and I hope good was done. ONE IN THE CORNER.

BAPTIST CHURCHES IN THE COUNTRY.

—On Tuesday evening, March 15th, 1850, a public meeting was holden in Unicorn Yard Chapel, Tooley Street, with a view to form a society to aid such Baptist Churches in the country as really need help. Mr. Samuel Jones, presided; and opened the meeting. C. W. Banks, spoke of Wantage Chapel case; and Wooburn Green. Mr. Beacock described the Wantage position very minutely; and spoke very highly of the Wantage church, as affectionate and faithful, but severely tried. Mr. New entered largely into the Wooburn Green case; Mr. Sindall, Mr. Kealey, and others, pleaded hard for churches of this kind, a committee was chosen. One friend (through C. W. Banks,) gave two sovereigns to commence a fund with; other trifling subscriptions were made. Mr. Kealey, of Oakly Cottage, Chelsea, was chosen Treasurer; Samuel Jones, of Watling Street, London, Secretary. Further particulars soon.

CLAPHAM RISE.—On Tuesday, January 22nd, was celebrated the first anniversary of the pastorate of brother Rowlands, at Rehoboth Chapel, on which occasion sermons were preached by brethren C. W. Banks, and J. Pells; the people seemed deeply interested in the truths proclaimed. May the Lord long bless brother Rowlands, and other brethren in that neighbourhood, yea, all his ministering servants for much good, is the prayer of
ONE WHO WAS PRESENT.

ST. LUKES.—On Tuesday, March 1st, tea and public meeting was held in the above place in commemoration of the anniversary of S. School. Mr. Anderson (pastor) presided, when subjects well suited to the occasion were treated on by brethren J. Pells, J. L. Meeres, S. Milner, J. Bloomfield. The report read was a very cheering one, testifying to the power of God in the salvation of the young, through the instrumentality of Sabbath School instruction. This happy meeting was brought to a close by singing the usual doxology.

WILTS.—Benjamin Wilkins, father of our esteemed brother, Joseph Wilkins, of Brighton, entered into rest February 17th, aged 69 years, and for forty years a faithful minister of Jesus Christ. He died at Yatton, near Bristol, where for many years he had resided, and preached the word with acceptance; he was interred at North Bradley, over which church he had presided for 21 years. His funeral was attended by several ministers of the neighbourhood, brother Hawkins, of Bradford, delivered the address; brother Pearce, of Westbury, preached a solemn and effective funeral sermon in the afternoon, to a large and attentive congregation; and on the following Lord's-day morning, his eldest son preached in Bethesda Chapel, Trowbridge, and in North Bradley Chapel, in the evening. A CORRESPONDENT.

REVIEWS.

'A Loud Call to our Baptist Churches.' London: G. J. Stevenson, 54, Paternoster Row. This penny pamphlet furnishes some information connected with the struggle which the Strict Communion Baptists of Norwich are now passing through, in consequence of the free-will, the duty-faith, the open-communion, and the anti-gospel professors having determined to take St. Mary's Chapel, Norwich, (an old established Strict Baptist Chapel,) out of their hands. A bill has been filed in Chancery; and the Open-Communions, 'openly' declare, they will never submit; never surrender; never restore the chapel and property to its legitimate owners 'until the House of Lords has decided against them.' This is a bold and determined stand against the principle of New Testament Communion; and if the question be driven into the House of Lords by the Open-Communion party; and if that house decide in favor of the Open-Communion practice, then, good bye, for a season, to all the Strict Baptist Trustees in the kingdom: they will no longer be considered of any value, where a minister and his party choose to turn over to the open-side. It is not, perhaps, generally known, that nearly all the leading duty-faith men in the denomination, are favourable to the annihilation of close, Scriptural, New Testament Communion. We have an immense body of men against us. The moderate Calvinists; the Huntingtonians; the General Baptists; the Independants; and multitudes beside; all are determined foes in this one branch of gospel practice, and church order. But, we have truth on our side. We have God on our side. We have the prayers of many thousands of the Lord's dear people on our side. And if, with all this, the enemy triumphs; it will only be for his ultimate overthrow. Nevertheless, every man of God who is firm in the faith, ought at once to arise; to anoint his shield; to gather together his friends; and to see what can be done for the Norwich Baptists. We have ventured to issue a supplement on this subject. It is entitled—'**A LOUD CALL TO THE BAPTIST CHURCHES.**' It may be had of our Publishers; or of any Bookseller in the world. Mr. George Barber, of Thorpe Hamlet, Norwich, is the Secretary of the Committee, for the Strict Baptist Friends. We hope thousands of helpful letters will be sent to him

Death: A Vision.—The Solemn Departure of Saints and Sinners. By John Macgowan. With Preface by William Cowper. London: John Gadsby, Bouverie Street.—Better than any remark we can make on a subject so awfully great, as is DEATH, are the following words of the good man who has been the means of giving to the world, a new edition of this scarce and deeply-interesting book. Mr. Cowper, in his preface, says:—

'In this uncertain and ever-changing time-state, there is but *one thing sure*, that we must die; and as the tree falls, so it lies; therefore, my dear reader, whether young or old, what an important subject DEATH is!

Should not the awful change from time to eternity be our daily consideration? Remember, if it is not to have pleasures for evermore at God's right hand, it must be an eternity of misery, the gnawing worm of a guilty conscience, arising from unpardoned sin. The solemn sentence of a Holy God hangs over the head of every son and daughter of Adam; and it is awfully sad to see how regardless of both, the generality of mankind live all their days, full of eager care, anxious concern for this life only, and put away from them, as intrusive and disagreeable, every thought of another world, and that certain messenger, Death, who is waiting to usher them into it, as if they knew not they were mortal.

I am glad to read in this little book these things so strikingly set forth; I much admired the powerful and accurate manner in which the contrast was drawn between the death-bed of the thoughtless and ignorant, and those taught of the Holy Spirit. The Author has most feelingly set forth the soul-supporting power of free and sovereign grace richly bestowed on the godly, when flesh and heart shall fail; also the chequered scene of conflict in the regenerate family of eternal choice.

Here is shown, likewise, the false peace of earthly candidates for an ideal heaven—the useless resistance made by the young and robust—the baffled skill of the physician, the vain treaties of the worldling for longer life, and the disappointed hope of the apparently convalescent.

As you read of these true things, oh! that there might be enkindled in the souls of many, as there was in mine, a fervent, prayerful hope that when the damps of death are dislogging the spirit, we shall realize a hidden life with Christ in God.

Tractarianism: its Objects, Nature, and Tendency. By B. Wale, Reading. London: G. J. Stevenson, 54, Paternoster Row. This six-penny pamphlet contains two lectures delivered by Mr. Wale in Reading, and in some other neighbouring towns. It is said, "these powerful Lectures have set the Oxford Diocese all on fire. The Lecturer may well be careful; for such exposures of the masked marches of Romanism will certainly bring upon his head, the curses and anathemas of the harlot and her sons." Mr. Wale has proved himself a man of metal. Both as a preacher of the gospel, and as a Lecturer, he is amazingly and increasingly successful. Some thousands flock to hear the hard arguments, the telling speeches, the beautiful discourses, and the fervent appeals of this renowned son of David. This pamphlet on *Tractarianism* demonstrates one fact: when Mr. Wale takes a subject in hand, he enters into its roots, examines every branch, exposes every error, sets Satan at defiance, and lifts up the standard of truth with all his might. We want a few more such hearty fellows as this Wale. He is no tame turn-coat, no smiling double heart: he goes to his work like a man—like a man prepared of his God to do good to Zion; and to unmask the awful deceivers of our day. *'The heavens bless him!'* is the prayer of thousands.

'Gleanings from Dr. Hawker's Commentary on the New Testament.' Compiled by Eliza Chinery, London: Collingridge; Leamington: C. H. Cox. This volume of 105 pages of choice extracts from the writings of a great and good man, will be a pleasant companion for the young Bible student; and for such thoughtful Christians whose libraries are small, and seasons for reading scarce. Miss Chinery has done a good work.

'Sermons and Outlines.' By the Rev. Alfred Hewlett, M.A. Incumbent of Astley, near Manchester. Nottingham: J. Wilkinson, London: Hamilton and Co. Mr. Wilkinson, the Nottingham Theological Printer and Publisher, has produced this handsome volume in most excellent style. Alfred Hewlett is well known as a laborious and energetic clergyman. At Astley, and in the surrounding districts, he has, under God, been made a great blessing in every sense. He is a Churchman; but in the foundation principles of the Gospel, he is thoroughly Scriptural; and in the experience of the truth, he is savory, and sincere. The volume before us contains some instructing outlines; and a few good plain sermons. Christians in the country, who cannot get to hear sound sermons preached, would enjoy a book of this kind. There are some passages in this volume we hope to give to our readers another day.

The first Number of the Earthen Vessel Pulpit: (printed uniform with that periodical, in order that it may be bound with it,) contains a Sermon preached by Master John Turner, a Preacher of the Gospel, sixteen years of age; at the Coppice Chapel, near Dudley, in Staffordshire. The title of this Sermon is—*'Deliverance from the Pit; Establishment in the Truth; and a New Song put into the Mouth.'* It is issued by Stevenson, 54, Paternoster Row; and may be had for one penny of any bookseller. It is a Sermon from a heart sanctified by the grace of God. We purpose to notice this Sermon, and some letters from our young brother, very soon. Our hopes of him are great.

'The Baptismal Command; An Address delivered by Mr. James Wells, at the Surrey Tabernacle, on Wednesday, March 2nd, and forming No. 11 of 'The Surrey Tabernacle Pulpit.' London: Partridge and Co.; Robert Banks and Co. After Mr. Wells had delivered this Address, he baptized forty-five persons; and on the following Lord's-day, a multitude of believers were added unto that already large and influential Church. Mr. Wells is a thoroughly determined, intelligent, and most popular Baptist preacher of Christ's Gospel. This address of his needs no commendation of our's. It embodies the whole of the New Testament on the three questions at issue;—the Persons—the Manner—the Authority. Our Baptist friends should send it to those of their friends who need a little sound Gospel instruction.

'A Letter to the Editors of the Gospel Standard and the Earthen Vessel, &c., &c.' By Job Rawlings, Trowbridge. London:

Simpkin, Marshall & Co: We fear there has been something wrong in the manner the author of this book has been dealt with; but we wait for clearer light; and if we get it, we shall fearlessly speak our mind.

'*The Whisper.*' Nos. 7 and 8. London: Houlston and Wright.—This double number contains 'The woman clothed with the Sun'—and other comments on Rev. xii. and xiii.

The Editor of *The Whisper*, in sending us this part for Review, says—'You are desired to condemn or justify the doctrine and spirit of this work.' We are not quite prepared to do either. Literally to explain the Apocalypse is a work multitudes have attempted; but few, if any, have been very successful. We have had the presumption to think we should like to write a plain exposition of the Revelation ourselves; but the time is not yet come; perhaps it never will; if we did, we should not write some things 'Gideon' has written here. We have never said much for, or against, '*The Whisper*;' but we must confess, we are afraid of its tone, tendency, and doctrine. We fearfully fear that its chief design is to overthrow what never can be overthrown on this side of the grave;—therefore we have sincerely hoped the *Whisper* would cease his Whisperings; because in all vital and essential points we hope he is right; but in attempting to publish his *idol-theme*, we fear—indeed, we fear, he is fighting against God.

'*The Family Treasury of Sabbath Reading.*' London: Thomas Nelson and Sons, Paternoster Row. Andrew Cameron, who was the very successful editor of the *Christian Treasury*, is now the editor of this new and beautiful Miscellany. The Messrs Nelson are certainly first-class printers, and most enterprising publishers. We do not think a prettier Magazine is in existence, than is this *Family Treasury*. It is deserving of the highest patronage, embodying as it does, the pithy narratives of almost all the books which Europe produces. For a family, it is full of intelligence, and illustrations of the highest order.

'*What is the Scripture Principle of Prophetic Interpretation?*' London: Ward & Co. We answer, there are but two modes of Interpretation: first, the anointing and revealing power of the Holy Ghost. Secondly, the real fulfilment of prophetic predictions. We firmly believe that *Christianity rests upon this two-fold basis*, the spiritual unfolding of the Word of God in the believer's heart, and the literal fulfilment of the Word of God, in the nations of the earth. We esteem the author of the tract. We believe it to be John Cox, late of Woolwich. One question we would urge:—how is it, that almost every man who makes the *literal* fulfilment of prophecy his chief, his sole, almost his only theme, how is it all such men decline in usefulness, although they are studious, and men of good parts? Is it not because, essentially, and indirectly, the Holy Spirit is *slighted*? Let a man's soul lovingly embrace, let a man's ministry earnestly and equally contend for both the *Spiritual* and the *Literal*; and,

then, if the *lead* and *habit* of the man illustrate the preceptive part of God's word, we consider him a *safe*, a *useful*, and will be a *successful Minister*. In this tract there are some very weighty and valuable words. We by no means speak lightly, either of the author, or his work. We wish he had stewed his brains less; and let his heart and tongue have worked more freely in those things, which are the church's daily bread.

'*The Faithful Shepherd.*' A Sketch of the Life and Times of Godfrey Massey, B.A., Vicar of Buff. By Dawson Massey, M.A. London: Hamilton, Adams & Co. Seeleys & Co. If you would see a little of real Irish life, and of the sufferings and triumphs of a servant of Christ, in breaking up fallow-ground, then read this thick, this powerful biography. If you cannot obtain it, we will endeavour to furnish a few sketches another day.

'*Letters to Theophilus.*' By James Wells, Minister of the Surrey Tabernacle, Borough Road. London: T. Holmes, 76, St. Paul's Churchyard; J. Cox, 100, Borough Road. The secret is now out; the question has often been asked *Who is the 'Little One'?* The first twenty-four Letters to Theophilus are now printed very nicely, making an ornamental and useful volume. Mr. Wells has written an explanatory Preface—has affixed descriptive headings to the Letters, and carefully revised them. The earnest wish of many is hereby met; and we hope its sale will justify the speedy issue of other volumes.

'*Infant Salvation.*' The substance of a sermon, preached in Jirch Baptist Chapel, Hollinwood, on Sunday, January 23rd, by John Gardiner, minister of the chapel. London: G. J. Stevenson, Paternoster Row. The author, in the preface says—'It may be asked why this sermon is issued from the press. It is because a member of my little church having lost a babe by death, and intending to inter the body in the family vault, in the parish church, in this neighbourhood, the Incumbent refused to read over what he called an unbaptised child. On the day of burial, I took my stand at the church gate, gave out a hymn, spoke a little, and engaged in prayer. This called down vengeance upon my head. I was misrepresented; therefore, my friends engaged a reporter to take down the sermon.' The subject is treated with plainness and decision, yet in a becoming Christian spirit.

'*Fellowship with Christ in Affliction.*' This is a Memorial Sermon preached at Lockwood, last year, by William Crowther; having reference to the death of his beloved wife. Many will be glad to know this Sermon (preached in the furnace of affliction) is printed; and may be had of Mr. John Poynder, No. 20, Murray Street, City Road, London. Another Sermon entitled, '*It is Finished.*' by Mr. Crowther, may also be had through the same channel. These Sermons are unusually weighty; full of the word of God, as realized in the faith and feeling of the heirs of heaven.

'*Catherine Bray; or, the Wanderer Reclaimed.*' By E. Dingle, Tavistock. Pub-

lished by W. Brendon, 26, George Street, Plymouth. Poor Catherine was an orphan; a fallen sinner; a penitent seeker; and a triumphant believer. Her history is given in a simple and beautiful narrative; clearly showing the blackness of the fall; the glory of the gospel.

MR. BLOOMFIELD'S NEW WORK—Among the multitude of sermons that in the present day are teeming from the press; none, I think, will be found more worthy the attention of the Christian reader, than those just published, entitled, *A Voice from the Pulpit*. They are from the heart, lips, and pen of Mr. Bloomfield, successor of the late Mr. John Stevens, of Meard's Court, Soho.

The subjects are interesting, they are so plain, methodical and biblical. The first part is a very able piece on the gospel ministry, and it would be well if many ministers who profess to be evangelical preachers, would take a lesson therefrom. May the work be found useful to Zion's converts, and redound to the glory of our Triune God. Then will the under shepherd not have laboured in vain, nor will he go without his reward.

F. FRANKLIN.

19, Harrington St. North.

MR. SAMUEL'S NEW WORK,—*The Triumph of the Holy Spirit over Sin in the Sinner*. By Edward Samuel, Minister of Ford-street Chapel, Salford, Manchester. With a Preface by the Incumbent of Openshaw—the Rev. W. Parks, B.A. The manuscript of this work, comprising nearly one-thousand large folio pages, has been entrusted to our care; it is now in the course of printing; and such arrangements have been made as will, we trust, secure the work being speedily, and correctly issued. It will be a volume of great value at this time. Mr. Parks, an excellent scholar, and sound divine, has gone most critically through the manuscript; and has rendered good service thereby. As the work advances, we purpose to notice its contents more fully.

A new work by Mr. Samuel Cozens, of Warboys, is now in the press. A Companion to his 'Thought Book,' entitled 'TYPOLOGY,' &c., &c.

CLOSING NOTICES OF THE MONTH.

CLAPHAM.—The church and congregation, meeting for worship in Cranmer Court, under the pastoral care of brother B. S. Bird, have purchased a plot of ground, and hope, this next summer to build a new chapel. The first anniversary of Mr. Bird's settlement was holden March 14. When sermons were preached, addresses were given, and hymns of praise were sung, by Levites and laymen in good heart. The brethren T. B. Parker, Cracknell, Caunt, Cook, C. W. Banks, and others spoke with much warmth, decision, and liberty.

A BOON FOR DESTITUTE CHURCHES.

A Correspondent writes us of a minister who has during the last few years been useful in a few retired corners of the vineyard. Our correspondent says:—

"I should much like you to hear him, I should much like you to give him an introduction to some wider sphere, than the one now offered, for I am sure he is well adapted. His matter is excellent. His manner very pleasing. His phraseology most respectable, and his flow of language abundant. And, further, I may venture to say, there is a large degree of originality about him. I say this of him because you have not heard him; I have; and I sometimes go where he does, and I find general opinion coincides with mine. He has not laboured in vain. The Great Head of the Church has given him already souls for his hire; and this he thinks after all is the sure test and proof of his call to the work. He does not know of my writing to you; I do not wish him to."

We shall be happy to furnish particulars (in confidence) if required.

QUERY?—A Sunday-School Teacher wishes Mr. Cozens, or some able Student of the Bible, to answer this question—Was Melchisedec a man; or was it the Lord Jesus Christ himself?—[An edifying reply might be given; but, in the meantime, let the Querist search the New Testament. There, we believe, the question is fully answered.—ED.]

THE CHRISTIAN BLIND RELIEF SOCIETY.—Another year of the existence of this Society has closed:—its annual meeting has been holden; its report has been read; its increasing glory and greatness has burst forth with brighter rays than ever. The Lord Mayor—the chief of the City of London—presided; supported by some of the best Christian laymen London holds—among them were such men as Thomas Pocock, Thomas Pillow, and John Vickers, Esqs. A good army of Gospel ministers were also actively engaged; the lead being taken by Mr. James Wells, and Mr. John Pells, others following their zealous course. When the Report is printed, we shall review it, if spared.

REDEMPTION FUND.

	£.	s.	d.
Before Advertised - - -	113	0	7½
Collected at the Annual Meeting, in Unicorn Yard Chapel, on Tuesday, January 4th, 1859, (including Donations from Thos. Pocock, Esq; Mr. James Wells; Mr. Thomas Rowland, of Coggeshall; Mr. Blackshaw, of Hackney-Road; and Mr. Edwards, of Tunbridge Wells, of one guinea each.) - - -	18	14	9
Collected after a Sermon preached by Mr. J. E. Cracknell, of Daere Park, Blackheath, and kindly presented by the Deacons and friends there - - -	3	0	0
Mr. Robert Blagden, Southgate - - -	0	1	0
Mr. Carter, Baptist Minister, Down, Kent, - - - - -	0	3	0
[Some few letters with stamps have been received; these shall be duly acknowledged. Many encouraging Epistles, expressing the usefulness of the 'Earthen Vessel,' and some promises of help to be afforded; have come to hand; we cannot express our gratitude. Our circulation has increased this year.—ED.]			

The Wonderful Dealings of God with a Young Man :

HIS SUNDAY SCHOOL—HIS APPRENTICESHIP—HIS FLIGHT TO LONDON—
HIS INFIDEL COMPANIONS—HIS SOUL TRAVAIL—DELIVERANCE—
PANTING FOR THE MINISTRY, ETC., ETC.

‘Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.’—John xv. 16.

EVERY reflecting member of the redeemed family who has searched, and dug into those mines of riches treasured up in Christ, in long-suffering and tender-mercy, displayed by the love of God in his own case, must acknowledge that the above is a title well applied, while relating the leadings, and dealings, of God with his soul; but the infinitude of God’s power and wisdom is displayed in the endless variety of ways, and means, which he causes to work together for the good of those who are the called according to his purpose; by relating these displays of his providence, something may be found so similar to the passing events of a tried child of God, that will inspire hope, where hope seems lost; may give courage, where courage seems vanity and weakness; and may give redoubled energy to the prayers of some who are hoping against hope.

It is for this reason, I have been led to pen a few circumstances in my life, as a continuation of my beloved mother’s experience, which appeared in November number of the *EARTHEN VESSEL*. Praying that the seed may not be entirely without its results, being watered by the Holy Spirit.

On referring back by memory to childhood’s days, I cannot think of a time when I had not a sense of the importance attached to the concerns of the soul; naturally of a thoughtful temperament, impressions were early conveyed to my mind, through the teachings of my parents. Well do I remember the times when alone, I thought on the future of eternity, yet seldom spoke to any one on the subject. One occasion, I remember particularly when about seven years old, an irresistible something within seemed to give me such a desire to praise God for having made me to think of these things, while so many of my companions were careless about their souls’ welfare, that I could scarce restrain myself from outward exclamation. And this, in my after years, when seeking after the pleasures of sin, has been a thorn in my flesh, which seemed to say, that I had received opportunities which no one ever had before; and having despised them no pardon would be extended to me.

At the age of ten years I was sent to a more efficient school than I had hitherto attended; here my love of literature had

more scope: I soon gained a monitorship, which I deemed a great honour. I afterwards was induced to take a class at the Sabbath School, connected with Salem Chapel, Great Marlow; of which I had formerly been a scholar. My mind when engaged in this work was at home; yet, I felt I needed something *more* than I had, which was mere head-knowledge. I knew the new-birth was not mine; for this I prayed, and besought God that I might be brought into the fold of Christ; but no answer was then vouchsafed to me. I had yet to learn how vile and full of sin I was; how my proud nature must stoop before it could accept the terms of *unmerited* pardon from the hands of a reconciled God. Ah! how often does Satan attempt even now, to revive those feelings in my breast, that I can say, it is restraining love alone, that sustains me in my path: “Hold up my goings in thy paths, that my footsteps slip not.” I well remember the circumstances of my parent’s temporary derangement, and wondered why God sent such afflictions on our family, above all others; my rebellious heart was set on fire by Satan against the hand of God, which was even then providing me a course; marking out, so to speak, a track in the wilderness. But to pass on: at a proper age, I was apprenticed to a Cabinet-maker; this seemed the only opening for me, after waiting months to find a suitable trade. After staying two years, I took a dislike to my employment; a few words between myself and my master, led to an examination of my case before a bench of magistrates, which ended by ordering me to serve my time out. This led to a deeper dislike to the trade I was bound to; and as I returned, it was with a firm determination to take the law into my own hands. From this time I sought little jobs of work from my friends; thus employing my overtime, and producing a little pocket money, which I had intended for a special purpose: I gave up my place as teacher, that no scandal might be brought on the cause. I had yet to learn that washing the outside of the platter was not sufficient to justify me before God. Having laid my plans, one dark night saw me leaving my parents’ roof unknown to them, to try my fortune in the metropolis, with four shillings in my pocket, and a little

bundle of clothes on my shoulder, and after walking eleven hours, reached London about the middle of the day. I was soon engaged in the house of a linendraper in Hoxton; and for the first time in my life, brought under the fire of an Infidel's tongue. I had to engage in the shop, on Sabbath mornings, from eight till eleven, which at first I felt very much: but in consequence of insinuations and sneers, my conscience was stifled; here was the first falling away of that morality, which I had been building up for so many years, by resolutions, and amendments, patching up a mock reality, which under the first blast of temptation was to fall to the ground. I had not been here long, before my ear was shocked by the blasphemies of infidels' conversation. At first I revolted in my mind at such ideas: and spurned them; but by degrees I was wrought upon, and gave way. I began to think there was some weight in the arguments brought before me; giving myself up to be tempted. I soon found my inclination led to doubt the existence of a God. And as a consequence, to think lightly of the Saviour and his mission. How truly is it proved in all such cases that, "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."

All this time my outward deportment was not different to any time before; having relations in London, and fearing to grieve my parents, I durst not avow my ideas, and generally attended a place of worship on the Sabbath evening. As a judge of sermons, I could still give my opinion, yet inwardly questioning, and criticising their truthfulness. All this I have never before disclosed to one of my relations; but in referring to my past life, I consider it my duty to cover none of my misdeeds; I have related this, to show how deceitful and desperately wicked the heart of man is.

What infinite long-suffering and mercy was displayed by the God of love, in bearing with me through such a defiance of his almighty power! Alas! how many have split on this rock! what numbers of fair sailing vessels have started, with pleasant prospects of attaining a safe haven, and been stranded and lost on this shoal of temptation. I am led to cry, why me? The answer is, grace hath put me in the number; "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." I doubt not many on reading this portion, will naturally be led to think of some loved one, absent from the influence of a parent's teaching; resting on some hope; to such I would say, hope and be undismayed, "the Lord's arm is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear." Your course is plain before you: "pray without

ceasing;" for "the effectual fervent prayer of a righteous man availeth much;" be not weary, for, though he tarries yet will he come;" and in his own good time, an answer will be given to your petitions: "Cast thy bread upon the waters, and it shall be found after many days."

On this part of my history, I dwell no longer. By the providence of God, I was removed into the country, as my health was failing; here again would I render thanks to my heavenly Father, who watched over me when human advice was of no avail. My health declining, would, in all human probability, have consigned me to an early death, to awake to the death that never dies. But it was not to be so; a kind providence was watching over me, and allowed me to remain only, so long as to shew what lengths I might go to.

My second situation in the country, was at Maidenhead. My thoughts on a future state were now more serious than formerly, and my views of the Bible more real than before; yet still, grace was not given me, the time was not yet come. While here, a very signal deliverance was manifested towards me. I had started one Sabbath morning for London, to carry out a whim of the moment; started with a bad head-ache, and when I reached London, went to bed; my friends, thinking I had a bilious attack, doctored me accordingly, by bathing in cold water, &c. (it was near Christmas). Finding I got no better, a physician was called in on the second day, who said, I was sickening for the typhus fever, and was to be removed that night. Accordingly I commenced my journey about five in the evening, and finished it at eleven o'clock. This was only a distance of 35 miles, but through delays, was detained; at one time nearly an hour in the open air, waiting the arrival of a branch train on a cold frosty night. This, and many other contrary circumstances, any person would have prognosticated, would combine to accelerate the disease under which I was about to suffer; the cold generally striking inwardly, which, in most cases, is certain death. When I awoke in the morning, I was covered with small pox marks, under which disease I was prostrated for three weeks; which passed off, scarcely leaving a trace of its finger behind. This, I say, is an indisputable evidence of the power of God, manifested in acting even contrary to the laws of nature, and preventing those evil consequences which must have ensued.

From Maidenhead, I removed to Saffron-Walden, where I was still in an undecided state, yet hoping and believing in a future brighter period in my history; now wavering between the world and God, then determining to give all up, and abandon all hope of Salvation, devote myself to pleasure; anon, moved by the feelings of fear of a future retribution;

under these feelings I was again removed to Henley-on-Thames, and resided with a younger brother, who had recently been led to place his hopes on the sufferings of Christ, as his Redeemer. A conversation he held with me one evening—which I believe was moved by the Spirit of God—led me to ask an interest in his prayers.

Soon after this, I was induced to hear Mr. Spurgeon; the Music Hall being full, I obtained admission into New Park Street Chapel in the evening, when Mr. S. took for his text, Mark xiv. 34. "My soul is exceeding sorrowful, even unto death." I had heard Mr. S. before; and many excellent ministers of the Gospel, but under none of them did I experience such feelings of love towards the Saviour, who gave so much, suffered so much, in body and spirit, as the speaker was led to tell of Christ, that night; the sermon riveted me; I felt spell-bound, as he passed from one suffering and trial to another; truly the Spirit's work was manifest in the words which issued from the young man's mouth.

I returned to my occupation, and the sermon I had heard occupied my thoughts for weeks. I bemoaned the sins I had committed; my thoughts led to the conclusion I had committed the unpardonable sin; often have I laid on my bed, fearing, lest I should awake in hell, if I went to sleep: I thought I was in the same position as the barren fig tree; I thought my cry was unheard now, and that I was given over to destruction: so ready is the adversary of souls, in placing a stumbling block in the way of those who are seeking and crying for mercy.

About this time, I heard a sermon from the mouth of one of God's servants, (Mr. Gregory, of Marlow,) which was so sent of God to my case, that I felt sure that God was about to do something with me in the coming year, either to fit me for his service, or consign me to everlasting punishment. The subject was from the parable of the fruitless fig tree. Something seemed to tell me that this was the last trial of my fruitless branches. "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that, thou shalt cut it down."

A few weeks after this, I went over to Maidenhead to spend the sabbath, and heard a missionary sermon from Mr. W. Mather, (then recently arrived from India.) In the course of his sermon he mentioned the deficiency of missionaries, not from want of funds, but volunteers. This seemed sent to me; after it was over, I mentioned to my mother, who was with me, how happy I should be to bear the Gospel to those who knew not God, if he would only give me a sense of interest in Christ, and of pardoned sin; which in some measure I trust has been answered.

One Sabbath morning, while laying on my bed, bemoaning my distance from God, and crying for mercy, I was led to open the Bible, which I did at 1 John 1st chapter, on reading the first three verses, such a flood of light and peace beamed upon my soul that I cannot describe; I read on, and the Scriptures were so beautiful to me, as I had never felt before; all the world seemed at peace with me, and I at peace with all; I was in such a frame of mind that I could have jumped for very joy; then I began to think my burden was gone, and that I had fellowship with God through his Son Jesus Christ. *Faith was given me*; and my hope was so strong that I felt the Judgment day would be postponed, so to speak, rather than my soul should be lost. Oh! how wonderful are the dealings of God with his people! Out of what a base mould does he choose vessels fitted to his honour! and all through his own sovereign grace and will! Truly 'he leadeth the blind by a way that they knew not.' 'And maketh his people willing in the day of his power.' What marked displays of his Almighty power are shewn in all his leadings! 'He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God.' And now, I trust in him to enable me to say, 'many shall see it, and fear, and shall trust in the Lord.'

'On Christ the solid rock I stand:
All other hopes are sinking sand.'

All glory be to his holy name, I can never praise him enough. How far short does my unworthy body of sin, come in this matter.

'But when I see him as he is,
I'll praise him as I ought.'

I must not dwell longer here as I am afraid I have already taken up too much space, but will just shew that my predictions were not entirely without the teachings of the spirit, for God had a work for me to do.

(Continued next month.)

NEW BOOKS.

Cannot this month insert reviews. The first portion of a careful Critique on 'Baxter's Baptism,' intended for this month, is delayed until June.

Mr. Bloomfield's Second Part of 'A Voice from the Pulpit,' is to be issued early in May.

Another Part of Mr. Samuel Cozens's work, 'Typography,' &c., a production of amazing labour, and of great use to students in divinity, is also in the press.

A new edition of 'Memoir, Conversion, and Call to the Ministry, of Edward Samuel,' is just issued. His Companion Volume, entitled 'Triumph of the Holy Spirit over Sin in the Sinner,' is rapidly passing through the press.

'Deacon Craft, the Bane of the Churches:' a new four-penny pamphlet: here is true judgment; and but little mercy.

IS CHRIST KING? OR, IS HE NOT?

DEAR EDITOR—It may appear strange to you, and to your readers, as it did to me, to hear that a minister, a leader of the people, preaching a good measure of truth doctrinally and experimentally, should boldly affirm Christ is not yet King, he not having received his kingdom yet. If so, then it remaineth that the Scriptures are broken, and a greater part of them are not yet fulfilled; and, in fact, we look for another Messiah. But if you will permit 'A Suckling' to intrude into your pages a little space, he will try to take off the veil of such of your readers' eyes, as have imbibed such erroneous ideas. And may the Holy Spirit bless you in your editorial and preaching labours, as also the household of faith, who love to speak and hear of the things touching the King, (Psalm xlv. 4.) is the prayer of your's in the faith of God's elect,
JOHN WESLEY.

There are four things mentioned in the gospels, which form the history of our Lord and King, which may be taken as a basis to these remarks. First, he was born King. Matt. ii. 2. Secondly, he was acknowledged King by a learned Scribe. John i. 46. Thirdly, He rode triumphant into Jerusalem according to prophecy, as King. Luke xix. 38. Fourth, He was crucified as King. Matt. xxvi. 37. Mark xv. 26 and 32.

First then, 'Where is he that is born King of the Jews?' Now, I ask, who for a moment, would think that a minister should be so settled in his own opinion, as to deny Christ as a King? Who would not dare to call these wise men (who came from the east to worship him as King) fools for so doing? Who can doubt, but these wise men saw as much in the appearance of that star of Christ's coming, as was shewn in any of the sacrifices offered up under the Levitical priesthood? And it was very plainly foretold that Christ should be King, and also, 'that his kingdom shall have no end.' But, here is another erroneous error, and a turning of things upside down. This same minister says, that Christ reigned King over all the Jews nationally. Whereas we know that he made himself of no reputation, and was subject to Cæsar, the king, in that he paid tribute. 'And also, when some of the people would have taken him, and made him King, he departed from them into a mountain.' John vi. 15. Therefore, as I think it is evident that Christ did not reign over the Jews as their national King; even so I think, and believe too, that when Nathaniel said, 'Thou art the King of Israel,' he meant the spiritual Israel, the Israel of God, which will take the second basis of these remarks.

Isaiah, speaking of Christ, says, 'Behold a King shall reign in righteousness.' And Jeremiah prophesying of the same thing, says, 'Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall

execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely, and this is his name, whereby he shall be called, 'THE LORD OUR RIGHTEOUSNESS.' Now, again, it is evident that the Jews nationally never did call Christ our King by this name, nor will any, but what are Jews in heart. For hypocritical professors love their own righteousness too well, to accept of another man's righteousness; and the profane world, who are so hardened, that they are not ashamed of shewing their colours openly say, 'Away with him! Away with him!' We do not desire the knowledge of him. 'We will not have this man to reign over us.' But the church in the twentieth Psalm, addresseth her prayer unto the King. And in Psalm cxlix, she is rendering her praise unto him.

Thirdly, the prophet Zechariah when he foretold the event of Christ riding into Jerusalem, speaks of him as King, and see how exactly it was fulfilled. He says, 'Behold thy King cometh unto thee, he is just, and having salvation, lowly, and riding upon an ass.' Now it appears, as the Jews as a nation did not own him as their King, neither did he reign over them as King; thus he must be King in some other sense, yea, and is in a far higher sense than an earthly king. He is king over the heirs of salvation, and none but the heirs of salvation will own him as such. But the day will soon come, when before him every knee shall bow, and those that will not own him as King, shall be made to own him as their righteous Judge; and woe be to those that never know him as their King upon earth, for they will have no part in his kingdom, which is everlasting, but shall be banished from his presence, 'where shall be weeping, and wailing, and gnashing of teeth.'

Fourthly, He was crucified as King. Now see the madness of the Jews, when he is brought before Pilate. Hear him ask them, whether he shall crucify their King? Hear what they say, 'We have no other king but Cæsar.' But was he not a King? Yea, he was, and Pilate was afraid, and asks him. Jesus answered, 'My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence. Art thou a king then? Thou sayest that I am a king.' 'To this end was I born, and for this cause came I into this world, that I should bear witness unto the truth. 'Every one that is of the truth heareth my voice.' But although Pilate's convictions were so deep, nevertheless to be the friend of an earthly king, he delivers him up to be crucified, and wrote the title, 'Jesus of Nazareth, the King of the Jews.' Now, this minister admits that Christ was a King when on earth, but is not now, and is looking forward for a time, when he shall come personally, and reign on this earth universally. But the apostle says, 'Be not carried about with divers and strange doctrines.' Therefore we come 'to the law and to the testimony,' to prove all things, and hold fast that which is good. The apostle Peter gives a very clear account

of the coming of our Lord, in his 2nd Epis. iii. 10. "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Our Lord's confession, that his kingdom is not of this world, and this description of the heavens, meaning the heavens that are seen, and the earth passing away perfectly, do away with every idea (as to its truth) of an universal and personal reign upon this earth.' Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And again, Paul speaks on this wise. 'For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet with the Lord in the air; 'And so shall we ever be with the Lord.' So that it does not appear that the Lord will set his foot upon this earth, but the saints will meet him in the air. Now dear friends and readers, you that have received Christ as King in your hearts, beware of seducing spirits. Believe not every spirit, but try the spirits, whether

they be of God, for if they speak not according to his word, it is because there is no light in them. 'O, ye sons and daughters of Zion, consider and incline thine ear, forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty for he is thy Lord and worship thou him.' I beg leave to ask the readers of these few remarks, to bear with my blundering way of writing, for I am not learned nor am I one that has much time for studying the word of God, nevertheless when I heard the report, viz. that Christ was not a king from a minister's mouth, I could not hold, but told him of it, and now I write wishing some more able-minded man may have his heart wrought upon by the Holy Spirit to speak some things touching the king. 'Lift up your heads, O ye gates of Zion, and let the king of glory in. For the Lord hath chose Zion, he hath desired it for his habitation. This is my rest for ever; here will I dwell for I have desired it. I will abundantly bless her provision. I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

"Rejoice, the Lord is King;
Your God and King adore;
Mortals, give thanks and sing,
And triumph evermore.
Lift up the heart, lift up the voice;
Rejoice aloud, ye saints rejoice.

EARTHEN VESSELS OF OLDEN TIMES.

No. V.

We are looking for treasure in earthen vessels: and this is no more, nor any less, than the Lord's people have all done, in all ages of the world. What were the Patriarchs, the prophets, the apostles, the fathers? They were all earthen vessels; and although some of them stood a much longer period than any of us can now stand, yet, they passed away; they crumbled and tumbled into dust again—and there the vessels mingle with the earth, until God shall call them to the skies; but the treasure—the Heaven-born intelligence, the ransomed, the quickened, the purified spirits which dwell in these vessels, are before the throne of God and the Lamb for ever. Christ was veiled in all those earthen vessels who were, by God, 'afore prepared, and appointed unto glory.'

Christ was veiled in Moses, of whom I began to write,—and of whom I have many things to say,—but, because testifying of Christ in this way is my very soul's delight, therefore I am hindered by a thousand things, from coming to an employ so sweet to myself, and which might possibly interest others. I must submit, and reluctantly leaving Moses this month, I catch one glance at Christ veiled in the person of Boaz. Dear

old Naomi speaking to her darling Ruth of him, says; '*The Man is near of kin unto us; one of our next Kinsmen.*' In a new volume called '*Dr. Cumming's RUTH*' we find the following paragraphs, which in some measure unveil a little of the Saviour's beauty. The writer says:—

The most interesting feature in this passage, is the statement that Boaz was her kinsman. This relation is often alluded to in the Pentateuch. In Leviticus xxv. 25, we read, 'If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.' In the course of reading the five books, we find frequent allusion to that interesting relationship, which was created in the Levitical economy, of a Kinsman-Redeemer, called in the Hebrew language, *goel*, the redeemer. His functions and duties were of the following kind; first of all, to redeem the property that had been sold through poverty by his relatives; secondly, to redeem the persons who had been sold into slavery; and thirdly, to exact satisfaction of the party who had maltreated his nearest and dearest relative.

So suggestive is this figure, which was not a mere random selection, but an institution design-

ed to foreshadow a great truth, that it is constantly referred to in the Word of God. We all recollect the touching case of Job. In the depth of affliction, when all seems desperate, he said, 'I know that my redeemer liveth'; in the Hebrew, it is the same word that is applied to Boaz; my *Goel* liveth.

And when the Psalmist says, in Psalm xix. 14, 'Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O God, my strength, and my Redeemer,' in the Hebrew, 'my Boaz and my Goel'; Boaz meaning *strength*, and Goel meaning *redeemer*. I might quote passages in the New Testament, where this idea is translated into the Greek language; all indicating that Christ the Saviour is the antitype foreshadowed, set forth, and specifically taught in the institution of the redeemer, or kinsman-redeemer.

Viewing it in this light, let us see how our Redeemer, stronger than Boaz, for his is omnipotent strength—richer than Boaz, for his are the riches of the universe, on which He sits enthroned—answers to the ancient figure in all its details and particulars. We lost our estate in our great and common father, Adam. We were all in Adam just as the fruit, and blossom, and leaves, and branches, so beautiful in summer, were all in the dry, lifeless stem, in the very depth of winter. When Adam lost the estate, it was not he, the individual, that lost it, but all humanity in him. We lost our moral glory, our great and beautiful possession; and we are now weary, desolate emigrants and wanderers in the land of Moab, naturally and deservedly without a home and without a hope.

But let us ascertain what our great Kinsman-Redeemer has done. First of all, then, he has re-purchased and restored the forfeited estate. We were placed in Eden, amid all its joys and all its blessedness; the fairest spot in a fair and unfallen world. We had every inducement that a reasonable being could have to loyalty and love; we had every dissuasive that a responsible being could have from disloyalty and rebellion. But we sinned, criminally and unjustifiably sinned; and that moment the light of Paradise was quenched, earth was dismantled of its beauty; and we went forth with our backs to the fading splendour, and our faces to the darkening night; carrying in our memories light enough from Eden to remind us what it was which we had lost; and seeing about us misery enough in the desert we had won, to make the contrast more terrible.

But Jesus has redeemed the estate; it is now his by right. He, our representative, our Kinsman-Redeemer, has retrieved the lost property. The prophecy of his doing so is in these words, 'The woman's seed shall bruise the serpent's head.' The triumphant proofs that He has done so, are in these: 'I saw a new heaven and a new earth; and God shall wipe away all tears from all eyes; and there shall be no more death, nor sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.'

We have lately noticed—perhaps more than we ever did before—how little there is of CHRIST—of the *unveiling* of Christ in the preachings and publications of our day. We

are gradually sliding off from the glorious centre of Life and Glory into the delusive vallies of a refined and so-called evangelized philosophy. We stand ourselves condemned in this fault: but we are not careless or hardened. We therefore zealously catch at any little breaking forth of the glories of Christ in any of our brethren's efforts to preach the gospel: and we cannot refrain from calling very special attention to No. 17, of the '*Surrey Tabernacle Pulpit*'—where Mr. James Wells unfolds in a most excellent manner, the character and work of our gracious FORERUNNER. In the early part of this discourse, our honoured brother says:—(We only take a sentence or two; but that was to us so good, we hope our readers will enjoy it, and be profited, as we were.)

'Now, how is the Lord Jesus Christ our Forerunner! We cannot get before him; we must follow him; we must come after him. Let us see the way in which he is our Forerunner; so that we can walk only in that way which he, as our Forerunner, hath made. Well, he is our Forerunner in having gone to the end of the law. He has obeyed and magnified God's holy law; he has established the precept of God's eternal law for ever; he has gone before us; and therefore, his obedience, his righteousness, becomes the way in which we are to look for the Lord's mercy, the way in which we are to look for peace, the way in which we are to look for acceptance with God. He is also our Forerunner in having gone before us in enduring the penalty of the law. He hath taken that hell which belonged to us; he hath taken the curse which belonged to us; he hath endured the wrath which belonged to us; he hath endured and swallowed up in victory that second death, as well as the first, which belonged to us. He has therefore, gone before us; so that the law, (he having gone before us,) is dead to us, and we are dead to that; the law cannot find us now, for we are no longer under the law; the law has its dominion, but the law has no dominion where the righteousness of Jesus Christ is; and therefore, if I am where that is; if I am a believer in Christ, in his righteousness, brought to renounce all creature doings, and looking for justification by that righteousness which justifies from all things, there is not a single thing ever connected with you before called by grace, or since, or ever can be, that is displeasing in the sight of the Lord, from which this righteousness doth not free you and justify you; and therefore, being where this righteousness is, you are where the law has no dominion.'

The law may look for you in all its own dominions, but it cannot find you, you are not there; and if the gospel look for you in its dominions, it will find you, and pretty often does find you too, but always finds you to say something kind to you, to minister some mercy to you, some comfort to you, some promises to you; and even when it finds you to minister some gentle reproach or rebuke to you, it is only just to touch you in some tender place to make it sore enough to make you cry out for the Lord's

healing balm of mercy and goodness to be manifested unto you. Therefore, being brought to where Christ's righteousness is, we are no longer under the law's dominion; the law may look for us long enough, but we are not found there; we are not there, because we are where Christ's righteousness is; and therefore, when the law looks for us, the first thing it would find would be Christ's righteousness; and the law must put a negative upon that righteousness, which standeth, as it were, between us and the law, and between us and all the threatenings of the Bible, the law must put a negative upon that righteousness before it can put any negative upon us; that must be removed out of the way before it can reach us. Oh, how true the words of the Apostle are, that 'There is no condemnation to them that are in Christ Jesus, and who walk not after the flesh.'

James Wells is an Earthen Vessel, like others of the Lord's servants; but there is some precious treasure in his soul, because JESUS CHRIST is there. And when by brother James's ministry, the Master is exalted, it is most blessed indeed. God help us all to lift HIM high. So prays, C. W. B.

EPISTLES TO THEOPHILUS.

LETTER LV.

LET us again, friend THEOPHILUS, turn to the Seven Seals. We have already, slightly traced the first seal up to the 15th verse of the 19th chapter of Rev. We must go on to the end of that chapter, and then come back to chapter the 6th. In the progress then, of this first seal, we still see the preeminence of the King of kings, and Lord of lords.

Here, then, in this latter part of the 19th of Revelations, we see people of all ranks, classes, state, and character, given up to desolation, and made the prey of the agents of Satan; all this the Angel saw in the light of eternal truth. 'I saw,' saith John, 'an Angel standing in the sun;' that is, standing in the light of eternal truth; in the light of God, who is to his people, 'A sun and a shield.' This is the place for every angel, every messenger, every minister of the Gospel to stand. Here, in this light it is that they see light, and so understand the counsels of the Most High, as boldly to declare the same.

One thing then, which the angel saw, was great numbers of *birds of prey*; they were to eat the flesh of kings, and of all their subjects. Can there be much difficulty in understanding the *mystical* meaning of this? Are there not Mahomedan, and Roman Catholic, and State Church kings? Do not the priestly agents of those systems, prey upon, in the most awful sense of the word, the very vitals of those kings, and upon their subjects, free and bond, small and great; whether they be mighty men, military men, merchant men? and the very flesh of horses,

because horses are employed to maintain the interests of the wild beast. What an awful scene does this present! Whole kingdoms and empires deluded and made the prey of ecclesiastical tyranny. This is the strong delusion to which they are given up; they are the feast of satan and his ministers, and yet they know it not; for they are spiritually dead, and the Gospel is the only remedy that can give life and light, and so deliver from these powers of darkness.

And the angel further saw that the kings of the earth and their armies were gathered together to make war with him that sat upon the horse, and against his army. Now, even if here be not a *local* gathering together, still there is a *mental* gathering together against him that sat on the horse, and against his army. They, however much they differ among themselves, are all opposed to the truth, all opposed to the simplicity that is in Christ, all opposed to individual liberty of conscience, all usurping the place of the Most High, settling the destinies of men by *their authority*. But if these knew him that rideth on the white horse half as well as he knows them, they would tremble at their own presumption, drop their weapons, and gladly submit themselves unto him; but they are blinded, and their end will be according to their works. The wild beast, the whole body of enemies, the false prophet that wrought (*pretended*) miracles with which he deceived them that had subscribed to the beast, and had conformed to his image or order of things, these must all go together into a lake of fire burning with brimstone, while thousands thus sink to hell, others are blinded, or slain with the sword of him that sat upon the horse, and the fowls (the birds of prey) still go on preying upon them. Thus, my good Theophilus, you see here illustrated the truth, that the election hath obtained it, and the rest were blinded.

But I will now come back to the 6th chapter; the second, the red horse seal, some think, means Mahometanism, and it certainly agrees well therewith; and it is very probable that it has special reference thereto; but it is not our business to dwell so much in the learned department, as in the spiritual. The rider of this red horse, takes peace from the earth; that is he takes the gospel of peace from the earth, and whatever power takes the gospel from the earth, takes peace from the earth, and there have been, and still are powers that do this; there can be no real peace where the gospel of Jesus Christ is not. 'There is no peace to the wicked saith my God.'

The gospel of God, even its mere moral influence, apart from saving grace considered, wonderfully tends to peace; love to God and man, is its first principle, as well as its ultimate glory. This gospel where it is sav-
ingly known, gives peace with God, good

will towards men; such are peace makers, they live in peace, they die in peace, and shall dwell in peace for ever. Now, where this gospel is taken away, selfishness becomes the ruling passion. Love, benevolence, and all its lovely train of excellencies are absent, and vicious powers of darkness take their place, and no one is sure even of his life; and so under this red horse seal, they kill one another. How different this from that heavenly voice, which saith 'by this shall ye know that ye are my disciples; if ye (not kill one another, but) love one another.' And this red horse rider had a great sword to denote the great havoc he should make; and if this seal refer to Mahometanism, it has certainly to the very letter fulfilled its mission, its government is still red with the blood of men; what a malicious fiend must Satan be, to glory in the sin and misery of so many millions of souls! and how unsearchable the judgments of the most high God! O what a favoured land is ours! May true converts increase, and glory yet dwell in our land! And the time come, when the millions now in darkness, may see the light of eternal life.

The third seal is supposed to mean Catholicism and it certainly, like the second seal to Mahometanism, answers well thereto; a *black horse*; black enough mercy knows; darkness is the very delight of popery, the very structure of its convents, and Cathedrales shew this; they delight also in very dark habiliments, and in dark confessional corners. Truly, popery is a dark horse, and will certainly carry its riders to his *own place*. Its chief rider, the Pope, I suppose, has a pair of balances in his hand to weigh every one; I suppose with his scales, and so put them to the test as to whether they be true Catholics or not, and if not, to turn them out of the way; but the word *zugos*, here translated a pair of balances, is in every other place in the New Testament, translated *yoke*; and Popery has sought, and certainly has succeeded, in putting a yoke of bondage upon men; and this yoke of bondage is at this moment on the neck of millions, but nevertheless this black horse, like the others cannot go beyond its mission.

There is a voice from the midst of the four living creatures; that is, from the mercy-seat; and this voice is a voice of assurance to the poor and needy—that is, poor in spirit, and who follow not this black horse; nor heed the scales of the rider, or wear his yoke; the needs of these shall be supplied; they shall have their daily bread; it is true, they may have just at present more barley than wheat—the barley is the bread of captivity—and they get three measures of this, but only *one measure* of wheat; they have more rough than smooth; more hard things than easy things; more mourning than mirth; but though they live much upon barley bread,—

trying experiences,—yet even of these one said, 'By these things men live, and in all these things is the life of my spirit.' And as a penny a day was the usual pay of a working man—for good people are working people, working by faith—so it is a measure of wheat for a penny; and three measures of barley for a penny. Nor will they call the Lord a hard Master, but will find, 'His yoke easy, and his burden light.'

Thus, amidst all the tyrannies of sin, satan and the world, the Lord will take care of his own: they shall have their daily sustenance—'As their days, so shall be their strength.' Ah! popery! thou arch-deceiver, thou hell-born, and hell-bound power! we pity the millions thou dost deceive; but thou canst not rob us of one grain of that heavenly wheat which our God hath for us; and here is golden oil which thou canst not hurt, which thou canst not touch—even the golden oil of God's grace which cometh to us through the golden pipes of heavenly truth; neither Popery, nor any other power, can ever find a way to cut off these golden pipes, or stop the flowing of this golden oil. Thou mountain of falsehood! Thou monster of the deep! Thou art commanded not to hurt the oil or the wine; and shall we thank thee for thy obediences? Yes; the same as we thank the sea for its obedience—of which it is said; 'hitherto thou mayest come, but no further; here shall thy proud waves be stayed.' So then, in spite of thee, we shall live; we shall be anointed with fresh oil; and see, my good Theophilus, how the account of his provision closes; 'hurt not the oil and the wine.' Here then, we have the blood of the everlasting covenant. What can invalidate that? What can take away its power to cleanse us, to give us the victory, to make us cheerful? Hereby it is that God doth not behold iniquity in Jacob, nor see perverseness in Israel. Hereby it is the Lord his God is with him, and the shout of a king is among them. So then, the person, the work of Christ, and his people, shall ultimately be unhurt; nothing shall finally hurt them. 'Happy,' then 'is the people that is in such a case: yea, happy is that people, whose God is the Lord.' And so you may hope to hear again next month from

A LITTLE ONE.

[This Epistle to Theophilus, at the present moment is most opportune, and useful. In another page, under the heading, 'Oxford and Rome,' we have referred to the active measures adopted by Mr Hawkins, of Bradford, in lecturing to young people on Protestantism and Popery. We understand it is contemplated to invite Mr. Hawkins to give his lectures in Southwark, one of the strongholds of Romanism, and that we know right well. Query. If we can arrange for Mr. Hawkins to deliver his first lecture in Unicorn Yard Chapel, will the pastor, the deacons, the church and the friends at the Surrey Tabernacle, throw open their spacious chapel for the second? We hope they will.—Ed.]

HAVE I EVER BEEN BAPTISED?

THEODOSIA ERNEST, HER MOTHER, AND THE YOUNG LAWYER PERCY.

ON page 80, of last month's EARTHEN VESSEL, we left this Christian young lady, and her mother, in deep and earnest conversation, touching the scene Theodosia had witnessed—namely, Mr Courtenay baptizing in the river. We return to the scene. There are delineations of character in this narrative—and discussion on the word of God, which we hope will prove useful to the younger branches of our families. Young Percy's "form of godliness" without the power, is a strong representation of the real character of thousands who stand as members of some of our fashionable Churches. We hope the cause of *vital* godliness, as well as the ordinances of our Lord's gospel Church, will be pleaded to some advantage in the articles we have yet to give from these volumes. In answer to her mother, Theodosia says:—

'You know, my mother, that it is about a year since I made a profession of religion. I trust that before I did so, I had given myself up to do the will of my Heavenly Father. Since then I have felt that I am not my own. I am bought with a price. It is my pleasure, as well as my duty, to obey my Saviour. I ask, as Paul did, 'Lord, what wilt Thou have me to do?' You taught me this lesson of obedience yourself; and I am sure you would not have me on any account neglect or refuse to obey my Saviour. If He commands me to be baptized, and the command has never been obeyed, *I shall be obliged to do it.* And I trust my mother will encourage me in my obedience to that precious Redeemer she taught me to love.'

One who looked into the mother's face, at that moment, might have read there 'a tablet of unutterable thoughts.' She did not try to speak them; we will not try to write them. She sat silent for a moment, drew her breath deeply and heavily, then rising hastily, went to look for something in her daughter's room.

Theodosia was not only grieved but surprised at the evident distress which she had given her mother. While on her knees in prayer to God, after her return from the river, she had determined to *do her duty*, and obey the *commandment* of Jesus Christ, her blessed Saviour, whatever she might find it to be. But she had *not* determined to be *immersed*. That river Baptism, connected with the reading of those passages of Scripture, had only filled her mind with doubts; these doubts had yet to become convictions. The investigation was yet to be made. The question, *Have I ever been baptized?* had been prayerfully asked. It was yet to be conscientiously answered. But if the very doubt was so distressing to

her mother, and so ridiculous to Mr. Percy, (as it had seemed to be from some remarks he made on the way home from the river) how would the final decision affect them; if it should be made in favor of immersion! Yet, aided by power from on high, she felt her resolution grow still stronger, to please God rather than those whom she loved better than all else on earth. *And she had peace* verging almost on joy.

When her mother came back, Theodosia saw that she had been weeping; but no further allusion was made to the subject of Baptism, until Mr. Percy came in after supper.

This young man was a lawyer. He had united with the Presbyterian Society, to which Mrs. Ernest and her daughter belonged, during an extensive revival of religion, while he was yet a mere boy. Since he had come to years of maturity, he had constantly doubted whether he was really a converted man, and often seriously regretted the obligation that bound him to a public recognition of the claims of personal religion. He often made it convenient to be absent when the Sacrament of the Supper was to be celebrated from an inward consciousness that he was an unfit communicant; yet his external deportment was unexceptionable, and his brethren regarded him as a most excellent member, and one whose intellectual capacity and acquisitions would, one day, place him in a condition to reflect great honour on the denomination to which he belonged.

He had already taken a high position in the ranks of his profession; and had come to the sage conclusion that the possession of the heart and hand of the charming Theodosia was all that was required to complete his arrangements for worldly happiness; and having overheard her remark to her brother, that if what they had just witnessed was baptism, they had never been baptized, he hastened to her side, and on their way home exerted all his powers of railery to drive this new conception from her mind.

As for himself, he had never had a serious thought upon the question. He had been *told* that he was baptized in his infancy, and took it for granted that all was right. He had very serious doubts about his ever having been converted, but never the shadow of a doubt whether he had been baptized. When he listened to the religious conversation of some of his friends, and especially of the young lady of whom we are speaking, he heard many expressions which, to him, were meaningless, and seemed almost fanatical. They talked of sorrows which he had never felt; of joys, the source of which he could not understand; and strangest of all to him, appeared that habitual subjection to the *Master's will* which led them to ask so constantly and so earnestly not what was desirable to themselves or agreeable to those about them, but *what was required* by the command of

Christ. That one should do this, or that, under the conviction that to refuse or neglect to do so would *endanger their soul's salvation*, he could easily understand, but how any one could attach much importance to any act *not absolutely essential to obtain eternal life*, was to his mind an unfathomable mystery. He had himself determined to secure his *own soul's salvation* at any cost, and if he had believed that immersion would *insure salvation*, he would have been immersed a hundred times, had so much been required. But thinking it as easy to get to heaven without, as with it, the whole business of Baptism seemed to him as of the slightest imaginable consequence.

'What difference does it make to you, Miss Ernest,' said he, 'whether you have been baptized or not? Baptism is not essential to salvation.'

'True,' she replied, 'but if my Saviour commanded me to be baptized, and I have never done it, I have not obeyed him. I must, so far as I can, keep *all his commandments*.'

'But who of us ever does this? I am sure I have not kept them all. I am not certain that I know what they all are. If our salvation depended on perfect obedience to all his commandments, I doubt if any body would be saved but you. You are the only person I ever knew who had no faults.'

'Oh! Mr. Percy, do not trifle with such a subject. It is not a matter of jesting. I do not perfectly obey. I wish I could. I am grieved at heart day after day to see how far I fall short of his requirements. Oh, no. I do not hope or seek for salvation by my obedience. If I am ever saved, it will be by boundless mercy freely forgiving me. But then if *I love my Saviour*, how can I wilfully refuse *obedience to his requirements*? I do not obey to *secure heaven* by my obedience, but to please *Him* who died to make atonement that a poor lost sinner like me might enter heaven. I think I would endeavour to do his will, even if there were no heaven and no hell.'

Mr. Percy did not understand this. If he had been convinced that there was no heaven and no hell, he felt quite sure that all the rites, and rules, and ceremonies of religion would give him very little trouble. It was only in order to *save his soul* that he meddled with religion at all, and all that could be dispensed with, without endangering *his own final salvation*, he regarded as of very little consequence. He read some portion of the Scriptures almost every day (when business was not too pressing). He said over a form of prayer; and sometimes went to the communion table, because he regarded these as religious duties, in the performance of which, and by leading a moral life, he had some indistinct conception that *he was working out for himself eternal salvation*. Take away this one object, and he had no further use for religion or religious ordinances.

'I know,' said he, 'that you are a more devoted Christian than I ever hope to be, but you surely cannot regard baptism as any part

of religion. It is a mere form. A simple ceremony. Only an outward act of the *body* not affecting the heart or the mind. Why, even the Baptists themselves, though they talk so much about it, and attach so much importance to it, admit that true believers can be saved without it.'

'That is not the question in my mind, Mr. Percy. I do not ask whether it is *essential to salvation*, but whether it is *commanded* in the Word of God. I do not feel at liberty to sin as much as I can, without abandoning the hope that God will finally forgive me. I cannot think of following my Saviour as far off as I can, without resigning my hopes of heaven. Why should I venture as near the verge of hell as I can go without falling in? My Saviour died upon the cross for my salvation. I trust in Him to save me. But He says, 'If ye *love me*, keep my commandments'—not this one or that one, but *all his commandments*. How can I pretend to love, if I do not obey him? If he commands me to be baptized, and I have not done it, *I must do it yet*. And if *that* which we saw at the river was baptism, then I have never been baptized.'

'And so you think that all the learned world are wrong, and this shoe-maker, turned preacher, is right; that our parents are no better than heathens, and a young lady of eighteen is bound to teach them their duty and set them a good example. Really it will be a feast to the poor Baptists to know what a triumph they have gained. It will be considered quite respectable to be immersed after Miss Theodosia Ernest has gone into the water.'

'Oh, Mr. Percy,' said the young lady, (and her eyes were filled with tears) 'how can you talk thus lightly of an ordinance of Jesus Christ? Was it not respectable to be immersed after the glorious Son of God had gone into the water? If my dear Redeemer was immersed, and requires it of me, I am sure I need not hesitate to associate with those who follow *his example* and obey *his commandments*, even though they should be poor, and ignorant, and ungentle.'

'Forgive me, Miss Ernest, I did not intend to offend you; but really the idea did appear exceedingly ridiculous to me, that a young lady who had never spent a single month in the exclusive study of Theology, should set herself up so suddenly as a teacher of Doctors of Divinity. If sprinkling were not baptism, we surely have talent, and piety, and learning enough in our church to have discovered the error and abandon the practice long ago. But pardon me. I will not say one word to dissuade you from an investigation of the subject. And I am very sure, when you have studied it carefully, you will then be more thoroughly convinced than ever before, of the truth of our doctrines and the correctness of our practice. If you will permit, I will assist you in the examination; for I wish to look into the subject a little, to fortify my own mind with some arguments against these new-comers, as I understand there are several others of our members who are almost as nearly convinced that they have never been

baptized as you are, and I expect to be obliged to have an occasional discussion, in a quiet way.'

'Oh, yes. I shall be so happy to have your assistance. You are so much more capable of eliciting the truth than I am. When shall we begin?'

'To-night if you please. I will call in after supper, and we will read over the testimony.'

They parted at her mother's door. He went to his office, revolving in his mind the arguments that would be most likely to satisfy her doubts. She retired to her closet and poured out her heart to God in earnest prayer for wisdom to *know*, and strength to *do* all her Heavenly Master's will, whatever it might be; and before she rose from her knees, had been enabled to resolve, with full determination of purpose, to obey the commandment, even though it caused the loss of all things for Christ. The only question in her heart was now, 'Lord, what wilt *Thou* have me to do?'

THE MANNA.

THERE is a great sweetness in the types that set forth Christ in his person, offices, and work; his name is like ointment spread abroad, therefore his children love him.

The manna denotes that bread from heaven,—shows the mercy of God—so that no child of God shall perish for want, either in providence or grace. The quality of the manna was white, which typified the purity of Christ's human nature, the spotless perfection of his conception, birth, and obedience; the infinite purity of his heart and life, being the perfect transcript of the law of God, as purity, holiness and heavenly-mindedness flowed from his heart, as water from a fountain. Another property of the manna, it was round like a coriander seed; it may be said to point out to us the eternity of Christ's love, which is too early for a date, too lasting and durable for a period. Another property of this manna was, the colour of it, as its lustre and brilliancy, it being the color of bdellium, which the learned call a pearl, or a precious stone, of a transparent nature, and was typical of the bright and brilliant perfections of the Deity, shining with glory through the man-nature, as it did at his transfiguration upon the mount; his vision to Paul and John, (the beloved,) as the gracious God, and yet the Glory-man.

The manna was sweet, and the taste of it like wafers made with honey, which doth in a lively manner, shadow forth to us, the infinite sweetness that there is in Christ—in his presence—in his promises—in his word and in his ordinances. His presence is the sum of sweetness, the life of life, the soul of joy, the ocean of bliss, the heaven of felicity. His presence spreads savour and fragraney through all the heavenly host; myriads of angels; thousands of thousands, and ten thousand times ten thousands of saints—a number that no man can number, are living

monuments of the sweetness of his presence.

The plentifulness of the manna that fell in the wilderness, which fed above a million of souls, was a prefiguration of that fulness of grace there is in Christ, for the myriads of elect souls, whom God hath chosen in him, 'Before the foundation of the world; for it hath pleased the Father that in Christ should all fulness dwell,' for there is in Christ such an exuberance and super-abundance of grace, from whom all the angels in glory, and the saints around the throne, have their copious joys, their refulgent bliss, and their super-abounding happiness; and it is from him that the church militant, in every stage, and through every period of time, in all their wants and exigencies, have their aids and helps, their supports and supplies; 'And of his fulness have we all received, and grace for grace.' John i. 14.

The preparation of the manna. This was prepared by God alone, it was the work of the Deity which was typical of the preparation of Christ's human nature; who, speaking unto his Father, said, 'A body hast thou prepared me.' Heb. x. 5. And the formation of his human nature in the womb of the virgin, was the extraordinary work of the Holy Ghost. Likewise, it was typical of salvation being prepared in Christ; therefore, says the Patriarch, when he was taking his farewell of the days of his pilgrimage—'I have waited for thy salvation, O Lord.' Gen. xviii. 49. And the sweet singer of Israel, in the delightful exercise and expectation of his heart, says, 'Truly my soul waiteth upon God; from him cometh my salvation.' Psalm cii. 1.

As the manna was prepared in heaven, so salvation was prepared in Christ, before the world began, but is made known in time, and accomplished by Divine power.

The manna was a gift from heaven. 'Then said the Lord unto Moses, behold I will rain bread from heaven for you,' which was typical of Christ; as God's unspeakable gift—of his great condescension in leaving the glory he had with the Father, before the world began, 'Because his delight was with the sons of men.' He says, (John vi. 51.) 'I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever.' So then, we are to look upon Christ as the Father's gift, and the donation of rich love.

The manna, it was given every morning, which points out Christ to us as the morning of mercies; as the morning is the beginning, and pledge of the ensuing day, so Christ was the pledge and earnest of all the mercies that were to follow; as the manna was a free gift, all the Israelites had a right to partake of it, as it was prepared for them: so every soul who sees its need of Christ, has an undoubted right to partake of all the blessings contained therein as they are prepared on purpose for them, and communicated unto them.

The manna possessed a satisfying nature. It fed the children of Israel for forty-years in the wilderness, (Duet. viii. 2. 3.) which typi-

cally unfolds the glory and satisfying of the blessings of the everlasting covenant, as it is said of the manna—'He that gathereth little had no lack;' (Exodus i. 18.) so he that hath Christ, though he has but little joy and consolation from him, yet the sinner sees such a glory in his person, such a fulness of grace treasured up in him, that he hath no lack in the object, nor in the enjoyment, for he hath as much as his weak faith will take—'Whom have I in heaven but thee (it says, when faith can speak for itself) and there is none upon earth that I desire besides thee.' I have enough, my soul is satisfied, for when flesh and heart fail, God is the strength of my heart, and my portion for ever, for every man gathered according to his eating; therefore, says Christ, 'according to thy faith, so be it unto thee.'

The seasonableness of the manna that was plentifully given in the wilderness, when Israel was just lost for want; which opens to us the suitability that there is in Christ to the wants of a needy sinner, as there is a fulness of pardon in his blood, to forgive sins without number and crimes of the most aggravating nature, 'transgressions that have reached unto the heavens.' Isa. i. 18. There is in Christ such a treasury of mercies. Was there manna for Israel, when Israel was just lost in the wilderness? So likewise there is a Christ for thy soul, or sinner; with love in his heart, with pardon in his hand, and forgiving mercy in his looks, with a kind invitation upon his tongue, with a gracious promise dropping from his lips, 'ho, every one that thirsteth, let him come!' and 'he that cometh, I will in no wise cast out.'" Here is an answer to every objection, a supply for every want, and a door of hope to every case. What shall now hinder thee from saying—'To whom, Lord, shall I go, but unto thee, for thou hast the words of eternal life.' Note how the manna fell: first, there was a dew fell, then the manna, then another dew fell upon the manna, so that the manna lay between two dews, until the sun arose, when the dew went up, and they gathered the manna. By the dew first falling before the manna, denoteth God's everlasting love, which is the ground work of our salvation as Christ is not the cause, but the fruit of Jehovah's love: 'Herein (says the apostle,) is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.' Secondly, the dew falling upon the manna, and the manna being as it were thereby hid and enclosed, may be typical of Christ being closed in the love of God, as he was daily his delight one in whom his soul delighted.' Isa. xlii. 2. 'Therefore,' says Christ unto his Father, 'For thou lovedst me before the foundation of the world.' John xviii.—24.

And when the sun arose, the dew went up; which did figure out the Sun of Righteousness arising in the New Testament dispensation, which caused the dew of blessing that lay upon the types and shadows to cease, because Christ the substance is come who upholds all things, and by whom all things subsist, he being the Head of his body, the Church.

Colchester.

C. E. MERRITT.

INFANT SALVATION,

By MR. JOHN FOREMAN,

Of Mount Zion Chapel, Hill-street, Dorset-square.

DEAR FRIEND,—Your dear Mary tells me, that you have lost your youngest and very dearly beloved child. I know what it is to lose both wife and children; and I know the grief thereof. But, my dear friend, death is no accident or chance, but an appointed ordinance of God, for 'It is appointed for all once to die.' The days of every one of Adam's race are numbered, few or many: 'There is a time to be born, and a time to die;' and God himself is Time-keeper, 'for our times are in his hand;' and

"Not a single shaft can hit,

Till God, the wise and just, sees fit."

Although death has so long been familiarised to man, by its unwelcome travel up and down amongst the human race, yet it has not lost its solemnity, nor ceased to give pain within the circle where it strikes; nor can it until nature can lose its sympathies, and the near ties of nature can cease to be dear. Death came in at first as a judgment, and still retains that countenance; and its terribleness is lost only in the death and sting-destroying death and grace of our Lord Jesus Christ. We shall all die, and with us death has no consecutive order, as to name, age, or relation, or any other circumstances; and while there lies one dead, surviving kindred weep their dear and tender loss, so that we must weep our loss of those who are dear to us, or they to whom we are dear, must weep their loss of us; and the God of our being alone can and will determine the order of this solemn point, according to the settled counsel of his will; not without some deep and mighty design; but perfectly without error or mistake. And the will of God determined that your dear little four-year old boy should die, and you survive to weep your loss of him; and not you first to die, and leave a whole family to weep their loss of you. Think of this, dear friend; wipe off the heart-fetched tear; suspend the excessive grief, and behold how mercy reigns and triumphs over judgment towards your dear family in this case. We expect death, because we needs must die. First, because God has appointed it; second, because we are so constituted as to require it; for without disease, age alone must wear out our constitutional power to live; and thirdly, that we must all come to that final judgment, wherein a righteous adjustment will be made of all things, and the seemingly unequal dispensations of God on earth will be equitably cleared up; the prosperity of the wicked, and the trials, poverty, and adversity of the righteous, will be accounted for, on the grounds of divine integrity; and right and wrong, receive that sentence that shall declare for ever, that all thro' time, with all his creatures, the ways of God are right, and all his works done in truth and uprightness. But, you will say, my dear

child is gone, no more to return to me. But by the laws of nature, according to the above remarks, he is but gone the way of all flesh; and the hand of him that made him, and brought into your embrace, hath taken him from your embrace, and brought him into his own. Ah, perhaps you will now say, You touch one of the tender points of my grief, for the case has two points of grief, to my heart: the one is the loss of my dear child, and the other is, where is he gone? Where is his dear and precious soul now? My sentiment is, that he is now happy with the Lord. The Lord made him for himself, and for his own glory, and has taken him as one of his loved, chosen, and redeemed, from the ten thousand evils of time; from the evil to come; grace has claimed him, and glory received him, as one of Christ's own.

But perhaps you will say, some dispute this point. So let them; there is not one text in all the Bible, that can be fairly interpreted against this sentiment. I know that some have said, 'How can a little child repent and believe, trust and hope in the Lord?' My answer to all such questions is, how can the bones of a child grow in the womb, without being fed with the breast, or with the pap-spoon, or otherwise, as children born are? How did John repent previous to his leaping for joy in the womb? The Gospel economy is an administrative institution of appeal to the rational capacity of human beings, and never had, nor never was intended to have anything to do with little children dying before their reason reached a capacity, intelligibly to receive or reject the testimony of the Gospel economy; and no one has authority to bind them up in the Gospel economy. But does this tie the hands of God's power and grace from saving those whom he makes, and takes away before he incapacitates their reason to receive the testimonial economy of the Gospel as it applies to us? No: for while all salvation is by grace in Christ Jesus, God in his infinite wisdom, may have modes of taking little children to heaven, as happily adapted to their case as the Gospel economy is to our's. For while, as to any communication we can make to them, or they make to us, 'they are as things that are not, yet such hath God chosen.' 1 Cor. i. 28. And David believed it when his child died, (2 Sam. xii. 23.) and in my opinion this is a glorious demonstration that salvation is by grace only, without human works, as conditions thereof; for if such conditions were required, dying little children must be excluded from the salvation of God; and Arminianism, to be consistent with itself, must at once and for ever shut helpless dying little children out of heaven, and consign them either to perdition, or annihilation, unless beyond different modes of application, there are in principle two ways of salvation; one by grace, on certain conditions for men and women; and one by grace only for dying little children of Adam's fallen race. But in the word of God, no hint is given but of the one great salvation by Christ and him crucified; and that is declared to be by *grace only*;

and thousands of God's quickened Israel have gladly found it to be so; and no dying saint has ever found it otherwise than all of grace; this then is the one salvation of God, that freely embraces all the chosen and redeemed into life everlasting, and amongst them dying little children, in God's own mode, adapted to their case to the joy of every humbled mind, and to the shame of Arminianism, which in spirit denies them, on their lack of required conditions.

Think then, my dear friend, that your dear child is, by the royal favour of the King of kings, now in heaven, not as nature's little child, as when here, but in full capacity, joyfully to take in the immortal sweets of the glory of the grace of Christ, the everlasting Lord of life and glory; as nature's childhood, midage, and old age, belong to time only.

The God of all grace bless you, and your dear partner, with all the comfort of a good hope, in humble submission to the will of our heavenly Father in all things. So prays, dear friend, by the grace of Christ Jesus our Lord, affectionately, your's,

JOHN FOREMAN.

April 1st. 8, Paddington Green, London.
Mr. Catling.

THE SAFE REFUGE.

Oh! be not dismayed and cast down,
Though trials and cares be your lot;
Our Jesus a refuge has found,
'Tis the cleft in the side of the rock.
There, secure from the blast and the storm,
His chosen in safety abide;
Neither sorrow nor want, can they know,
Who are hid in the cleft of his side.
Oh! hear his sweet voice, how he calls
To the weak ones,—the poor in the flock—
My chosen, fear not—but O come!
To your refuge, the cleft in the rock.
My darling! my fair one! my love!
Thus sweetly he calls to his bride,
When toss'd by temptations so strong,
Oh! fly to the cleft in my side.
And shall we that call, then refuse?
Poor nothings with no earthly prop?
You may, but I dare not, I'll fly
To my R-efuge, the cleft in the rock.
And when in the deep swelling Jordan
I'm nearly o'erwhelm'd by the tide;
Tho' closely pursued still by Satan,
I'm secure in the cleft of his side.

E. B. B.

LINES FOR THE EDITOR.

CARES have like a wild deluge come,
And sorrow's storms descended;
Yet under all; abroad—at home,—
He has my soul befriended.
At even tide my hands were slack,
And weaken'd beyond measure;
But morning came, and lo! my sack
O'erflowed with heavenly treasure.
The sacred fire within me burned
Consuming all my sadness;
My mourning into joy was turned,
My sighs to songs of gladness.
Then let me praise Him for his care
Of my poor earthen vessel;
And when distress, by faith and prayer
With him, like Jacob, wrestle.

W. T.

OUR AUSTRALIAN MAILS.

A LETTER FROM MR. SIMEON EMERY.

(BAPTIST MINISTER,)

HIS VOYAGE TO SIDNEY; AND HIS LABOURS THERE.

[We consider it a great privilege to be favoured with the following communication; in many respects, it is a most valuable letter. We hope Mr. Emery's labours in the colony will have the blessing of heaven.—Ed.]

MY DEAR FRIEND.—Mercy and truth be with you. I take my pen to write and thank you for sending me the *VESSEL*: it is the first periodical that has been sent me since I have arrived in this country and I take it very kind of you. It is very refreshing to have a little intelligence about matters concerning the Lord Jesus Christ; I should be very glad if I could send you cheering accounts of the prosperity of the church in these parts, but I am grieved to say, that I cannot. I have met with very few lovers of truth since I have been here. For the most part, what is held forth to the people, and received by them, is this, that man by Christ is brought into a state of salvability and left to his own will; he may, or may not be saved. God's sovereignty, is utterly rejected, and hated; as to unconditional election before time, it is for the most part cried down as an error of the greatest magnitude. I was enabled to speak to the people in the ship, all the way over; with what effect is known only to the Lord. One man that had been in soul-trouble for years, professed to have found peace in believing; and I saw no reason to disbelieve him all the time I was with him. But on board an emigrant ship, the longer they remain together, the more vile is their spirit and conduct; indeed, every bad passion is brought out. I often considered, if I wanted to wish evil to a *good man*, I think I could not wish him a worse evil than for him to be confined in an emigrant ship, for a long voyage of four months. I shall never forget at times, while I live, the feeling I had the first Sabbath morning after I landed, finding myself in a little chapel among (as I thought) good people, hearing them sing the praises of the Lord; I cannot describe my feelings; I was asked to speak to the people, which I complied readily to do; but alas! alas! I found they did not like my speech; I preach salvation by grace, according to the eternal purpose of a Covenant God. I was then invited to speak in the city, to some Baptists of the Scotch order; they break bread every Lord's-day in the afternoon, and had preaching only in the morning; they are like the Plymouth brethren; they hold that every brother has a right to speak if he wishes—they said they did not believe in the one-man system (as they call a settled minister over a people); however, they invited me to speak to them until I desired them not to ask me again. Some friends immediately took a school room

for me, at ten shillings per week; where we continued until about a month since, when we obtained a nice place used by the Young Man's Christian Association, at twelve shillings and sixpence per week—but the Monday after our first Sabbath we received a month's notice to quit, the reason assigned was that the clergy did not approve of our using it, &c., and they must not offend them, as they were beholden to them for their Lectures; but I cannot tell if it was so—I have heard of their publicly denouncing the doctrines I preach as dangerous, &c.

We had been together about three months when it was thought good to form ourselves into church order, which we did according to the order of the gospel; and if my memory is correct, about twelve members broke bread together, and a very comfortable time we had. Since then, I have baptized seven others; and we have one or two more I hope soon to see come in; so that we move on a little, and at times we feel that 'the Lord's ways are pleasantness, and his paths are peace.' But it is very painful to me to see so few that receive the word; indeed, so few that hear the report.

I left off writing, and have but little heart to begin again. This now is the third morning of the new year. I feel that perhaps this year I shall end my pilgrimage. I have not been well this fortnight. It is now very warm. I think, if life is spared, to move inland, where it is colder; but I am in a straight, there is a few sheep that profess that I am a shepherd, under Christ, to them; so that I cannot say as yet what I shall do as to my removal. My wife is much tried with the heat—indeed, I have seen her several times quite deranged. I had a few lines from brother Warren, of Reading, Berks. A brother, well known; hope to write him soon. I am very glad to hear of the prosperity of Zion, at Reading, or anywhere else. I should be glad for you to send the *VESSEL* every month; a dozen a month to begin with. How are you moving on? is the fire of tribulation, quite as hot as it was sometime past? Is temptation coming down on you, as usual, in torrents? How is it you are not overflowed by it? Is it so that, poor Banks is both fire-proof and water-proof! You are a blessed man, if the fire proves you a fireproof, and the flowing torrents, water-proof. Very many have seemed nice cheerful christians, until tried by fire and water, then it turned out they were not proof against either. Christians of God Almighty's own making are sure to stand, but who are they? How can I tell? I can say those that abide the trial. Is it brother Banks? I can't tell. Is it brother Wells, or brother Spurgeon. Is it brother Philpot, Tiptaft, or any whose names are familiar? I cannot tell. Is it myself? I

am still on the same ground, I don't know. If I endure to the end I shall be saved. I have seen and felt so much since I left England of myself that I have thought and feared all was lost. It is easy to sit in an easy chair on land and navigate a vessel across a tempestuous ocean; on the other hand it is easy to talk about trials, afflictions, and temptations, the promises and faithfulness of God; talking is easy, so is writing, but trial is trial; the power of water is great; so is the opposite element, namely, fire, it is very destructive. Trials are not joyous, but grievous to be borne; they produce heaviness in heart; and that makes even the strongest men to stoop. Oh, my brother, how little do I know: how much I have learnt theoretically, as the torrents and fire does fully prove to me. Aye, my good fellow, it seems to carry every vestige away, and scarce leave 'God be merciful to me' behind; or as much real religion as the dying thief. Indeed I feel an every day wretch. I fancy I never half saw the lovely and suited Saviour as I have seen at times since I have been in this colony, and yet I feel like an old rotten, broken, hull, with neither mast, rigging or sail, helm or canvass. I cannot move into the world, neither can I be in the church a flourishing branch, a fruit bearing one, I don't seem fitted for the company of the bottomless pit, or those that are on their way thither; and I seem as though I was utterly unfit for heaven, but I am sure he that will change living saints, when he comes a second time, can quickly create all things new, and make me take a willing flight to himself. Well I must conclude this time, may the Lord bless and keep you, especially in the hour and power of trial, and prosper, and preserve you to his heavenly kingdom, is the desire and prayer of a poor needy sinner.

SIMEON EMBERT.

Newtown, near Sidney, N. S. W.
Aug. 31, 1858.

REPORT OF THE PROGRESS OF
SALEM PARTICULAR BAPTIST CHURCH,
KERMODE STREET,
NORTH ADELAIDE, S. AUSTRALIA.

MR. EDITOR,—In attempting a record of the events in connection with the people of God worshipping in the above place, I only purpose, by the help of Divine grace, to give a succinct and faithful account of its history from the celebration of its seventh Anniversary, recorded in your number for November, 1858. A reference is made in that report to a hope then existing, of an union with the other little Strict Baptist cause. Such a step was then contemplated, and various proposals made to bring about this apparently generally desired consummation. Our prayers were offered at a throne of grace, in private as well as public, for the countenance of our heavenly Father, to shine on our efforts towards an union of the two churches. United monthly prayer meetings were, and still are, held in each place of worship alternately, and at those meetings the union of the two places was

made always a subject of earnest appeal to him who rules all events after the counsels of his own will, until at length, overtures were made by the people of Ebenezer to us of Salem, and cordially entertained by us.

Thus far the Lord appeared to be highly favouring us, but who can foresee events? And we must admit, that it is a most wise providence, which permits our seeing only just so much of the event of human life, as his all-seeing wisdom deems necessary for our good. A meeting took place, of deputies appointed from each church, to arrange the terms of the union. Alas, how short-sighted is man. That meeting was the means of dashing our fondly cherished vision of union to pieces, and leaving nothing but the baseless fabric, in the shape of a record in our Church Book, of the unsuccessful mission. Doubtless, it was overruled by our heavenly Master for our good; and not our's only, but for the good of the people of Ebenezer; neither is it for us finite mortals to judge the will and decree of the infinite, eternal, and all-wise Jehovah. Our proposition that the minister and deacons of both churches should resign, in order that an election might be made by the united churches was not reciprocated by the Ebenezer deputies, who then expressed themselves, for the first time, in favour of a co-pastorate, which our deputies, not beholding with the same favour, declined, and thus a union at that time was impracticable.

It was not without its modicum of good, as it was the means of setting the people of Salem to help themselves, without reference to any other churches, though, from the peculiar situation of the two churches, to our human wisdom, it might be a matter of regret, as they possessed a large piece of waste ground, while we are restricted to about 27 feet frontage, more or less, by about 100, or so, deep, and the sale of our small piece with the old building would have enabled us to join them with the means in our hands of commencing a building. It was however over-ruled, and since then we have had the offer of some ground adjoining and at the rear, for £100, which is quite a gift; but here again, division amongst the members, and difference of opinion, appear likely to frustrate the wishes of the zealous among the Salemites, and upset the whole affair for a season; some being for building on the insignificant frontage we have, in preference to completing the purchase of the land, and then trying what can be done towards building, which the opposite section desire, among whom I must declare myself, as I look much more to the future than to the present, in an important measure, such as the erection of a temple to the worship of the Lord our God. Thus the matter remains for the present, unsettled, many declining to support in any way, while the thought of building on the present piece of ground continues to be entertained.

As I maintain, that it is the duty of the historian to give the two sides of his tale, I cannot hold out such a broad banner as some of my brethren who have already addressed you, for it would not, when unfolded, declare that

the Lord was prospering Zion to the full amongst us; for though it is correct to state that 18 or 20 have been added to us, yet the obverse would state that as many have either withdrawn themselves, or been struck off the Church Book, in the same time; so that on the whole, instead of numbering over 50 members, it will be more correct to state it at about 30, leaving rather a decrease than otherwise of members; but the congregation is still quite as large as the building will accommodate, and I can conscientiously say with our brother, *that the place is too strait for us*; and pray that the Lord will give room for us to dwell. I must join issue with him, when he talks of the *poor despised Baptists being in poverty and affliction here*, as having no state church here, all sects are on the same level; and if they are despised, they have none but themselves to thank for it; and as a body, the application of such a term, is decidedly as injudicious, as it is incorrect, showing, I am afraid more of a spirit of defiant pride, in thus taking up a term of reproach, than of that charity towards brethren, which denotes the true christian; and lastly their poverty and affliction in this Colony is no more than obtains among all the other sections of God's heritage, and the Baptists must therefore take all the credit to themselves wherein they are left standing alone dangerous, on a pinnacle of their own creating. I am very happy that this class is quite an exception among us here.

Another move is now making towards an union with the Ebenezer people, but as it is quite in its infancy, any account of it must of course stand to a future opportunity, though from my experience of past attempts, my faith in the success of the present one is necessarily very limited.

Having thus brought down the history of the Salem Particular Baptist Church to the present date, I trust the length of the history may not be an obstacle to its acceptance with you, and am, Mr Editor, your's, E. S. W.

Norwood, North Adelaide,
25th January, 1859.

ANNIVERSARY AT MELBOURNE.

DEAR BROTHER BANKS,—Peace be multiplied unto you, now and evermore. I received your friend Mitchell, and entertained him and his friend, who have now got situations at Geelong, at their own trade.

Our Anniversary Tea meeting was held on Monday, Jan. 3rd. About 160 took tea with us, and after tea, others came in to join in the evening's worship and entertainment, upon a subject most sacred, sublime, and sweet: viz. 'The Communion of God's Saints.' 1. Br. Ward, of Collingwood, spoke of the truth in, and by which they have communion.—The elect lady and her children, whom I love in the truth.' 2. Br. McCure, of Geelong, spoke of the power by which they are brought to have communion in the truth; 'For our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance.' 3. Br. Friend, of Geelong, spoke

of the effects of internal communion in the truth, by the power of the Holy Ghost, manifested in their walk and conversation; 'Seeing ye have purified yourselves in obeying the truth, through the Holy Ghost, unto unfeigned love of the brethren, see that ye love one another fervently, walk in love.' 4. Br. Peach, of Preston, spoke of the best means of promoting the communion of saints; 'Then they that feared the Lord spake often one to another.' 5. Br. Mourity, of Collingwood, also spoke upon the same point, kindness to the apostle carried him to pray for him that did it; 'The Lord grant that he may find mercy in that day.'

There was a great number of anxious hearers that evening, who upon the whole were edified, blessed, and much delighted. We had none of your English barefaced begging, which is one of the sins of the church at this day of gross darkness, but just the boxes at the doors, and people put in just as they were led by God, which was £27 7s. 6d. Our debt is now only £200. The Lord's name be praised.

I believe if the churches left off merchandising the house of God with pew rents, and shaming the people out of their money by sticking the plate in their faces, they would be more abundantly blessed of God in these things. It grieves my soul to read of some of your collecting proceedings. God has east my lot amongst a few poor people, and it has been my happiness to see one chapel go up and opened without any debt; and now this one at a cost of £1550, and only £250, now left, after the first anniversary, and all done without such things as pew rents and plate pushing.

During the year, we have baptized nine into our number, and have received about that number by experience, from the north, east, south, and west, having been baptized before. While we rejoice that the Lord has done great things for us, yet we lament that so little vital religion, standing in power, is to be found in this city. Were I disposed to write as inconsiderate as some, I might give you very glowing accounts of our state, which is in many respects cheering; but pure religion is scarce, and the solemn truth of God will hardly get a hearing. However, the Lord, he is God and King, and will reign, and do his pleasure. I hope I shall be enabled to keep casting in the net, and I pray that the Governor of ' whatsoever passeth through the paths of the great deep,' will cause more fish to be entangled therein; for to 'toil all night, and catch nothing' is very trying to my soul, especially as the barking professors on the one hand cry, 'No children, no conversions;' and the croaking professors on the other hand, crying 'No savor, no power. They have not got Huntington's grace, but they have become Huntington's parrots. Bless the Lord for a few children to answer these enemies in the gate. I am your's in the bonds of the Gospel,
D. ALLEN.

Melbourne, January 13, 1859.

Our brother John M'Cure's letters have arrived. We shall write him; and report from him soon.

Our Churches, their Pastors, and their People.

HISTORY OF THE OLD BAPTIST CHAPEL, DUNSTABLE.

A short time since we gave an account of a Centenary meeting in the Old Baptist Chapel, Dunstable. For that meeting a review of the Church's History was compiled by our excellent friend and Christian brother, Mr. Dell, of Dunstable, and was read by Mr. John Bloomfield, to the numerous company then assembled. Mr. Dell, has favoured us with the copy. It reads as follows:—

In giving an account of this ancient cause, we are pointed back to a very remote period. Edwards, in a book published in 1646 says: There were four famous preachers in the county of Hertford, namely, Heath, of Wootton; Bice, of Aston; Field, of Hertford, and Chew, of Stevenage. There is but little doubt that these four men were connected with an ancient cause at Kensworth, of which this is an offshoot. This cause at Kensworth must have existed for a vast number of years before Edwards published his book; and that is 222 years ago. The only authentic account I am able to give, is taken from an old Kensworth Church Book, I believe now in the hands of Mr. Upton, the Baptist minister, at St. Alban's; on the first page of which is written as follows. 'The names of the respected members of the baptised congregation of the church at Kensworth, in Hertfordshire, taken this ninth day of July, one thousand six hundred and seventy five, by me, Hugh Smyth, of Weathamstead, in the said county of Hertford.' Then follows a list of the members amounting to 380, residing in various places in the neighbourhood, namely, at Aldbury, Aston, Berkhamstead, Brickhill, Chalgrave, Codicott, Caddington, Dunstable, Drayton, Eaton Bray, Eddlesborough, Hampstead, Gadsden, Horton, Hawridge, Harpenden, Hemel Hempstead, Houghton, Kensworth, Kempton, Luton, Leighton, Mimms, Redbourne, Ridge, Shenly, St. Alban's, Stadham, Sundon, Tring, Tilsworth, Toddington, William and Welwyn. From this list, it appears that Thomas Hayward was then minister, or elder, as he was then called, but when he became so, it does not say; he died in 1688, just 20 years before the erection of this chapel, and in the same year as John Bunyan died. The history of the cause at Kensworth is as follows. The cause at Kensworth existed for so long a time, (and this written nearly two hundred years ago,) and its transactions had been recorded with such care, that the minutes filled four folio volumes; these four volumes were entrusted to the care of a wealthy and influential deacon, who afterwards becoming so immoral, that the church excluded him. Enraged at their conduct, he declared they should never have

the books again; he afterwards removed to London, and took the books with him, and it is supposed, he destroyed them. After the death of Hayward, 1688, three of the elders were called upon to speak before the church, for them to choose one of the three to be the pastor; the names of the three elders were Finch, Marsden, and Harding. The lot fell upon Harding: this led to some unpleasantness, and in the year 1694, there was a division in the church. Mr. Marsden, his wife, and eighteen of the members, residing at, and near Luton, then formed the Old Baptist Cause in that place. There is an entry made in the Kensworth Church Book, dated November, 1688, and reads thus:—

'Immediately after the death of that laborious servant of Christ, brother Hayward, the old church was assembled at Kensworth to consider their state, and the church did elect brother Finch, brother Marsden, and brother Harding, jointly, and equally, to officiate in the place of brother Hayward, in the breaking of bread, and the administration of ordinances, and the church at that time did agree to provide and maintain at their own charge a sufficient maintenance; and they were to go from meeting to meeting; and to every place the church should appoint them within this congregation.'

There is another entry made in the Kensworth Church Book, dated December 6th, 1694, this was six years after the death of Hayward, and reads thus.

'The names of all the members who rent off and departed from their places, and broke the peace of the church, about the matter and difference of Mr. Tidmouth.'

At that time the church at Kensworth consisted of 393 members. Then follows a list of the names of 65 members that left the old cause at Kensworth, and I think there is no doubt the cause at Dunstable commenced at this time (this was 26 years before the cause of Kensworth, broke up.) We have no authentic account when they first met at Dunstable, but probably about the year 1694; at the time of the division at Kensworth; for the cause at Kensworth was still kept up, and remained a separate cause till 1720, when its last remains were removed to St. Alban's. The first account we have of the church at Dunstable is an entry made in the church book, and reads thus:

'Sister Briggs recorded an inhabitant of Ringshall, did come from the general people, and was received in full communion with us at a church meeting held at Dunstable, the 30th day of September, 1696.'

The next entry is as follows.

'Sister Duff, recorded an inhabitant of Potters Bar, did come from the general people, and did sit down with us in 1696.'

In the year 1708, they bought this piece of ground for £10, and built a chapel for the public worship of God: the cost of the cha-

pel and the ground, including all expenses was £92. 0 10, and the trust deeds were put into the hands of Mr. Brittain. This Mr. Brittain was the first pastor of the place, which office he held for about 45 years; he died in the year 1754, aged 80. He was succeeded by Mr. Woster, from Wigginton Common, who was pastor for 33 years; and was succeeded by Mr. Cook, who was pastor for 3 years: then came the celebrated Mr. Hews: during the time he was pastor, there was a division, the Baptist cause in West-street arose about the year 1800. Mr. Hews left the people about 1803.

Next to him came a Mr. Tidd, who remained with them two years. For some years after this, they had supplies till about the year 1812 or 1813, when a Mr. Chessher was ordained over the people. In his time, there was another division in the cause respecting the law as a rule for believer's conduct, and those that did not hold the law, left, and built a chapel in another part of West Street, but this was soon broke up; and many of the members returned to the old place again. After the death of Mr. Chessher in 1817, Mr. Thurling came, and was with the people three years.

After he left, Mr. Cream was settled over them for about 4 years, and was succeeded by Mr. Palmer, of Homerton Row, London, who held the pastoral office for about five years, and was succeeded by Mr. Fowler (late of Golden Lane, Barbican, London) he stayed with the people two years; when he left in 1834, there was another division, and he with a few of the people built another chapel in Church-street, calling it Bedford Chapel, Duke's Place, but this cause was broke up in a few years; and some of the people returned to the old place: this was the third and last division in this ancient cause.

From August 1834, to December in the same year, they had supplies, till Mr. Sheppard, late of Guildford, in Surrey, was invited to take the pastoral office, and was ordained the following May: the services of the morning on that occasion were conducted by Mr. J. A. Jones, of Mitchell Street, London; those of the afternoon, by Mr. G. Combe, late of Soho Chapel, Oxford Street, London. Those of the evening, by Mr. J. Foreman, of Mount Zion Chapel, Hill Street, Dorset Square, London. During the time he was pastor, many of the old members died, and others were removed in providence, so that the cause was brought very low; and in the year 1847, he resigned the pastoral office, and was succeeded by Mr. Carpenter, the present pastor; late of Mitchell Street, St. Luke's, London; who found the cause very low; but the very first Sabbath that Mr. Carpenter preached here, the word was so blessed, that the souls of the people were greatly revived: and as soon as he came among them, the scene became so changed and altered, that truly it might be said, that 'the wilderness and the solitary place rejoiced and blossomed like the rose.' Sinners were called; saints were comforted, and built up in their most holy faith; and so great was the increase of numbers that came

to hear, that admittance could not be gained; so that many were glad to sit upon the graves and tomb-stones to hear the Word of God. The congregation still increasing, there was great difficulty in obtaining seats; still the friends hesitated about building, and enlarging, knowing that the people were a poor and tried people, but for a circumstance that occurred. One Sabbath afternoon, in the winter of 1848, a tremendous storm swept through the town of Dunstable, and came down with tempestuous violence upon the old Baptist Chapel, during divine service: the building, though it had stood more than 140 winters, and weathered many a storm before, was shook to the foundations, and part of the ceiling blown down upon the congregation to their great alarm and dismay, but although through a merciful providence, not to their personal injury; it was considered expedient to have the chapel surveyed, when it was pronounced unsafe to worship in, many of the chief timbers not only being displaced, but in a state of decay from old age. A meeting of the friends worshipping in the place, was called to take into consideration the best means of restoring their place of worship, when it was agreed to establish a fund by means of collecting cards, and the people, though poor, were willing to work, and cards to the amount of £105 were issued. The work of repairing was immediately begun, but upon a more minute inspection, the building was found to be in such a dilapidated state, as for the old building to be taken down and a new one erected on the spot: this has since been done, and a neat structure reared upon the old ground, capable of holding 400 persons. The chapel was opened for divine service, on Wednesday, August 11th, 1849, by Mr. Wells, of London, and Mr. Sears, of Shetford. The chapel cost in erection, £480 17 0 and there is now a debt remaining of £165. The minister's house which was built in the time of Mr. Chessher has been enlarged and very much improved, besides many other repairs and improvements in erecting new fences and repairing walls, &c. &c.

There has been 73 members added during the ten years Mr. Carpenter has been here, the greater part of which have professed to have been called under his ministry. Having now brought down the history of this old cause to the present time, I will conclude with the language of the poet.

Here may our unborn sons
And daughters sound thy praise,
To shine like polished stones
Through long successive days.

Here, Lord, display this sovereign power
While temples stand, and men adore.

D. D.

Since this was written, there has been a departure from this old cause of nearly forty members; who have been formed into a new Baptist Church in Dunstable; but we have letters informing us that Mr. Carpenter is still made a spiritual blessing to many. He is fr -

quently baptizing; the attendance is good; his friends are many and sincere; and we hope the two causes may both prosper if such be heaven's good pleasure.

THE NEW CHURCH AT DUNSTABLE.

MR. EDITOR,—I am one of that happy and highly-honoured class of persons frequently styled 'Old Women.' I hope, therefore, you will, for once, allow an old woman to give your readers a little very interesting information. I am not 'the ex-Carpenter's Mate'—nor am I 'the pet son Timothy,'—but I am one who takes a deep interest in the prosperity of Zion; and I wish to record the blessed mercies of a covenant God towards some of us who live upon these Bedford hills. On Wednesday, April 13th, a new Baptist church was formed in this town upon New Testament principles. I wish a full report of all that was said and done could be published; it was a glorious gospel day indeed; I hardly think there was one thing to mar our peace. Truly, the Lord was in our midst; his ministers were clothed with salvation, and his saints did shout aloud for joy. Nearly forty persons have withdrawn from the Old Baptist Meeting; and after meeting together for prayer, consultation, and listening to God's word, resolved to be formed into a Gospel church. The following is a little account of the services of the day. In the afternoon, at two o'clock, we met in the Town Hall. It was full to overflowing; many could not get in. Mr. Coughtrey, of Eaton Bray, opened the service with that beautiful hymn,

'Kindred in Christ for His dear sake,'

Mr. Cartledge, the pastor of Redbourn church, then read the Scriptures, and sought the blessing of heaven. He was favoured in prayer. C. W. Banks then preached us a warm, lively, loving sermon from these words—'And the Lord added to the church daily such as should be saved.' One of our brethren noted out a few of his words; we wish you to let others read them. [Another time.]

After the sermon, Mr. Banks called upon Mr. Rush to read our Articles of Faith, which he did most distinctly. Mr. Banks then asked Mr. Rush if he believed that all the persons about to be united together in church fellowship were true believers in Christ, and consistent followers of the Lord? Mr. Rush said he believed they were. Mr. Banks then called upon the proposed members to signify their faith in the Articles read, by lifting their hands to heaven. This they did. He then gave to each and every one the right hand of fellowship; and addressed them in suitable words. This was a precious season. The afternoon service occupied nearly three hours.

We then removed in a large body, to our noble Temperance Hall, where tea was provided, and a numerous company assembled. After tea, the Eaton-Bray singers, and other friends, sung most delightfully; the large hall was filled; Br. Coughtrey prayed; Br. Searle, of Two Waters, read the hymns, and C. W. Banks preached from 'When he came, and

saw the grace of God, he was glad; and exhorted them all with purpose of heart to cleave unto the Lord.' Christ was everything, indeed, in that discourse. We then returned to the Town Hall, and there commemorated the dying love of Christ, in the breaking of bread. The brethren C. W. Banks, Cartledge, Long, and Coughtrey all united in administering the Lord's Supper. Some said, we never had such an evening before in Dunstable. My poor heart, and my husband's heart were broken in leaving the old place; but truly, Christ's Gospel that day, was a cordial for all our cares, a soothing balm for all our woes. If you do not cast this away, you shall hear again, from

AN OLD WOMAN IN DUNSTABLE.

THE GOOD OLD PRAYING WOMEN, AND THE CHURCH AT SUTTON,

IN CAMBRIDGESHIRE.

MY DEAR MR. EDITOR—In looking through your VESSEL this month, I felt a little disappointed at the very short account of the Cambridgeshire churches, and being in possession of some interesting facts connected with the Sutton church; I have thought it might be interesting to your readers to learn somewhat of its birth and growth to the present time.

The cause at Sutton, like many other of God's works, owes his existence to the weakest of instrumentality. A little more than a hundred years ago, there was no dissenting cause whatever in Sutton. In those days, a poor, but good, man feeling his heart burn with love to Christ and precious souls, obtained a few tracts, and went from house to house with them; preaching Jesus as he went. In his visits, he found a few godly women, and they soon arranged to meet at one of their houses for prayer, and reading the Word. This humble means was blessed of God. This house soon became too strait for them; God appeared, and found them a barn, where they worshipped till that became too strait for them:—(that barn I saw burnt down nine years ago this spring,) they were again encouraged to lengthen their cords and strengthen their stakes. They built their present meeting house in 1791, on a beautiful site, commanding a view of the country around for many miles. I have many times stood in its neat burial ground, and seeing the villagers coming in all directions, some walking, and some driving, have contemplated the words of the Psalmist, 'Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.' Few, if any, of the fathers live that saw that structure rise, but I had the honor of burying a few within the sacred enclosure, who were witnesses of its erection, and among its earliest supporters. One young man, Robert Goody by name, being employed to cart bricks, said, 'They may hire me to draw bricks to build the meeting, but they'll never draw me into the meeting

when its built; I'll never go to the meeting.' But Robert's ways was not God's ways, for in a very short time Robert was found within its walls, and God fastened the word home as a 'nail in a sure place,' and bored his ear to the post, and Robert never left the house. He soon became a member, and though he lived nearly four miles off, Robert's seat was seldom vacant for upwards of forty years. When I went to Sutton, in 1849, Robert was very aged and infirm, but for some few years after that, every Lord's-day morning, would find the good old saint, leaning on his big umbrella, making his way towards the house of God; mostly early enough for the prayer meeting, before the morning service. Thus, instead of never entering the house he helped to build, he walked many thousands of miles to worship within its walls. We preached his funeral sermon from these words, 'And now, Lord, what wait I for? my hope is in thee.'

However, the meeting house was finished, and in a short time, it became too strait for its worshippers, and again they had to enlarge. After this, side galleries were erected, and a few years ago a front gallery was put in.

Thus much for the building. The Church, I believe, was formed while they worshipped in the barn. Its first Pastor was a Mr. Norman; a man not quite sound in the faith, and I am not quite sure that he was a Strict Communionist; but a man God honoured. Some few of his seals still live. We had the honour of burying some called under his ministry; among whom was Thomas Uffendell, a venerable saint of ninety-five years of age. I have often heard him speak in the highest terms of his father in God, Mr. Norman. This good man was baptized on a Christmas day, and they had to break the ice, to lead him and others into the water. He maintained through grace, an honourable standing in the Church, for more than sixty years. He continued to hear three sermons on a Lord's day till within a very short time of his departure, when like a shock of corn, he was gathered to his fathers. We buried him in his own grave in the Meeting-yard, and there were present a chapel full, and among them several persons over eighty, and many over seventy years of age. His wife and only son died in the faith. His two daughters are now members of the church. His son's only child, Thomas Uffendell, was called under my ministry, and is also a member.

I could give many pleasing cases here, but space forbids; but one I feel I must say a word about. The grandmother of that honoured servant of Christ, Mr. Septimus Sears, was in those days, called by grace, at Sutton. She soon expressed a wish to obey her Master's commands, but her husband strongly opposed her. However she determined to go forward, and her husband determined to leave her. He said to her, 'Well, have you made up your mind to be baptized?' 'Yes,' was her reply. 'Then I shall leave you: go and pack up my things and I'll go.' 'Oh! I would not go to-day (she said,) wait a little longer.' 'No: I'll go now: pack up my things.' Accordingly she did so.

She packed up his clothes, and he went off. But he had not been gone long before he returned. 'Eh! (she said,) what brings you back so soon?' 'Why, these words have come to my mind, I don't know what they are, nor where they are—they can't be for me—they must be for you, 'Be ye steadfast;' and he could think of no more; but the good woman caught them up, 'Yes, (she said, calling him by name,) I know, 'immovable, always abounding in the work of the Lord,' &c. 'Yes, (he said,) that's it. They can't be for me; they must be for you, and I won't oppose you!' And he accompanied her to the water's edge—and witnessed her baptism. She also, with some of her children, and children's children, to the third and fourth generation, are buried in the Meeting Yard; some of whom I also buried.

Mr. Norman was succeeded by Mr. Orriss, a man of God and truth, who laboured there very successfully for I think about eleven years. However, many of his seals live to this day, some of whom have worn well for forty or fifty years, and some died during my ministry in good old age. I could give several pleasing accounts of such, but I dare not enlarge. Mr. Orriss, according to universal report, was a zealous, devoted, affectionate servant of Christ, and perhaps during his ministry the church at Sutton enjoyed some of its brightest and best days. However, his work at Sutton came to an end. He removed to Ely, and from Ely to Somersham, where he laboured for thirty-three years, and died an honoured servant of Christ in good old age. Mr. Orriss was succeeded by Mr. Richard Lay, a thorough Boanerges. But if report say true, there was a need for a Boanerges in those days, and Richard Lay was sent as a refiner. The celebrated Ritson was popular in those parts then, and his heresies were rife among the people. And this Boanerges stood forth boldly, waging war with the deadly heresy for about three years, during which time his labours were blessed, and some of his seals still live, monuments of his usefulness. After Richard Lay came, the venerable William Cattell, Mr. Cattell was one of Mr. John Stevens's disciples, and carried with him the views of Mr. S. on the Pre-existence of Jesus Christ. These sentiments have sown discord in the church at Sutton, that we fear will take many years to uproot. Still, I do hope things are on the mend. Mr. Cattell laboured for some sixteen years at Sutton, toward the end of which time, he had a handsome property left him by one of his hearers. This caused jealousy and suspicion, which threw a damp upon his ministry. But he did not labour in vain: the early part of Mr. Cattell's ministry must have been very labourious, and greatly owned and blessed. He never accepted another pastorate after leaving Sutton; but continued residing in the neighbourhood, to labour as an itinerant as long as health permitted. And many times during his later days occupied his oldpulpit at Sutton.

W. F.

(To be Continued.)

SUTTON CHURCH AS IT NOW IS.

DEAR SIR — Mr. Edwards received a note from you, wishing him to write a few lines respecting the church at Sutton, of which he is now the pastor. His time having been so short with us, he would rather I should write, stating the dealings of the Lord towards us as a church and people. Since our beloved Mr. Flack, has left us, we have experienced a wintry season; for four years, we have been in a widowed state, cast down, but not destroyed; though we have been faint, yet we kept pursuing. We have not had 'Ichabod' written upon our doors; but have mostly had our pulpit supplied with men after God's own heart, to break the heart of life amongst us. We have always had the ordinance of the Lord's Supper administered every month. The Church consists of about 60 members. We have a few praying souls to carry on the worship of the God of our fathers. Since we have been destitute we have had about 20 good ministers on probation, but not any of them was to be the man; we were like Samuel with his horn of oil, he was not allowed to anoint any of the sons of Jesse, until the Stripling David was sent for. So also with us, till Mr. Edwards was sent for, we could not anoint any one for our pastor. We met together well; for after preaching to us the first time, his mind was drawn towards us, and ours toward him. It was quite unanimous by the church that Mr. Edwards should become our pastor; so that I rest assured the Lord has sent him amongst us; and that he intends to bless his labours. I rejoice that our covenant keeping God, is unchangeable, that he loves his people as much in adversity as in the day of prosperity, as much in the valley of Achor as on Mount Tabor. There is a delightful harmony in the purposes and actions of a Triune God towards his beloved people. He rests in his love; is of one mind and none can turn him, therefore the sons of Jacob are not consumed. He has his set times to favour Zion; he waiteth to be gracious; he has answered our many petitions in sending us a pastor after his own heart; my fervent prayer is, that the dear Lord will bless his ministry amongst us, that there may be a great gathering of precious souls to our heavenly Shilo, that at Sutton the little one may become a thousand, and the small one a strong nation; that stout-hearted rebels may fall as victims to the ground, crying, 'What must I do to be saved?' If God is pleased to work, none can let or hinder, 'For he doeth his pleasure in the armies of heaven and amongst the inhabitants of the earth, none can stay his hand, or say unto him, what doest thou.'

Your's, in gospel bonds,

FLOWER RAYNER.

READING.

LAYING THE FOUNDATION STONE OF THE
NEW BAPTIST CHAPEL.

ON Thursday, March 31st, Mr. James Wells, of the Surrey Tabernacle, laid the Foundation Stone of the New Baptist Chapel, Oxford Road, Reading. There were about seven or

eight hundred persons on the ground to witness the ceremony, which took place, according to announcement, at 3 o'clock in the afternoon.

The service commenced by Mr. Wale giving out the two first verses of the hymn beginning

'Behold the sure foundation stone;'

after which, Mr. Wells engaged in prayer, and two more verses of the same hymn were sung. Mr. Wells then delivered a stirring and most appropriate address, which was listened to with great attention; after which he proceeded to lay the first stone, and Mr. Wale then laid the other. The Doxology was then sung, and the friends adjourned to the New Hall, London-street, where about two hundred and fifty sat down to tea; after which, Mr. Wells preached an excellent sermon from 2 Cor. iii. 12, to a congregation of about one thousand persons, who all manifested the greatest attention. The proceeds from the tea and the collection, after deducting all expenses, amounted to about fifteen pounds.

The day was beautifully fine, and nothing occurred to mar the happiness of any part of the proceedings. We hope to have the Chapel, opened about the first or second week in August; but till then we have engaged the New Hall, for our Sabbath evening services, commencing with the month of May, the crowded state of our present Chapel, and the growing heat of the weather, rendering such a step absolutely necessary.

(FROM CORRESPONDENTS.)

SOUTHWARK—UNICORN YARD CHAPEL, TOOLEY STREET. On Tuesday, March 26th, our pastor, Mr. C. W. Banks, administered the ordinance of Believers' Baptism to four brethren, and one sister, who had previously witnessed a good confession before the church, one of the brethren is the superintendent of the Sabbath School. Our pastor preached an able soul-comforting discourse from Matt. xxviii. 'Lo! I am with you always even unto the end of the world.' It was very refreshing; very many were truly blest. Others are hovering around; we trust many may be gathered into this church of Christ. On Sunday, September 3rd, our pastor received four brethren and two sisters into Church fellowship, and full communion; his address to each was faithful, affectionate, and suitable; there was a large congregation of attentive hearers who had previously listened with profound attention to his discourse from Hebrews v. 8, 9. 'Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation to all them that obey him.' I wish I could write an epitomy of this discourse; it was so appropriate and full of the glorious Person of the Son of God, and his finished work, that we think the savour will long be felt by many that heard. There is in most of his sermons a raciness and fulness, only understood by those who wait upon the ordinances of God's house, to be fed with the Bread of Life, and are hungering for the same. On Tuesday, April 8th, the fourth anniversary of the Sick Visiting Society, belonging to Unicorn Yard, was held. Mr. James Wells preached in the afternoon a sound gospel sermon from Matt. v. 48. 150 took tea. Public meeting in the evening, T. Pocock, Esq., in the chair; Mr. Edgecombe opened with prayer, our pastor, Mr. C. W. Banks, read the report, which was adopted, and the claims of the Society most warmly advocated by brethren Thomas Jones, Cracknell, Tho-

mas Chivers, W. Flack, and others, especially our kind benevolent chairman, who, unsolicited, laid down a bountiful double donation which was followed by another from our highly esteemed brother Blackshaw, of Hackney. The collection was encouraging. Subscriptions or donations will be thankfully received by Mr. John Gruit, Secretary, 51, Francis Street, Newington, S.

[We return sincere thanks to Thomas Pillow, Esq., James Mote, Esq.; Mr. Whittaker, and several friends from Dacre Park, and other neighbouring churches, who so kindly and liberally favoured us with their company and countenance.]

HAMPSTEAD ROAD—The work of the Lord appears to be going on at Stanhope Street, Hampstead Road. We had a very full and profitable meeting on Tuesday, March 15th; about 130 to tea; after which the large room soon became crowded. After prayer by brother Bland, Mr. Aldiss, pastor, stated the object was to submit to the meeting the plan of a new place of worship, which was intended to be built in Camden New Town, where a cause is much needed, being an increasing neighbourhood, and no dissenting interest near. It was intended to begin with the vestry and school rooms, which would be 51 feet by 23; in two floors at the extreme end of the ground, taken for the chapel, and which will form one end of the chapel, when built, and remain the vestries and school rooms, opening into the chapel; thus affording accommodation for about 300 people, and the same number of children at once; and when the funds, and the state of the cause warrant it, the chapel will be built. By this plan, no money will be spent in waste. The ground landlord told Mr. Aldiss, it was his intention to build a chapel on that spot as a speculation; but he has now promised a donation towards the building; also two years' ground rent. The united wish of the church and congregation, and the evident signs of the work of the Lord being revived in our midst of late, seemed to shew that the movement had the divine approbation. Brother Foreman, gave a very instructive address on the foundation and corner stone of the temple; brother Hazleton, on the materials of the temple; brother Wyard, on the fitness and unity of the building; brother Bland, also addressed the meeting, and moved the following resolution, viz: 'That from the position of this church and congregation, and the very inconvenient condition and precarious tenure of the present room, it appears fully desirable to promote the erection of a new place of worship, upon the plan and on the ground now submitted to the meeting.' This resolution was very heartily seconded by brother Foreman, and carried unanimously. Brother Bloomfield, offered prayer. It was one of the best and most profitable meetings with which the friends at Stanhope Street have been favoured.

HOLLOWAY—I forward you a brief outline of our annual tea meeting at Zoar: brethren Flack, C. W. Banks, Ball, and Dorey were present. Your exposition of the dignity of the Sovereign of the kingdom of grace was sweetly and powerfully received: the subjects of the kingdom defined by brother Flack; the laws, by brother Ball; perpetual glory of the kingdom, by brother Dorey, were all listened to, and joyfully received. You enquire, am I happy at Holloway? Let me say, I have nothing to make me otherwise. I never sought Holloway cause, but it sought me; and the way seemed so clear that I durst not turn from the requisition made me to become its pastor. Since my labours there, we have steadily increased; new members have been added; and peace is in our borders. The causes that led me to Holloway, are 1st, I sought it not. 2nd, when invited the people gathered. 3rd, I did not choose for pecuniary gain. 4th, because I was not entering upon another man's line of things; there being no Strict Baptist Church near. 5th, its neighbourhood was the place where my days of vanity were spent,

and near its spot I was called by grace. 6th, there is a vastly growing population rising around us. These are the reasons for my accepting the pastorate, and it will not be a little matter that will drive me away. Your's in Jesus,
F. GREEN.

COGGESHALL—DEAR MR. EDITOR—The Friends at Salem Chapel, Church Street, Coggeshall, had one of the best, if not the very best, meeting on April 4th, 1859, that ever we have had since our Chapel has been built. C. W. Banks, preached in the afternoon from these blessed words, 'Neither is there salvation in any other.' Setting forth Christ as the Amen of all our salvation; divine power rested upon the word; so gladly was the word received, that some say they shall never forget it. One friend told me, he never felt so happy before in all his life, he says, I longed to be gone: most gladly could I have left all below, and have gone home, to have been at rest, O! he says, when Mr. Banks spoke of the Christian's heart; it quite lifted me up, others said what a blessed meeting; it is good to be here; some said, we could have sat all night. The tea meeting at 5 o'clock, was a very pleasing sight indeed. The friends and neighbours around gathered together, expressing sympathy, for which we are very thankful; many of our brethren in the ministry came to help us; we were glad to have them. Mr. Winfield, (from London) was called to preside, supported on the right hand by Mr. Thurston, of Halstead, and Mr. Merritt, of Colchester; and on the left by Mr. Banks, of London, and around him was Mr. Battron, and Mr. French, and other friends. Above three hundred sat down to tea, and the order was good; by the exertions of our friends, every one was made comfortable, and they all seemed to be happy. Very savoury and spiritual addresses were given by the brethren present, so that the hearts of the people were made to rejoice. Bro. Collis, (our dear afflicted pastor,) was at the chapel to hear Mr. Banks; and was very glad to bear him, but he could not stop to the tea and evening meeting. He is much better; and hopes to be in his Master's work again shortly. Your's in the best of bonds,
THOMAS ROWLAND.

ZOAR CHAPEL, IPSWICH—Christian Brother: The cause of our adored Redeemer (after nearly four years of hard struggling in the midst of opposition from pretended friends; and open foes, is at length rising from its apparent wreck. We had the pleasure of baptizing in the covenant names of our Jehovah, nine persons on Lord's-day morning, April 3, 1859, in the presence of about 500 persons; after a very solemn and searching discourse on the origin, design and blessed uses of the Baptism of believers, according to the authority of our Lord and Master Jesus Christ; see Luke vii. 29-30; John i. 31-33. The service was listened to with much solemnity, and from the results we rejoice to believe 'The Lord was there.' W. F., Borough Road, Ipswich.

HASTINGS—DEAR MR. EDITOR: There are a few lovers of a free grace gospel at Hastings, in Sussex, who have been made honest in contending for the order of God's house as at first delivered, (viz.) Strict Communions, that have taken a very commodious school room in Castle view-place, near Wellington Square; by way of making the same known, two sermons was preached by Mr. R. S. Bird, of Clapham, on the 10th, and two by Mr. James Wells, of London on the 14th of April, which we believe was attended by the union of the Holy One. They have invited Mr. Waterer, of Brighton, to preach to them for a certain time on Lord's-days, and Mr. Wall, of Rye, kindly promises to preach to them on Thursday evenings. May the hands of their arms be made strong by the mighty God of Jacob; for he hath said, 'them that honour me I will honour.' And so believeth him that is
LESS THAN THE LEAST.

WHITECHAPEL—LITTLE ALIE STREET. We were glad to see a good gathering at brother Dickerson's on Thursday evening, March 31st, on which occasion the annual meeting in connection with the Sleik Society was held. After tea, Mr. Dickerson, took the chair, and called upon brother Cracknell, to supplicate the Lord's blessing. A well written report was read by Mr. White the Secretary of the Society, by which we learnt it was in a prosperous state, there being a balance in Treasurer's hands, through a legacy of £10 left to the Society during the year. Resolutions were put to the meeting and carried, being spoken to by the brethren Wyard, Cracknell, Pells, Edgecombe, and others; but we could not help thinking on returning home, that the most telling speech was that of a working man, who at his own request was invited on the platform, and with a heart filled with gratitude gave an account of his call by grace through the instrumentality of the Sleik Society, declaring himself to be a monument to sovereign grace. That many such results may be found from the labours of this and kindred societies, is the earnest desire of

ONE WHO WAS PRESENT.

LITTLE MOORFIELDS—BAPTIST CHAPEL, WHITE STREET. On Lord's-day, April 17th, 1859, the hundred and fifteenth anniversary was held, when three sermons were preached by Messrs Williamson, Banks, and Webb. On Tuesday, 19th, the first year of the present pastor, Mr. G. Webb, was noticed by Mr. Bloomfield preaching a good gospel sermon in the afternoon. After tea, a public meeting was held; after singing and prayer by brother Fiory, the meeting was addressed by brother Banks, who made a few remarks on Psalm xliii. Christ the Shepherd of his people. Brother Wyard, gave some interesting words that the people are in peace and prosperity, which he trusted would long continue. It was an old cause, and although it had sunk low, it still existed; which he trusted it would; and sheep be gathered in. The pastor now said, he felt much overcome at the goodness of God, or he should have said more at the opening of the meeting, he rejoiced they were in peace, he had his troubles, but had been favoured to add 21 last year, and had now 3 for Baptism. Brother Hazleton, followed; the meeting was also addressed by brethren Williamson, W. Webb, and Chivers. It was a good meeting; full of life, savour, and freedom. F. W.

CLAPHAM—GARNER CHAPEL. DEAR MR. EDITOR. In thanking you for the insertion of our anniversary notice, we feel assured that you will be pleased to hear that our friends made a good response to our announcement; and through the tender mercy of our God, we had a good day. The gospel testimony delivered by those noble champions for truth, Mr. Wells and Mr. Foreman, was attended by the unnotious blessing of our God to the comfort of Zion's travellers. The attendance was excellent and the collections far exceeded our expectation. To our God be abundant honour, and to our friends, both ministers and people, those of the adjoining causes and those of the more distant ones, we present our warmest thanks. It is gratifying to us that our affairs are placed in a good business position. Mr. Hall has accepted the pastorate, and our prayer is 'O Lord, we beseech thee send now prosperity.'

A LOVER OF ZION.

BETHNAL GREEN—HOPE CHAPEL, in Norton Street, Twig Folly, (Mr. T. B. Parker's), is about to be enlarged. It is a pleasing sight to see the chapel crowded and crammed to listen to the words of Life here; and better than all is, the Lord is calling in, and comforting hundreds of his own people.

Controversial Corner.

DEAR SIR,—In reading 'Little One's' letter on Baptism, inserted in this month's VESSEL, I was astounded to find the following sentence, '*For they, (the Apostles) were not sent personally to baptize, but to preach the Gospel.*' and I could not help saying to myself, Surely the good man must have made a great mistake, because our Lord's command is *equally positive, plain, and personal* on both points: '*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*;' which commission 'Little One' is bound to acknowledge was given by our Lord to the apostles *personally*. And if words have any meaning at all, it contains a positive command for the apostles *personally* to teach or preach, and *personally* to baptize. I shall therefore esteem it a favour if 'Little One' will give his authority for saying that *the apostles were not sent personally to baptize*; and also to state that if they were not, *who were, and when, and by whom?* For if the apostles were not sent *personally* to baptize, others must have been, or else it follows that those who did baptize, did so on their own head, or without any Divine authority.

Your insertion of this in the VESSEL will greatly oblige
A CONSTANT READER.

VIEWS OF PROPHECY

(To the Editor)

DEAR SIR—*The Whisper*, Nos 7 and 8 is true to the title—an Exposition of Rev. 12 and 13. My object in that, was not as you state, to dwell on one question. Since I published a work entitled *The Seven Seals*, my mind has been led to publish a continuation of views of prophecy; from a conviction, derived from reading the word, that the principle of interpretation commonly applied is false: I had long pondered upon what must strike many as a difficulty, namely—the kind of wisdom needed to understand the apocalyptic symbols. If general commentators be true, the key in general use is great knowledge of the history of the world, and of the church. If then this be absolutely needed, how can it be that the Bible is its own interpreter? Is it then for attempting to show that the wisdom required is divine, and not natural, that you speak as you do? Is it for an endeavour to lead to the word, I am to be misrepresented? Then I shall feel it no dishonour; only I should prefer you to have left that to other reviewers. *The Whisper* is needed as a medium of truth, with all due deference to the VESSEL. The author conscientiously believes it has a mission to fulfil, however feebly it may do that work. One thing the author would not consider creditable to himself—to be frowned into silence, after the clear tokens of the blessing of the Lord, in his search of the Word. Yours, sincerely, C. S.

[The spirit of this note is excellent; and we again repeat that as a Christian man; as an earnest student, and as one who zealously

and at a great sacrifice, seeks to throw light into the dark minds of his fellow men—we very highly esteem Mr. Charles Skinner;—we do not think any one who thoroughly knows him, can do otherwise. It was therefore, painful to us, to notice his work as we did—and seeing that, in every way, he has been to us a real friend, it would have been cruelly ungrateful, but for the fact, that he entertains and advocates one particular notion opposed, as we believe, to divine revelation: and in our contention for all which we believe essentially and divinely true, we shew no quarters; we ask no favours; we seek no forgiveness from men. Convince us we are in error; or, have pleaded for truth in an anti-Christian spirit, and we fall down in sorrow: but when error, in a gospel garb, comes in our way, we must speak out, if we die for it.—Ed.]

NEW BAPTIST CHAPEL, CLAPHAM.

On Monday, April 11th, was laid the Foundation Stone of Bethesda Baptist Chapel, Cranmer Court, Clapham Rise;—for the use of the Church and Congregation, R. S. Bird the minister. A goodly number of friends from London, Chertsey, and the neighbouring Churches, were present; with several ministering brethren, who love our Brother Bird, and the flock under his care: after the hymn, 'God moves in a mysterious way,' &c., our long tried and laborious Brother C. W. Banks sought the Lord's Blessing on the Pastor, the flock, and worshipping family; on the building, and the builders, that the house might be raised, that sinners might be brought down, saints built up, and God be glorified. Mr. James Wells then, in his usual decided manner, addressed the assembly, declaring the only sure basis of real prosperity rested in a close abiding by new Covenant Truth. R. S. Bird then deposited in a metal case under the Foundation Stone,—the following epitome of the Church's Faith and practice.

'This building, to be called Bethesda Baptist Chapel, is erected for the worship of the Triune Jehovah, Father, Word, and Holy Ghost; by a Church, the members of which are composed of Men and Women, who upon declaration made of Repentance towards God, and faith in our Lord Jesus Christ, (and such only,) have been baptized by immersion in the name of the Holy Trinity; and then, partake of the Lord's Supper; maintaining all the distinguishing doctrines of grace, and contending earnestly for the truth once delivered to the saints. As witness our hands,

RICHARD STALLYBASS BIRD, <i>Pastor</i>	} DEACONS.
SAMUEL KULTON,	
JOHN FILEWOOD,	
SAMUEL MAISEY,	

The Foundation Stone was laid this 11th April 1859, by Mr James Wells, Pastor of the Surrey Tabernacle; the further particulars next month.

[This little garden has revived considerably since Mr. Bird has been singing therein. The Lord has honoured him indeed!]

ROME AND OXFORD.

It is no use attempting to shut our eyes to the terrible fact, that an amalgamation between the English and the Romish Churches is fast approaching. Letters, books, and evidences from all quarters are ooming to hand; and clearly enough we see, that while good men are sleeping, the enemy is busy at work. Three years since—or more—we commenced a cheap serial. 'The Anti-popish Reviewer.' Thousands of that work were circulated, but the great loss we sustained, and the little sympathy we met with, threw us upon our back;—our foes looked on, and laughed, while we were sighing in the valley. It became us to bow with submission; and to cease our efforts to resist the advances of those most deadly opponents to the gospel—that legion of anti-Christian powers. While we inly mourn over the apathy of our truth-loving Churches, we rejoice in discovering a spirit kindred to our own, rising up in some of our more able brethren. Mr. Wale's Lectures on 'Tractarianism' (now published by Stevenson, for sixpence,) have made the Puseyites very angry: but every gospel Minister—every friend to that Protestantism which was born in the council chambers of the New Covenant—that Protestantism which was brought forth by, and embodied in the person and work of our glorious High Priest—that Protestantism, which is published wherever 'the Gospel of the grace of God' is proclaimed, every lover of that heaven-originating Protestantism is bound to use his utmost endeavours to *defend*, as well as to declare—the truth. Why should not public meetings every where be holden all through our churches? Mr William Hawkins, Baptist Minister, of Bradford, has been delivering Lectures in some of our large towns, with great success. We hail his efforts with delight, and with earnest prayer. We thank the Lord for the measure of health given again to him; and for the evident fresh anointing with which he has been favoured; to aid him in a work so seasonable and so essential, will be to us an evangelical luxury. We can only this month quote a line or two from his letter to us. He says:—

'Wherever I have been, we have as yet, had most crowded audiences however large the place. But the Papists are alive everywhere. Their priests now equal in number our Baptist ministers of all shades; their increase of places of worship beat ours, and the monasteries, and convents are more than doubled since 1850! and besides noblemen, clergymen, &c., going over to them, I have particulars of Independents, Baptists, and Wesleyans truly appalling.

THETFORD, NORFOLK—On Friday, April 1st, James Newborn, of Ely, opened a large room in Thetford, Norfolk, for preaching; and in the following week, J. Gowing of Norwich, spoke in the same room from Acisto 8th, later part of 27th verse. The little band would feel very thankful, should any minister of the gospel be passing from London, &c., to Norwich, Yarmouth, &c., if they would stay on their way at Thetford, for only one night, as they are without a regular supply. Direct to J. D. Verly, No. 4 Bury-road, Thetford, a day or two before.

The Two Branches in Christ ; OR, WHICH AM I ?

It was nearly twelve o'clock one Saturday night when I returned from a hard week's work in the ministry; and in preparing for the spiritual necessities of the thousands whom it is my honour and my happiness to provide for, (as an instrument,) in the wilderness. As I sat down in my little book-cabin, I secretly said, 'I have no text for to-morrow! LORD! *do help me.* I am weary; barren; and sensibly dependent.' I did indeed feel assured of the great truth of the Master's words—'*Without me ye can do nothing.*' With Mr. Toplady, I could have sung—(although it might have been to rather a mournful tune :—)

'Jesus, immutably the same!
Thou true and living Vine!
Around thy all-supporting stem,
My feeble arms I twine.

'I can do nothing without thee,
My strength is wholly thine;
Withered and barren should I be,
If severed from the vine.'

In such a spirit, the words of the Lord came to my mind—'*Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*' I said, there are two branches in Christ, one merely the creature of his all-creating power, and, at best, but a *professor* of his gospel; the other branch is in *Him* by eternal union; by covenant union; by vital union; IN CHRIST by the FATHER'S donation; the Son's redemption, the Holy Spirit's regeneration; IN SCRIPTURE, by the divinely inwrought life of faith, gracious fellowship; and a holy oneness in all the characters he sustains; in all the glorious attributes of his mediatorial constitution; and in all those great *amens* * (or essential truths) of the everlasting gospel

* In 'Surrey Tabernacle Pulpit,' No 21, Mr. Wells says :—

There is no kingdom like it for strength. 'In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks.' Nineveh's walls, and Babylon's walls, and Jerusalem's walls, were broken down; but the walls of salvation, who shall break down? What then is to be done? 'Open ye the gates, (the gates of truth,) that the righteous nation which keepeth the truth, may enter in;' literally translated, it would be, 'Open ye the gates, that the righteous nation which keepeth the *amens* may enter in; and I should prefer that rendering, and I will have it too. Why, say you, you can't. But I will have it. It's not in English. Then I will have it in Hebrew. I like it, because all the

which reveal and make known to us, the way of life: the ancient ladder, whereby Christ comes down to redeem, and redeemed ones ascend to dwell with the Redeemer in glory. And as I thought of these two branches—the words fell from my lips—'**AND WHICH AM I ?**'

This led me to think of a small piece of paper which brother Meekins, the Waddesdon Hill pastor, gave me the other day at Cuddington, in Buckinghamshire, and which reads as follows :

W. MEEKINS, PASTOR OF WADDESDON HILL.
SENDETH GREETING TO C. W. BANKS.

DEAR SIR—There is a piece in your VESSEL, for the year 1848, commencing at page 245, closing at page 247, which I think from what I have seen and heard, has wounded some of the Lord's people. I speak for one, it has wounded me; for if what he states on page 246 be true, I know not where to find the people of God. For that writer, on page 246, says that the mere bond children are wrought upon, and make a profession; he says, they have marks and evidences. He says, on page 246, that the bastard has had his strong convictions, his legal terrors, his fierce temptations, his deliverances, his hopes, his prospects, and his assurance. Yet after all, the foregoing being felt and experienced, he is nothing but a natural man.

Dear Sir, I want either you, or that man of God, 'A Little One,' to insert a piece in the VESSEL, clearly pointing out the difference between mere natural convictions, and those true, spiritual convictions which none but the elect of God ever have. God help one of you to comply with my request, and sign myself—A POOR, TRIED, TEMPTED, CAST DOWN SOUL AT WADDESDON.

I believe there are many thousands of the Lord's dear children who are sorely tried on this point: they do not clearly see their calling to be of God; and the ministry they sit under, it may be, is a confused, weak, powerless, unsavoury, and uncertain one; consequently many of them are exercised deeply. In mixing with the churches in the Provinces this spring, I have been spoken to by many who are in low places, and cannot see their signs. I shall be thankful, therefore, to give the people a clear discovery of the manner, and

truths of the gospel are *amens*. 'I have loved thee; I have chosen thee;' settled the matter; 'I will never leave thee, nor forsake thee.' These are the people that shall enter into glory; them that keep the *amens*. And there is no prospect like the prospect of this kingdom. Trust ye in the Lord for ever; for in the Lord Jehovah, is everlasting strength.'

the method, of 'A Gracious Call from Satan's kingdom into the kingdom of God's dear Son.' If 'A Little One'—(and every body knows now that he is Job's next-door neighbour) or, even a less than he, can furnish it out of God's Holy Word, as that word has been to them 'the engrafted word conveying salvation to their own souls,' I shall gladly insert it.

There certainly are two deep things to be avoided here:—the first is, not to build up dead professors nor mere mental and momentary mourners 'with untempered mortar.' Master Boulton deals sharply with such persons. He says.—

CONCERNING a right and comfortable managing of our spiritual estate, a point of deepest consideration, and highest consequence, take notice of two extremes—two dangerous rocks, upon which the soul may run, and split itself, spiritually.

I. The one is a proud, over-prizing of our own graces, with a conceited, over-weaning self-admiration.

II. The other, a dejected, distrustful, undervaluing of God's mercies, the promises of life, and those graces which we possess in truth and holy desire; though not in that degree we desire.

1. Before I can seasonably and preparedly fall upon the first, to instruct punctually, and arm the Christian against it, with whom I principally deal in this whole discourse, give me leave to discover a mystery of spiritual self-deceit, by which Satan sits presumptuously in the darkened minds, and deluded imaginations of those, whom, with his cunning and malice, he hoodwinks, and hardens to their endless confusion.

Many thousands, even under the means, and in this glorious mid-day of the Gospel, are groundlessly conceited, that they are right; when, as in truth and trial, they are rotten at the heart root; that they are sure of heaven, when they are, as yet, most certainly of the family of hell. Neither is this any strange thing; so deluded were the foolish Virgins, (Matt. xxv. 11, 12,) and so are all such outside Christians. Those (Luke xiii. 26, 27) and so are all, who stand only on the works wrought, and bare tasks of religious duties, without the power of inward holiness. The young man in the gospel, (Matt. xix. 20,) with that generation, Prov. xxx. 12. And so are all such civil Justiciaries. The proud Pharisee, (Luke xviii. 11, 12,) who was so confident, that he gave thanks for his blessed condition, when he was, as yet, a cursed, unjustified wretch; and so are all of his formal strain. Those (John viii. 9.) who held themselves to be Abraham's children; whereas, Christ tells them, the devil was their father, verse 44. And so are all those, who build only upon the outward privilege of Christianity, without spiritual purity. Paul, in the state of Pharisaism, and so are all those, who, wandering out of the path which is called holy, swell with a proud opinionativeness and furious zeal, above the banks of God's blessed book, and bounds of all holy discretion, and will needs soar aloft

on waxen wings of self-conceitiveness, and superficialness, to strange and uncouth heights of excellent fancies, without having over laid sound foundation in true humiliation for sin, and in self-denial: the church of Laodicea, (Rev. iii. 17,) and all such luke-warm professors. Hence we have a taste, what a world of people are wofully blinded by the prince of this world; and through the insinuating imposture, and unexamined delusion of spiritual self-deceit, are put into a fool's paradise, of being already safe and secure for heaven; whereas as yet, they are strangers to the mystery of Christ, and the New Creation, and shall certainly be damned, if they so continue; 'For that which is highly esteemed amongst men, is an abomination in the sight of God,' saith Christ to the self-justifying Pharisees.' Luke xvi. 15.

Who but a long-established believer in Christ, (or, a hardened speculator) would not tremblingly cry out—'O Lord, keep back thy servant from presumptuous sins?' Reader, look carefully over the above searching words of an old saint; turn to the Scriptures he quotes, and, if thou art enabled, do try and examine thy spiritual condition as before a holy and righteous God.

I do not here attempt to answer Mr. Meekins's query; that I hope will come more in order. One word by which I was relieved, edified, and helped. I was led to the following reflections, touching the coming up of the ancient Jews from captivity; as typical of an elect vessel of mercy coming—through grace, up from the grave of the fall; from death, and from the curse. I was led to Zechariah.

This prophet's name is significant; 'The Lord remembers.' It implies promises made, a time of suspense, and the certainty of fulfilment; let us take Zechariah with us, and sing, 'The Lord remembers' us: remembers his covenant; the Person and work of his dear Son; remembers our soul-travail, our prayers, cries, sorrows, and seekings; and remembers all the promises he has spoken to, and for us. He came up from the Babylonish captivity with Zerubbabel. There were three famous leaders who came up from Babylon in the restoration of the Jews to their own land. Now, look at that restoration as typical of the elect of God coming up from a fallen world, the Babylon of this sinful state: then take the three leaders as typifying the grace of God in the soul, and you have three beautiful evidences of sonship.

1. There is Zerubbabel, that is a compound of two words, a stranger, and confusion, one repugnant to confusion. Sin; satan's service; bondage under the law; and all worldly embarrassments, bring confusion to the wicked man as regards spiritual things, is all confusion: look at him when death comes, when judgment comes. 'Oh! let me flee away, says he.' Now grace is opposed to confusion, opposed to sin, to satan, to all

carnal and ungodly ways and works : and calls the soul away as Zerubbabel did.

2. *Ezra* comes up next. 'The help of the Lord;' *Ezra* comes to help poor Zerubbabel who is struggling to get away from confusion. 'The Lord remembers' to help his poor struggling Zerubbabels.

Then comes *Nehemiah* : 'The rest of the Lord.' Grace comes from confusion—grace helps us on our way—grace leads us to rest in the Lord, and to prove HIM to be our only rest. Zerubbabel is a builder; *Ezra* is a scribe; *Nehemiah* a reformer. Grace builds us up in Christ; instructs us in the truth, and makes us new creatures in Jesus, as the word declares. This prophet *Zechariah*—'The Lord remembers,' had very special views of the God-man Mediator.

1. By this prophet, *Jehovah* speaks, 'Awake, O sword; against my Shepherd, against the man;' &c.

2. This prophet saw the regenerated ones looking on him and weeping; 'They shall look on him and mourn.'

3. He sees Christ in the bottom among the myrtle trees.

4. He beholds him as the builder with the measuring line in his hand.

5. He beholds him riding on an ass into Jerusalem.

6. He views him as the beautiful BRANCH of the Lord.

7. He beholds him in the completeness of his work, 'Grace, grace unto it.'

This seven-fold view of Christ is revealed unto a living faith, I do believe. Faith sees the Father smite his darling Son. Faith looks on the Smitten Man, *Jehovah's* fellow. Faith beholds him in a valley with his people. Faith recognises Christ as the Great Ruler, the Architect, and Builder of the church. Faith sees him on the strong gospel ass riding into Jerusalem. Faith acknowledges him as the author of all fruitfulness and strength. Faith is confident he will complete the work,—the topstone shall be brought home with shoutings.

Readers of this EARTHEN VESSEL, one thing I solemnly declare unto you. My aim is (as the Lord's servant;) to unfold the truth; to arouse the lukewarm and the careless; to comfort and encourage those who mourn after pardon and peace in Jesus; and increasingly to know the Lord for-myself; to love his precious name more and more; and that he may be still the lifter up of my head, is sometimes the violent prayer of

C. W. BANKS.

In the foregoing remarks, some feeble light is thrown upon the difference between 'the two branches.' The first is a mere presumptuous speculation, without any spiritual deliverance of soul without any heart-rending conflicts between th^e flesh and the spirit. The other knows well what it is to come out from Satan's confusion; know what it is to be helped by the Lord; and some times to sweetly rest in him; but I hope this will be more fully shown yet.

EPISTLES TO THEOPHILUS.

LETTER LVI.

THE SEVEN SEALS: THE PALE HORSE.

MY GOOD THEOPHILUS—Let us now go on a little farther with the seven mystic seals. We have next the *pale horse*, and his name that sat on him is death; what death is this? Not that death that is common to all men; I think it cannot mean this, but some *special* kind of death; and besides, this pale horse, you observe, has power over only a fourth part of the earth, or as it may be rendered, a fourth part of the land. This pale horse has a rider whose name is death. So this pale horse is an ecclesiastically living power, and carries a rider, which I suppose the followers of this pale horse would not call death, but *life*; for surely they would not voluntarily follow what they believe and *know to be death*. This pale horse then must be some *religious* power; the rider must be the image of the *system* called death, but which men no doubt *call life*; for in eternal matters it is not at all uncommon for men to put death for life, darkness for light, bitter for sweet, falsehood for truth, and delusion for real divinity. And the followers of this pale horse are called *hades*, or *hell*; that is, they are children of hell, (Matt. xxiii. 15) sons of perdition, ordained by the law of God to condemnation. What then is this *pale horse*? Not the gospel, for that is symbolized by a *white horse*; not Mahometanism, for that is denoted by a *red horse*; not Catholicism, for that is distinguished by a *black horse*. Where then shall we look for this *pale horse*? This *pale horse* may, to the eyes of moles and bats, and owls, *appear* to be a *white horse*; none comes so near in appearance to the white horse as does this *pale horse*. Now then, put free-willism and duty-faithism together, and you will have at once presented to you this pale horse; and the rider will mean the ministry that goes forth by this system of dead doctrine; and this system, and this ministry, the children of wrath follow. Hell followed with him, but all among such, whose names are in the book of life, who are so deceived for a time, shall in due time be undeceived, and shall see that they have been following not the white horse of the gospel of the true grace of God, but have been following a pale horse, and a ministry of death, and not of life. However expert a rider this false ministry may be, still it is but death at the best; more and more killing souls to New Testament, new covenant truth, this rider, this ministry by the pale horse wrests the Scriptures to the destruction of many; and would, if it were possible, deceive the very elect. The unlearned in the school of true gospel experience are unstable in the truth, dealing just enough in the truth to carry on the deception, themselves being deceived; and so

it is written, 'I will send them strong delusion, and they shall believe a lie'. So you see, they do believe what they preach; and are as *sincere* in error, as good men are in the truth; and many of them no doubt would, such is their sincerity, that many of them would, from the force of a misguided conscience, give their body to be burned rather than apostatize from their pale horse system.

There are, by the followers of this pale horse, there are especially in the Epistles of Paul, some things hard to be understood, and what my good Theophilus, are these *hard things*? You cannot be at a loss to know what they are; you cannot fail to see from the 9th chapter to the Romans, and from the Epistle to Hebrews, what these hard things are—they are the sovereignty of God. The eternal perfection of the priesthood of Christ, and the new covenant with all its settled and eternal certainties. I pray that many a free-willer and duty-faith follower may read this letter, and turn away from the pale horse and his rider, (a dead ministry,) and follow the white horse of certain and eternal triumph.

When I say a *dead* ministry, I mean it is dead to God, and to those who know their need of a better gospel. Alas! so far from this rider (death) being dead, in other respects he possesses immense power—he is a kind of living-death; this rider is a ministry which takes a mighty hold of the fleshly senses; its passion and pathos are tremendous; its workings upon the natural conscience is irresistible to those who know not the secret of the whole affair; this rider, this dead-living ministry, is a wonderful moralist, at least in theory; its own works, in its own eyes, are wonderful; and hell follows with him, not heaven follows with him, but hell follows with him. The Lord goes *before* his people, but Satan follows after him; he drives them before him, just as he drove the herd of swine, so he drives men until they are drowned in perdition.

Thus, here is in the eyes of the carnal mind, a *white* horse, but in *reality* a *pale* horse to attract. Then here is the rider, riding off to his own place, and his followers dancing delightfully along after him.

But, let us now look at his *weapons*; he kills with the *sword*, with *hunger*, and with *death*, and with the *beasts* of the earth.

What, then, is this *sword*? Is it not the *word of God* itself? and, which word is called the *word of the Spirit*? Did they not turn this very sword against Christ himself, and so handed him over to the secular power under the statute of blasphemy? And do not free-willers, duty-faith men, and mere moralists, so pervert the word of God, as to turn it against God himself, against his sovereignty, against the sovereignty of the Holy Ghost, against the real liberty that is in Christ? while a fourth part of those of

whom we hoped better things, suffer themselves thus to be killed to that gospel which they professed to love, and to be saved by. How cleverly does this rider of the pale horse, this false ministry, brandish its sword: can take the Holy Scriptures by wholesale to defend their position; false as that position is, and thus making use (though at the same time turning it the *wrong way*) of the sword of the Spirit; their followers dare not resist them; and so this rider goes on killing his followers to God's truth, making use of God's own word to achieve their ends; and by such a sword as this, the people are very naturally *awed*, not perceiving that the rider is not fighting Jehovah's battles, but siding with him (ignorantly, of course), who deceiveth the whole world. But we have the happiness of now and then seeing the eyes of one and another opened, so that they see that the pale horse, though much *like* the white horse, yet it is not the white horse and the rider, though he have great power; still it is not the power of electing, redeeming, and saving grace, but rather a power to kill to these. Try, then, my good Theophilus, to distinguish between Solomon's valiant men, and the swordsmen of the deceiver: Solomon's valiant men *defend the bed, the rest which is Solomon's*; that is the rest which is established by the Saviour, by the *peace* he hath made; but Satan's swordsmen would spoil this our resting place; one telling us that there are some in hell, for whom Christ died; another telling us, that Jesus Christ wishes to save the non-elect, but does not put forth any power to save them, but will put forth power to *damn* them, *for not putting forth for their own salvation, powers which they did not possess*. Such swordsmen, are not the defenders, but the troublers, the disturbers of the rest, the reprose, the safety, which is Solomon's—that is the King of Peace. Solomon, as you know, means peace or peaceable, and so is Jesus King of Peace.

But this pale horse rider kills, also, with *hunger*: he starves his followers to death. What a solemn view does this give of this pale horse and his rider!—here is a sinner with some partial convictions of sin; desiring to be led right; he falls in with the pale horse; and if the truth be given at all, it is for the most part given unscripturally. *False evidences* are laid down; a mere *conscience* change of reformation, passes off for regeneration; true tokens, true evidences are not given; the bearer, with his mere natural convictions, settles down upon these false evidences; the real food of living souls is not given; the soul becomes satisfied without it; and is thus starved down into a dead profession but does not know it; and even if it had any enquiries after real gospel truth, is kindly told that it has nothing to do with election, or any of those *mysterious things*; it is to do

its duty, and all will be well; and so they wrap it up, and so he falls to sleep, at least; he falls asleep to the truth, and so dreams that he eats and drinks.

But this rider of the pale horse, kills also with death. You will be ready to say, why death is death, how can he kill with death? Now, my good Theophilus, you must here be careful to notice the *kind* of death, by which this rider on the pale horse kills; the kind of death that this rider makes use of; and the kind of death, with which he kills, you will understand in a moment, when I just put a very simple question to you: it is this, Suppose you could receive the doctrine of duty-faith, or freewill, would not that at once *kill you* to the truth as it is in Jesus? So then, this rider on the palehorse, kills, souls, to the truth, by *dead doctrine*. Thus by dead doctrine he hardens men against the truth, and so he kills with death. 'And straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.'

But this rider on the pale horse, has, in his employment *beasts of the earth*. An order of beings not very likely to spare the sheep; an order of creatures not very *domesticated*, they are beasts of the earth (Theerion) wild beasts, essentially different from the Zoon, the living

creatures. Do we not then read of wolves in sheep's clothing? Do we not read of grievous wolves getting among sheep? and the wolf cometh not but for to steal, to kill, and to destroy.

Thus does it, my good Theophilus, appear to me, that this pale horse is a gospel, approaching in appearance to the truth, and even has truth enough about it, to give it almost a white appearance. Its rider is a dead ministry, that is dead to the real vital power of the truth; this rider kills to the truth, by the word of truth itself, by starvation, by dead doctrine, and by beasts of the earth whose range is the world, and whose real home is first an earthly religion, and then a lower destiny.

Many solemn and not unprofitable reflections arise from contemplating this pale horse, his weapons, his work, and his agents; but space forbids my writing them.

This pale horse stalks about among the living, but as his power is over, only over a fourth part of the land, so that some will apostatize and leave the white horse for the pale horse; but for myself, I can be content only with him who rideth on the white horse, seeing I am but

A LITTLE ONE.

The Protestant Watchman,

No. I.

THE SPIRIT EXPRESSLY SPEAKING ON ANTI-CHRIST, AND THE GOOD MINISTER OF JESUS CHRIST.

Good ministers of the Lord Jesus Christ must be faithful Protestants. Though some say—Why should God's servants contrast the glorious truths of the gospel with Popery? The glorious liberty of the children of God, with Roman Catholicism? And why should they aim to rouse the peoples of our beloved country against the evils and dangers of the great master-work of satan? The reasons are many, and facts enforcing them are appalling. Some of them in this paper shall be laid before the thousands who read the EARTHEN VESSEL. And may God the Holy Spirit, whose mission it is, solemnly impress them on all. And,

I. *Because the express speaking of the Spirit requires it.*

Read carefully I pray you, 1 Tim. iv. 1 to 6 verses. Note two things now only—first, that amidst the special speaking of the Holy Ghost to reveal the great matters of salvation and glory, he was pleased EXPRESSLY TO SPEAK of and to have it recorded for the glory of God in the Church in all generations, that a horrid system of religion should spring up as widely as Christianity, characterised by presumption, delusion, seduction, devilism, hypocrisy, hardened conscience, anti-marriage, &c., all which are embodied fully by the imposture of

Rome, and by any others as far as they imbibe Romanism.

The second thing in this express speaking of the Spirit is, that, such only of God's servants spiritually qualified as notice these things, so as to put the brethren in remembrance of them shall be esteemed 'GOOD MINISTERS OF JESUS CHRIST, nourished up in the faith and sound doctrine.'

II. *Because it is Apostolical practice to do so.* 2 Thess. ii. 5, &c.

Who, honoring God the Spirit, dare blame the minister of God who does this? Who can but praise that people who require their teachers to do the same? Not to bore them with invective, not to over ride by it the fulness, freeness, and blessedness of other gospel revelations, nor by any means to withhold these matters of 'the beast,' but wisely, faithfully, and lovingly, speak the whole truth, so that the hearers may be forewarned, being really and truly put into remembrance of these things. In fact, that every minister of Christ may, with apostles, be able to say of this terrible foe of God and man, 'Remember ye not, that, when I was with you I told you of these things?'

III. *Because of the necessity of boldly and fully doing so by the emergencies of our own times.* Yet I would here remark, as the Spirit commands it so expressly, it is enough

for us, even if there were no crying emergency by the success and power of papists to urge to it. And as apostles rendered such particular obedience to this duty themselves, and as inspired teachers of all coming ministers and teachers, commanded, as in the charges to Timothy, to Titus, the angels of the Seven Churches in the Revelations, &c., who are we, that we should consult the likings of fellow worms on this, or on any other express words of God?

While this is so, yet, how much should we give the more fervent heed as we see the day approaching which our own champions Dr. Gill, Dr. Owen, with Huntington, and others, their noble compeers, all saw approximating, namely the predicted darkness, oppression, and awful cruelties and distress when England being involved—*'The whole world wondered after the beast,'* having his mark either in their forehead, or in their hands. Serving the monster, either by judgments led astray, so apathetic in his favour, or by open actual service. It was the bold defiant manner by which the popish hierarchy was set up, in our land, in spite of the nation and its parliament and court, that first impressed our minds with the delusions respecting our being so far from all danger arising from such a degraded, blind, cruel superstition. Now we see in the determined progress of popery in the convents set up, in the monasteries since then established for dirty deluded lazy old monks, the number of priests &c. &c., that they cannot be put down, but are increasing every year and receiving the thousands of our money by which each party of our rulers are glad to buy permission of them to hold their places. But more of this in the particular facts.

IV. *Because it is the duty of God's servants to detect every false doctrine in the balance of the Sanctuary; and to wield the sword of the Spirit against every foe of Christ and His Church.* However the 'man of sin' may prosper for a time, he will be destroyed by 'the sharp two-edged sword coming out of the mouth of the Son of God,' which is the sword of the Spirit, the word of God, and is the *weapon* which God's servants are to use against the anti-christian doctrines of the devil, as set forth by Roman Catholicism. How wisely then is the charge—to *put the brethren in remembrance of these things* by their truthfully, faithfully, and holily, preaching the whole counsel of God. How sorrowful was it, when, at the Papal Aggression, in 1850-1, the Editor of *The Gospel Standard* was induced to lay aside this sword because those truly excellent articles he wrote month by month were not so received as they deserved. I wish he would renew them, and that the many thousands published monthly would insist upon the many readers receiving them with prayer, and laying them in their minds, or else openly discard that word so expressly spoken by the Spirit, seeing there is now evidently a need be for it. And allowing for each magazine the average number of five readers; and as the circulation of THE EARTHEN VESSEL reaches towards 8,000, then let its 40,000 friends receive every month also this useful, certain, and imperative sound! Let me give a fact or two shewing the impor-

tance of all of us being earnest and zealous in this good work.

Facts the first would shew how numerous are converts from our Universities of men, sent there to become ministers of the Protestant Church of England. Admit that the most of such are worldly; yet even then how powerful must be the seducing spirits that shall lead the *worldly minister* away to the superstitions of popery, when livings, comforts, honours, parents, and wives, all, all depend upon their Protestant standing, and, in face of all, hundreds leave all and become perverts to the 'whore of Babylon,' and a living curse to to every parish they are forced on, and a national woe to the community at large.

And add to these, the facts of thousands of benefited clergymen, all becoming papists in disguise, eating Protestant bread, and receiving Protestant pay, while they preach and practice such things as seduce many of all classes, high and low, into the Church of Rome.

And are not these solemn judgments throughout our whole land, calling upon the people of God faithfully to stir up one another to equal diligence, zeal and faithfulness to God and Truth, that these deluded servants of satan and darkness shew in their works of error and slavery?

Facts the second, would show how injurious the want of faithfulness is to our young, both poor and rich. E. B. is the only son of my friends, Mr. and Mrs. ——. His father is a master of a boarding school, and a deacon of the Baptist Church at ——. He never liked controversy, and I never heard of their pastor ever making God's testimony against anti-Christ his special study. Well, this dear youth with a high premium, is apprenticed to a chemist, and 'when out of his time' don't like it; and a situation turns up as clerk to a builder in the town of T——; this builder attends at the Tabernacle, and my friend Rev. Mr. ——who tells me there is no danger and so forth, he of course neglects to put his people in mind of what the Spirit so expressly speaks of, and his hearer, the builder, openly boasts of his preference for Roman Catholics, to the high pleasure of his young clerk, and even in the presence of his parents. E. B. leaves him, and gets a situation at a wholesale house in — Street, of a Foreigner. It is a good situation, but he is led to Southwark Romish Cathedral, where he falls into the snare, and, about six weeks ago to-morrow, he 'was confirmed' by Cardinal Wiseman.

A. D. leaves the Sunday-School in the village of —, and gets a situation near my sister's, at the 'West End' of London. It became evident, symptoms of consumption are suffered by her. She enters the Hospital for that dreadful malady at Brompton. The bed next to her is used by a Roman Catholic to whom 'Sisters of Mercy,' so called, came. Her fellow-patient and her visitors see her with the Bible given her by her Sunday-School Superintendent, with many prayers and good wishes, but they see she is troubled and away from home, and they asked to be permitted to give her consolation. The Priest too came, and did the girl service in making the attendants more kind, and the girl became

an easy prey. She got better, and called to thank for all favours, and to inform them she should not want any more, for she was happy to say she was going into the Nunnery at Norwood, &c. She was asked what she had done with her Bible, she replied, O, I do not want one now, for Father D— is my director, and he has demanded it, and placed it up along with so many others, whose owners he has led into the 'true church.'

Yes, you buy Bibles for your children, but do you, teachers and ministers, use God's appointed teachings to keep them from the Popish Priests' upper shelves as trophies of their zeal?

A. E. is the eldest daughter of Squire —, at B—. My friends, Mr. and Miss C., know each of the family intimately, and they tell me A. E. was reckoned the most beautiful female in this so called 'Fair city of the West.' At a sacred concert, a fascinating lady paid her marked attention, and before the evening was over, had strongly ingratiated herself in A. E.'s favor! She left her card: it was Lady —, of Clifton, but it was not known she was one of those deluded females who can pour into nasty priests' ears all the frailties of a woman's mind. This lady found her in her favourite walks in the beautiful park at —; and from one step to another A. E. was found at a music party in Clifton. Society suitable to please her were there. A specious volume was lent; and at last, Papa was as thunder-stricken, when his beautiful, and till lately obedient child asked permission to attend the Romish chapel. Her parents attended the evangelical Mr. — at — church, and the whole family were highly esteemed for their Christian profession. He refused. A. E. boldly tells him she is a convert to the Roman church, and while under age will obey him. I need not say how they tried to win her back. She came of age, and at once, her grandma having left her a maintenance before her fall, she goes over to her new friends. It was but a very few months after, when she called to say she should not see them again for some time, as she was going to be an inmate, not a nun, of a Convent, near Manchester Square, London. Now don't you fear for me, said she, I am only going to reside with the sisterhood for two years, to know all about them, from my own eyes and ears, and then conclude either to stay or not as I shall choose for myself.

Ah, poor dear, as with the lamb and wolf, it is her lot, of course. She had only been away three months, when a letter came down to ask the 'last favour,' as she called it. It was to send up her bridal dress which she had prepared, and to buy her a wreath of flowers as she could not refrain longer from the inner life of the dear nuns, &c. No doubt the deadly hosts deceived her. Her relations, overwhelmed as they were, actually did buy the ornament of my friend Mr. —, a jeweller, at —. She invited her sisters to witness 'her marriage to her Lord Jesus Christ,' as she was deluded enough to call it.

Her broken-hearted aunt was the only one who could witness this practical elucidation of the devil's doctrine, forbidding to marry,

&c., that lovely maidens might be chained in prisons, called nunneries, away from their dearest relatives, except, like as in other jails, they see each other through iron bars, while they have unlimited intercourse with priests, and entirely at their mercy, or rather completely controlled by them. And what is distressing, another dear young lady of A. E.'s acquaintance has been seduced by her.

Since the above, the whole of A. E.'s circle see the importance of 1 Tim. iv. 1 to 6, &c. But I forbear other facts of this same nature I have, and notice,—

Facts the third: which shall speak of members and officers of Dissenting churches being perverted from the faith. At F— the deacon and his wife, a fellow-member with him, of the first Baptist church there, have both become active members of the Popish Mr. —, and say they never enjoyed true religion until they become what they now are. Like Judas, they enjoy the sop amazingly.

Mr. —, a member of the Baptist church at D., with his two sons, have all entered the Popish establishment. One of the sons is now at Rome, training for a priest. His Uncle, who is now a member of the church they left at D., related to me that his Nephew came over from the City of Rome and endeavoured with amazing plausibility and power to convert him to popery. But he was preserved, and pitied his poor relatives. These might, and others may be given over to that strong delusion, to believe a lie, as 2 Thess. ii. 4—11, but God's commands should be obeyed both by ministers, teachers, and people. And all of us lay it deeply to heart.

One more case, and I have done for now. Mrs. —, was the wife of one of John Vinall's members, at Brighton. They were for years staunch supporters of, and as impregnable for truth, as their old pastor himself. But one day she met with the Brighton 'Sisters of Mercy,' and, judging by the sight of her old eyes, as the foregoing had of their young ones, she admired the 'dear creatures' zeal, piety, and devotion. They, being cleverly educated 'as seducing spirits,' and the old lady, 'giving heed,' to them, step by step, too long to relate in this paper, so deluded her that she attended the Puseyite church in West St. But old Mrs. — was brought thoroughly up to their point, she saw if all her new notions were really true, then the Pope was the one father of the earthly church, and being too honest to rest in a sham popery, she went boldly on until she was received into the Romish Church at — Square. She much pressed my esteemed friend, Miss —, her niece to spend a fortnight with her in London, but seeing her staunch old aunt perverted, she refused to trust herself.

But adieu for the present. If allowed other pieces, facts shall be given on the spreading zeal of the aristocracy, Dr. Pusey's establishment of my own town of Sisters of Mercy, the altered tone of whole populations in favor of 'The Beast,' their blasphemous teachings, treason, &c., &c.

Bradford-on-Avon.

W. HAWKINS.

JUSTIFICATION AND SANCTIFICATION.

BY MR. SAMUEL COZENS, OF WARROYS.

‘WITHOUT holiness,’ it is said ‘no man shall see the Lord.’ There is a two-fold holiness without which no man shall see the Lord: viz, the holiness of *justification*, and the holiness of *sanctification*. And this two-fold holiness will comprehend the work of Christ for us, and the work of the Spirit in us. The holiness of justification being founded in the meritorious work of Christ without us, and the holiness of sanctification in the mighty work of the Spirit within us. Hence, we learn the necessity of preaching the work of the Spirit, as well as the work of the Saviour. The work of Christ without, is only available for those who have, or shall have, the work of the Spirit within them. How few there are who preach the work of the Spirit; how few there are whose ministry seems to be attended with sanctifying results; they may preach Christ till doom’s-day, but if there be no *testifier* of Christ, there will be no Christ known. We must begin ministerially where God begins with the sinner, viz, with the work of the Spirit. We must never forget that the work of Christ is only known, *savingly* known, by the work of the Spirit. Let us then honour the Spirit, as we honour the Son, that our congregations may not have at any time to say, ‘We have not so much as heard whether there be any Holy Ghost.’ Acts xix. 2. If we always kept this fact before us, that justification is only realized by sanctification, and that sanctification is the only evidence of a justified state we should have much more of the Spirit in our ministry. Observe:

1. Justification is of Christ. Sanctification is of the Spirit.

2. Justification acquits the sinner at the bar. Sanctification separates him from his sins.

3. Justification answers the law as a covenant. Sanctification responds to it as a rule.

4. Justification makes a man accepted. Sanctification makes him acceptable.

5. Justification is ‘the beauty of the Lord upon us.’ Sanctification is ‘the beauty of holiness’ within us.

6. Justification is the ‘clean linen of saints.’ Sanctification is the ‘clean heart’ of saints.

7. Justification disarms the law of its malediction. Sanctification dethrones sin and destroys its dominion.

8. Justification declares a man righteous. Sanctification makes him righteous.

9. Justification is ‘everlasting righteousness.’ Sanctification is ‘everlasting life.’

10. Justification frees us from hell. Sanctification fits us for heaven.

11. Justification gave Joshua a change of raiment. Sanctification plucked him out of the fire, and brought him to the Lord.

12. Justification is the golden dress of the princess royal. Sanctification makes her all glorious within. Psalm xlv.

13. Justification gave the prodigal the best robe. Sanctification brought him into his father’s house.

14. Justification gives us a title to heaven. Sanctification gives us a meetness for heaven.

15. Justification is by righteousness imputed. Sanctification is by the principle of righteousness imparted.

16. Justification is the habiliments of the betrothed. Sanctification is the habit of the bride.

17. Justification is the Christian panoply. Sanctification is his power.

18. Justification is through the ‘Red Sea’ of redemption. Sanctification is through the regenerating sea of life. Rom. v. 9. Tit. iii. 5.

19. Justification is in the resurrection of Christ. Sanctification is in the resurrection of our dead souls.

20. Justification is but one act. Sanctification is a continual action—a progressive work.

21. Justification is perfect. Sanctification will not be perfect till Christ comes. Phil. i. 6.

22. Justification is alike in all believers—all are equally justified. Sanctification is not alike in all Christians; some have greater gifts, and a large measure of the Spirit than others.

23. Justification is by ‘The Lord our righteousness.’ Sanctification is by ‘the Spirit of holiness.’

24. Justification works all our works for us. Sanctification works all our works in us.

One justly observes ‘In justification we are passive, and do nothing: but in sanctification we are active; for being moved we move: in justification I have Christ for the Lord my righteousness; in sanctification I have Him for the Lord my strength;—in justification, faith is a receiving hand;—in sanctification, it is a working hand:—in justification, we have a legal holiness, a righteousness by the (Redeemer’s) deeds of the law. Rom. v. In sanctification we have a spiritual holiness by the Spirit of holiness,’ and therefore we ‘shall see the Lord.’

S. C.

“BAXTER’S BAPTISM” EXAMINED,

AND TESTED BY THE STANDARD OF TRUTH.

A REVIEW.

Baptism: its Mode, Design, and Subjects.

By A. J. BAXTER, Minister of the Gospel, Nottingham. London: Collingridge; Nottingham: Wilkinson.

BEFORE seeing this book, we had heard it spoken of by several of our Baptist friends as being so cleverly and acutely written; and its arguments characterised as being so new and cogent, that we sat down to its perusal with a certain amount of apprehension, that when we had read it, we should be compelled to eschew water Baptism henceforth and for evermore. The result was exactly contrary to our expectations, for in finishing its perusal, we felt, if possible, more than ever convinced of the Scriptural authority for Believers’ Baptism by immersion, and the Baptism of Believers’ only.

As it will be impossible for us in the present article, to give a fair and impartial analysis of the entire book, and to answer its various sophisms, we shall extend our notice of it, through two or three numbers of the VESSEL; and then leave our readers to form their own conclusions of this redoubtable antagonist of Baptism; who, notwithstanding the flourish of Greek and Hebrew, with which he introduces the attack, has not produced *one new* argument throughout his whole book, but merely gathers up arguments which are now worn threadbare, and which have been answered a thousand times; and with an audacity worthy of a better cause, levels them at the ordinance of Believers’ Baptism; once more

‘He gleams the blunted shafts which have recoiled,
And aims them at the shield of truth again.’

In proceeding to the examination of the book, we would prefix this one general remark, that the *spirit* in which it is written, is in every way kind and courteous to those whose doctrine and practice in relation to Baptism, the author opposes; save, and except where he accuses us poor Baptists of committing a ‘*sinful error*’ every time we Baptize, and being animated by a *popish* and *intolerant* spirit, in carrying out ‘*Strict Communion*’; and again, where he sarcastically asks us if Nebuchadnezzar was ‘*dipped in dew*?’ of which passage, more hereafter. Putting aside these charges and sarcasm, the book does credit to the kind-heartedness of its author.

In our review of the book, we shall follow the course adopted by its author; and treat first, of the *geographical* argument; secondly, of the *verbal* argument,—that is the argument based upon the Greek preposition *en*, or the Greek verb *baptizo*. We shall then notice the *Scriptural* argument, or the teaching and practice of Christ and his apostles, on the subject of Baptism; and in the last place we shall consider the *foundation and practice of infant sprinkling*, with Mr. Baxter’s arguments for the same; and in closing, we shall give a condensed summary of the whole,

pointing out the errors and contradictions with which the book abounds.

To begin then, with the *GEOGRAPHICAL ARGUMENT*, which is the only one to which we shall be able to reply in the present article.

Mr. Baxter, in the first section of his book, states the argument thus:

‘The very fact of Baptism being administered in the open air, in such public places of resort, (Enon, Bethabara, &c.,) goes far more to condemn than sanction the practice of immersion, and that for several reasons.’

We do not wish to waste words over this sentence, as our object is rather to examine, and refute the ‘*reasons*’ themselves; but we cannot help remarking, that we have read the sentence several times, but are utterly unable to comprehend it; how the *fact of baptism*, can condemn the *practice of baptism*, we certainly cannot understand. For what is the *fact* but the *practice*; or the *practice* but the *fact*? How then, can the *fact condemn the fact*? But passing by this, and leaving our examination of the *first* reason to the close of the present article, we proceed to his first geographical argument against baptism by immersion. Speaking of John the Baptist (‘*John the dipper*,’ as Martin Luther calls him,) and his immersing his disciples in the river Jordan, he says,

‘The great DEPTH of WATER at JORDAN, near the edge of the shore, varying from six to twelve feet, and flowing as it NEARS THE DEAD SEA, almost like the precipitous fury of a rapid, UTTERLY CONDEMN THE IDEA OF JOHN BEING ABLE TO STAND in, in such numbers.’

And again, he says,

‘Bethabara where John at first baptized is NEAR TO THE DEAD SEA, where the CURRENT IS MOST FURIOUS.’

Now there are *three* statements in the above extracts to which we wish to call the reader’s attention: the *depth* of the Jordan; the *rapidity* of its *current*; and the *position* of *Bethabara* in relation to the *Dead Sea*.

1st. The ‘*great depth*’ of the Jordan, would not permit John to immerse in it, says Mr. B. Now we admit, that in the lower part of its course, as the river ‘*nears the Dead Sea*,’ it increases in depth, and sweeps along in a rapid turbid current; its depth has never been clearly ascertained; though one thing is known, that any persons entering it, in the vicinity of the Dead Sea, are speedily carried out of their depth by the rapidity of the current. But this *depth* and *rapidity*, are confined to one part of its course, and *that*, the *lower* or *southern* part. And here certainly it would have been impossible for John to immerse his disciples. That part of the Jordan which is the most interesting, from its scriptural associations, and the best known because most frequently visited by modern travellers, is that which extends from its exit from the sea, or

lake of Tiberias, to its junction with the Dead Sea. Lieutenant Molyneux, of H.M.S. *Spartan*, attempted, in the year 1847, to make his way down the Jordan in a small boat, from the one sea to the other, but the water was too low to permit him, being in so many places not above three feet deep, (a nice depth this, friend Baxter, for immersion.) In 1848, the year after Lieutenant Molyneux's vain attempt to row down the stream, Lieutenant Lynch, of the American Navy, succeeded in doing what Molyneux failed in, but confesses that if he had attempted it a few weeks earlier or later, he should have failed for the same reason, namely, the shallowness of the water. What now becomes of Mr. B's argument against John's baptizing in Jordan because of its great depth? That 'great depth' being about three or four feet, which is very little beyond what we have in our baptistries for purposes of immersion now.

But here Mr. B. would doubtless urge his next argument in support of his first,—that John is said to have baptized at *Bethabara*; and *Bethabara*, says Mr. B. 'is near to the Dead Sea where the current is the strongest, and the river deepest.' Is it? Then it must have made a long journey southward, since the time of Christ. Let our readers refer to any Scripture atlas, and they will see in a moment that while the *Dead Sea* lies thirty miles east by south from Jerusalem, *Bethabara* lies twenty four miles east by north east; so that they are fifty-four miles distant from each other. If this is being near together, London Bridge and Brighton, must be next door neighbours; and to judge of the depth and current of the Jordan at *Bethabara*, by examining it in the vicinity of the Dead Sea, would be like a man deciding upon the depth of the Thames at *Richmond*, by fathoming it at *Gravesend*. It is true that John baptized at *Bethabara*, in the river Jordan, and it is equally true, that there the river is not more than three or four feet deep at the utmost, and the current almost imperceptible. 'It was here,' says Dr. Kitto, 'that John baptized our Lord, and it is supposed by many to be the identical spot where the Ark rested, while the Israelites passed over Jordan; that ark which was so striking a type of that Saviour who was ages afterwards to be baptized at the same spot in the same river.' 'In memory of the Baptism of our Lord at this place, says Dr. Kitto, 'a number of pilgrims annually set out from Jerusalem at Easter to bathe in the Jordan, at the spot where they believe he was baptized.* Very few of these pilgrims would ever return, if the 'depth' and the 'current,' were what Mr. Baxter represents them to be.

How then, will it be asked, has Mr. Baxter made this huge mistake? Does he purposely mislead his unlearned readers, in order to support his theory, and to show his dislike to immersion? We do not suppose this for one moment. We believe that Mr. B. has been misled himself; his geography is utterly at fault; and this, though a sin of ignorance,

is almost an unpardonable one, considering that the object and tendency of the argument is to overthrow a scriptural ordinance. Should any one, take Mr. Baxter's statement for truth, he must of necessity arrive at Mr. Baxter's conclusion, that it was utterly impossible for John to baptize in Jordan, and consequently the Scriptural statement must be incorrect. The fact is, Mr. B. has confounded *Bethabara*, with *Betharabah*, which lies seventeen miles south of Jerusalem, and only thirteen miles distant from the Dead Sea, and may therefore, be said comparatively to be 'near to it.' How he could have made this blunder is a marvel, considering the great differences between the two places.

Bethabara was a town belonging to the tribe of Reuben, 24 miles north of Jerusalem; while *Betharabah*, was a boundary town between the tribes of Benjamin and Judah, but belonging to Benjamin, and lying 17 miles south of Jerusalem. Now, considering that Mr. B. gives to this geographical argument, the most prominent place in his book, we naturally ask if such be the rottenness of the foundation, what must the superstructure be worth? At, least it will make our reader receive with extreme caution, or even suspicion, whatever other argument Mr. B. may have to advance against Baptism.

Mr. B's next reference is to John iii. 23. 'John was baptizing in *Enon*, near to Salim, because there was much,' or as Mr. B. rightly renders the Greek *polla* 'many waters there.' He says, 'why did John leave the mighty Jordan, for the much, or many waters at *Enon*?' The 'mighty Jordan,' as it flowed past *Bethabara* we have already described; the probability is, that the many waters of *Enon* were quite as mighty; for the purposes of immersion as Jordan itself was near *Bethabara*. Mr. B. by his own translation of the word *polla* confesses that there were 'many' waters at *Enon*, and then with a logic peculiar to himself, labours to prove that there was but one small solitary well there. Now how 'one small well' can be called 'many waters' we must leave Mr. B. to explain; particularly as he admits that the site of *Enon* is unknown, and that its 'supposed locality' can only be guessed at. If it be all guess work in relation to the village or town itself, what must be the case with his 'one small well.' We prefer believing with the Evangelist that there were many waters 'at *Enon*,' whether Mr. B. can find them or not, to believe with him in his 'one small well.' All we know of *Enon*, is that it was near to Salim, and Salim, was about 40 miles north of Jerusalem. But what reason do our readers think Mr. B. assigns for the Baptist leaving Jordan to go to *Enon*'s 'one small well?' 'That he might find a sufficient supply to assuage the thirst of his followers, and the multitudes who assembled to hear him!!' What was Mr. Baxter thinking about when he penned this preposterous sentence? What, the Baptist lead his multitude of thirty followers from the 'abundance of the Jordan,' with its 'sweet clear transparent' waters, where tens of thousands might have assuaged their thirst

* These Pilgrims of BOTH SEXES bathe indiscriminately together.

with ease, to Enon's 'one small well?' Why, it would be an *act of positive insanity*, and absolute cruelty. But so utterly unscrupulous are men in the statements they make, when determined at all hazards to support a foregone conclusion.

Mr. B. then supposes that the people stood on the sand, on the banks of the Jordan, while John baptized, or 'sprinkled them.' If John and his followers stood on the sand, at the brink of the Jordan, they stood were no one ever stood before, nor since; for we beg leave to inform Mr. B. that the sands on the banks of the Jordan, exist no where, save in his own imagination; though he says he feels convinced, John and his followers stood upon them: for the 'banks of the Jordan from the Sea of Tiberias to the Dead Sea, are mud, marl, clay and jungle. Lieutenant Lynch, describing them, says,

'Its banks were fringed with perpetual verdure, winding in a thousand graceful mazes.*' Clay predominates towards the river, on approaching which, one is soon involved in a jungle of luxuriant shrubs and tangled bushes.'

But why does Mr. B. want 'sand' on the banks of the Jordan at all? Because John is said to 'baptise in the wilderness;' (Mark i. 14.) and as, to quote Mr. B's own words, the wilderness is a 'land of drought;' and he could not take the Jordan into the wilderness, Mr. B. must needs bring the wilderness down to the Jordan, and place its 'sand' upon the banks. Yet, directly after this amusing blunder, Mr. B. suggests the *real explanation* of the difficulty, by saying, 'the Jordan was skirted by the wilderness, which is the fact. The real gist of this section of Mr. B's book is to prove that baptism by immersion was impossible, because of the 'scarcity of water' in the Holy Land. 'Scarcity of water! in the Holy Land! A land of hills and mountains, with a scarcity of water, is certainly a *new fact* in physical geography. Let us hear how the inspired writer describes this land, 'A land of brooks of water, of fountains and depths that spring out of the valleys and hills.' This, then, was the most prominent characteristic in Moses' description of it; † independent of the abundance of its *natural* water-courses; there was an almost infinite number of artificial waters, baths, aqueducts, cisterns; there was scarcely a town in it, that had not a number of baths attached to it; daily bathing, being almost a necessary thing in such a climate; and any of these would have served for the purpose of immersion. What shall we say of Solomon's 'pools of water;' or the 'many cisterns' that Uzziah 'dugged,' or of that pool that had 'five porches;' or of the fish-pools of Hebron? The 'Leontes,' the 'Belus,' (the Sihor-libnah, of Joshua xix. 26.) the 'Kishon,' the 'Arsuf,' the 'Belias,' St. Peter, the 'Rubin,' the 'Ibn Amir,' the 'Sewar,' the 'Sunt,' the 'Simain,' the 'Seba,' the 'Arish,' and a number of smaller coast rivers flowing northward from the Holy Land, empty themselves into the great, or Mediterranean Sea? Southward, a number of small rivers empty themselves into the Jordan, between Lake Huleh and Lake Tiberias; after leaving Lake Tiberias, the Jordan receives the waters

of the 'Kidron,' the 'Bireh,' and the 'Bisan,' independent of the waters of Samaria, or the small rivers, 'Moleh,' 'Jamel,' and 'Faria,' and the still more important 'Kelt,' which is the great eastern outlet of all the waters, ten miles north of Jerusalem. But time would fail us to enumerate all the 'rivers and brooks' of the holy land; some of which indeed are merely winter streams, being like the Brook Cherith, 'dried up in summer,' while others are perennial, and have water all the year round. And this is the land which Mr. B. says, has such a scarcity of water, that it was *impossible* for baptism by immersion, to be performed in it! If Mr. B. had said that there was a scarcity of *large rivers* in it, we must have admitted it; but who requires 'a large river' to immerse in? One other remark on this section of Mr. B's book, and for the present we have done.

He argues against the practice of immersion by the apostles, and the Baptist, because of the supposed indelicacy of the thing, and the zealous seclusion with which orientals guarded their women, especially the Greeks. We confess that we do not think this argument worth much, because, supposing this to have been an obstacle in the way of immersion, it lies more strongly still against sprinkling the head and face; unless Mr. B. supposes they were sprinkled with their *veils* down; for the *exposure of the face* to the public gaze is reckoned by the Easterns, as immodest or wrong, as the exposure of any other part of the body. But let him read the history of Athenian, and Corinthian Society, at, and after the age of Pericles, down to the time of Christ, and he will find that this obstacle, like the 'sand' on the banks of the Jordan, is only to be found in his own imagination, and his hatred to Believer's Baptism. Besides supposing this objection held good, will Mr. Baxter contend that the divine power which accompanied the first promulgation of the gospel, could not have surmounted this obstacle as it surmounted others of far greater magnitude? If he think so, we at least have not so learned Christ.

* Narrative, p. 233. † Deut. viii. 7.

† See previous note on baptising in the Jordan.

Mr. E. Samuel's new edition of *Memoir*—(nicely printed and revised) is now published for one shilling the copy. His new work 'The Triumph of the Holy Spirit over Sin in the Sinner,' is also now ready,—it is a work of great labour, and of immense value. His next we hope will be 'The Triumph of the Word.'

'Deacon Craft: The Bane of the Churches.' London: G. J. Stevenson, 54, Paternoster Row.

This pamphlet is calling the serious attention of many thinking people, to one of those *perversions*, which has done, and is doing much injury. We are satisfied there are a great many most excellent Christian men, now filling the office of Deacon in our churches; but, there are many others. All, both good and bad, should read 'Deacon Craft.'

THE WONDERFUL DEALINGS OF GOD
WITH
A YOUNG MAN.

(Continued from page 101.)

A FRIEND calling upon me and my brother from a distant town, whom I had known when we were both strangers to peace—asked me to go with him in the evening, and hold an out-door prayer-meeting; which we were rather reluctant to do, as we had not yet made an open profession. We wavered, but Satan was conquered; and we went down to a meadow by the river's side. Here I was first led to offer prayer to God in the presence of others: the meeting was a holy one, the power of the Spirit was felt, and the prayers for increased movings of the Spirit were answered, in other young men coming with us at the next-meeting, which we continued to hold every night; our numbers sometimes reaching sixteen or seventeen. This led to the formation of a Young Men's Christian Association; which I am happy to say is flourishing; its first annual meeting, I was privileged to attend, a few weeks since, when a most pleasing account was given of the past year's success, under the divine blessing. Who, after this, shall despair of prayers unheard, or 'despise the day of small things?' One of our first rules was, that the society use its efforts for the diffusion of Christianity, among the masses of the people: rather a large word for a few young men to adopt; but however, God accepted it in the spirit it was offered. Feeling a great desire to commence a more useful career, I prayed that some thing might be opened for me. I sought out a village which was in the dark in spiritual matters, and pressing another into the work, with much fear and trembling we started on our mission, not knowing what we should meet with; but cheering each other up by the way, one resolving to take up the matter if the other broke down. After committing ourselves into the guiding power of Jehovah, we commenced by offering tracts at the houses, and inviting to a certain place, where we should speak a few words; after waiting some time, a few stragglers came near, and we gave out a hymn, which we had to sing ourselves; the villagers seeming amused at the idea of two young men singing. Prayer was offered, and a portion of the Scriptures read, when we each spoke as long as we could. Never shall I forget the feeling of a first trial of speaking: my head swam, and I trembled; had there been a trap door under me, I would gladly have disappeared; but I was impelled on by the importance of my work, and gained courage as I advanced. When the service was concluded, we were pressed to come again, for said they, nobody takes any interest in us. We went again for several weeks, and gained a good audience; ultimately taking a room, and opening it, as a station of the village-preaching association. This, I trust, when the day shall declare it, will not be without its fruits. Soon after this, I was led through the instrumentality of Mr. J. Rowland—whose counsels I shall ever have cause to remember with thankfulness—to join

myself to the Independent connexion at Henley. On the occasion of my admittance into the church with others, Mr. R. took for his text, 2 Cor. viii. 5. This I felt peculiarly adapted to my case, and felt the blessedness of being able, thus to devote myself to the cause of Christ.

From this time, I continued to speak openly; and,

"Tell to sinners round,

What a dear Saviour I had found;

And my greatest pleasure is, when speaking to others of the grace of God, through Christ Jesus; although I am but a poor tool, I hope my master will not allow me to be an unprofitable servant; I know by experience that all must come from him. What God has further in store for me I leave in his hands.

'Only thou my leader be,
And I still will follow thee.'

'Guide me with thy counsel, and afterward receive me to glory.'

Thus I have traced, in a poor way, the dealings of God; and trust it may, under the divine blessing, be the means of raising the hopes of some who are sorely tried, for

'Jesus sought me when a stranger,
Wandering from the fold of God;
He, to save my soul from danger,
Interposed his precious blood.

Here, I raise my Ebenezer,
Hither by thy help, I'm come;
And I hope by thy good pleasure
Safely to arrive at home.'

I may just mention, that the morning before I was born, my Father heard a sermon from Mr. Sherman, then of Reading, from the words, 'Take this child and nurse it for me, and I will give thee thy wages.' This has been the star of their hope, cheering their dark way, when all outward appearance was gone. Despair not then, Christian parent, but still pray for the out-pouring of the Spirit, that your charge may be brought in. One thing I never could overcome, when under the influence of infidel training, and that was, if there was nothing in religion, how, was it that my mother was so happy under its influence? Her life was my greatest hinderance to unbelief.

'Him that cometh unto me, I will in no wise cast out.' Is not this

A BRAND PLUCKED FROM THE BURNING?

(To be continued.)

A FEW QUESTIONS TOUCHING
THE KINGDOM OF CHRIST.

DEAR SIR,—I have never troubled you with any thing of mine. In reading the article, 'Is Christ King,' &c., in the EARTHEN VESSEL for this month by one who calls himself 'A Suckling'; I think you will allow that the wisest amongst us are only babes in Scriptural knowledge, and if we were to live another life making our time on earth double, still, we shall not get ankle deep in the mysterious ocean of divine truth. The minister who stated Christ was not a king, referred, I

think, to the complex character of Christ, which seems to be but little understood by Christians, (and I must confess that until lately, I did not see the God-Man so clearly as I do now.

Does not Jesus, as God, apply to part of his works, and Jesus, as man, to the other part? See him suffer as man, heal as God the suffering, raise the dead, &c. As man he died, as God he was raised from the dead, as man he was born king of the Jews of the seed of David's house; as despised man he was rejected by the Jews, &c; and is there any reason why he should not as man be glorified as king over the Jews? As God he is *King immortal, invisible, the only wise God*; as man he is as yet known only to the nation of the Jews as the despised Nazarene. I hope he will as man reign over them on or over this earth, but when? I believe, when his bride is gathered out of this world, and then he and his bride will reign together over those people who now reject both him and them.

Allow me to call your attention to the *kingdom* as we read of it in Scripture: there are several ways it is spoken of in them, and all of them have a different signification to my mind. In Matt. iii. 2, it is called the kingdom of heaven; 2 Tim. iv. 18, the heavenly kingdom. Paul, I consider, was in the first, when he said, the Lord shall deliver me from every evil work, &c. In Luke viii. 4, it is called the kingdom of God; in Matt. xiii. 43, the kingdom of the Father, from which the Son of Man shall gather out all things that offend, &c; worse 44, speaks of the kingdom of heaven being like a field, &c. Is the pearl, the *Bride, the elect family, and the man Jesus Christ*? In this chapter, (Matt. xiii.) the kingdom commenced by John the Baptist, and carried on by Jesus at John's death, is compared to many things; until we see the different *phases* of the kingdom we shall not understand the parable of the nobleman going into a far country, &c., to receive a kingdom, Luke xix. 2; or (the man leaving his house), Mark xiii. 34; or what Jesus meant by drinking the wine new in his *Father's Kingdom*. In Ephes. v. it is called the kingdom of Christ and of God; in Col. i. 13, the kingdom of his dear son, and the saints of Colosse are said to be delivered from the powers of darkness. It is called the kingdom of the Son of Man in Matt. xiii. 41; the kingdom of our Lord and Saviour Jesus Christ in 2 Pet. i. 11. And to conclude, we learn there is a time coming when the Son shall deliver up the kingdom unto his Father. 1 Cor. xv. 24, &c.

Can we imagine that Romanism, Puseyism, &c., &c., are part of *all* these kingdoms, no; no; does not the parable of the mustard seed and leaven shew these priests and hirelings to be the fowls of the air that lodge in the branches of the kingdom of heaven?

If you will pardon me calling your readers' attention to these things, and if any one will throw a light upon the matter, I shall be much obliged, who am only a learner.

Yours, in Jesus,
FREEMAN ROE.

2, Church Terrace, High Street,
Wandsworth, May 7th.

A NOTE TO MR. CLARKE.

MY DEAR BROTHER.—In your last, you said you never saw my name in the *VESSEL*, and you felt desirous of knowing my state as a poor helpless sinner. I reply I would just say that I have still the same love for you, as when I first saw the marks of inquiry after God's gospel, and feel thankful to God the spirit of all grace that he made use of me in his providence and grace in bringing you from selfwillism to understand in part the 110th Psalm, where you have Jehovah's unconditionality, 'They be willing in the day of my salvation power, and as the Lord has been kind to you in providence and in grace; I hope you will continue under the ministry of the Spirit, the true ministry will be discovered in a two-fold manner, first, in describing the helplessness of the new creature; and secondly, in proclaiming the gracious ability of its maker in sustaining the same. Now one word relative to myself, you know I have my trials, and one reason is, that I may enjoy the gospel when the God of heaven is pleased to send it home with melting power; some of our Suffolk Churches are so full of duty, that you cannot tie up the neck; but I feel so helpless that I can neither empty nor fill myself, nor does my happiness depend on my good doings, but on the goodness of the Lord. My heart was greatly blest when reading Exodus xxxiv, where it says, '*keeping mercy for thousands*': if he keeps it for them, they are as safe as his mercy. One word relative to the ministry. The Lord is so good in calling his elect by the word, I cannot express my feelings. I convey these few thoughts through the *VESSEL* because I have lost your address. Your's in new covenant grace. S. BAKER.

Chelmondiston, May 11, 1859.

ON THE DEATH OF MRS. WARREN,

An Old Member at Hadlow, Kent.

DEAR sister; she's gone; we bless thee, O Lord; The battle is done, as shewn by thy word. With Christ, as the object of hope, it is sweet To die with the prospect in glory to meet.

O welcome the thought, of heaven our home! There soon to be brought and never to roam; But rest there for ever in sight of his face; And nothing to sever from Christ, or from grace.

The righteous hath hope—yes, hope that is good; And this raised her up, being well understood: With Christ as her treasure, how could she be poor! And now shall her pleasure for ever endure.

'Bless the Lord, O, my soul!' how sweetly she cried; 'A sinner made whole through Jesus who died;' No sin to disturb her, no end to her bliss. We hope soon to follow and finish like this.

O Spirit, prepare a sinner like me, To enter and share with Love's family; Made meet for the kingdom, and my interest clear, I shall long then to come and for ever dwell there.

Then glory and praise for covenant love, To comfort our days and raise us above, Then sing Hallelujah! for ever on high, To Triune Jehovah, and never to die.

W. HOUSE.

The Growth of Gospel Churches in London, AND THROUGHOUT THIS FAVOURED LAND.

THERE are many expressed lamentations of the supposed destitution, declension, and divided condition of the professed gospel churches in this our day. We have thought, a few papers shewing what London was, and what progress the gospel has made, even during the last century; together with an impartial review of the character and condition of the churches holding THE GOSPEL in these days, might tend, a little, to encourage our desponding brethren. It is very true, VITAL GODLINESS — sterling gospel steadfastness, and a practical decision for the great principles of truth, are not so abundant, nor so popular, as are the forms and free-wills of men; still, there is an amazing amount of good gospel now preached, in our beautiful little Island.

We commence with the following, from the Countess of Huntingdon's Memoirs:—

Towards the close of 1779, the attention of Lady Huntingdon was directed to the spiritual destitution of Clerkenwell. The present crowded neighbourhood of Spafields was at this period quite rural, and formed a dangerous locality for travellers to pass through after dark. The paths were very bad, especially in winter, and were infested with thieves; the haunts of vice, and the abodes of robbers were close by; and many a dark and deadly deed was perpetrated in the silence of night. Those who walked in the evening, from the city to the hamlet of Islington, were accustomed to wait at the end of Percival Street, until a considerable party had collected, when they were escorted through Spa-fields by an armed patrol, appointed for the purpose; and it was customary for travellers approaching London, to remain all night at the Angel Inn, near Islington, rather than venture across this dangerous spot after dark. This locality was noted for the fashionable sport of duck-hunting, and contained a solitary tavern, called the Dog and Duck, which passed into the hands of Mr. Rosomond, who converted the grounds into extensive pleasure gardens. The whole of the property came into the possession of the Marquis of Northampton, who let a portion of these gardens to Mr. Craven, for the purpose of erecting a large circular building, in imitation of the celebrated Pantheon at Rome. This spacious edifice was opened in May, 1770, as a place of amusement, and speedily acquired notoriety as a public resort for all ranks and both sexes on the Lord's day. Though patronized by the Prince of Wales, and many of the nobility, after the first year it was unsuccessful as a place of amusement; and, in three years, Mr. Craven became a bankrupt. The lease was then disposed of to the proprietor of Sadlers-Wells Theatre, who dreaded a rival establishment; and after

being used for a short time as a mart for the sale of carriages, the building became vacant. A curious incident connected with its erection deserves notice. Mrs. Craven could not be induced to visit the building until near its completion. She then inspected it with a friend, who asked her what she thought of it? When, full of apprehension for her husband and her family, she burst into tears, and exclaimed, 'It is very pretty; but I foresee it will be the ruin of us, and, one day or other, will be turned into a Methodist meeting-house.'

Lady Huntingdon greatly desired to obtain possession of this noble edifice, which had two tiers of galleries surrounding it, supported by numerous elegant columns, that she might convert it into a chapel, and bring the gospel into the benighted neighbourhood. She instructed Messrs. Shirly, Parker, and Crole, to consult each other on the project, and to ascertain the terms on which the proprietor would be willing to dispose of the building. It appears that there were two parties already treating for it; and her friends so discouraged her by their advice, that she reluctantly declined to purchase the Pantheon. She says:—

"My heart seems strongly set upon having this temple of folly dedicated to Jehovah Jesus, the great head of his church and people. Dear Mr. Berridge does not discourage the undertaking, but says I may count upon a fit of sickness, if I engage in this affair. I feel so deeply for the perishing thousands in that part of London, that I am almost tempted to run every risk; and though, at this moment, I have not a penny to command, yet I am so firmly persuaded of the goodness of the Master, whose I am, and whom I desire to serve, that I shall not want gold or silver for the work. It is his cause; he has the hearts of all at his disposal; and I shall have help, when he sees fit to employ me in his service. Nevertheless, with some regret, I give up the matter at this time. You are on the spot, and your opinion, in circumstances of this nature, may be better than mine; but faith tells me to go forward, nothing fearing, nothing doubting."

As soon as the determination of Lady Huntingdon was made known to the proprietors, the Pantheon was let to a committee of gentlemen, who converted it into a place of worship. A considerable expense was incurred in fitting it up; the figure of Fame, which surmounted the dome, was exchanged for a lantern cupola; and a pulpit and reading desks were erected. It was opened on Saturday, July 5th, 1777, by the Rev. John Ryland, and was called Northampton chapel, in honour of the nobleman on whose ground it stands. The Revs. Hubert Jones, and William Taylor, two episcopal clergymen, were engaged as preachers, whose ministrations speedily at-

tracted a large congregation. They stood alone in the church, in this part of London, for proclaiming the evangelical doctrines of religion. Their preaching gave great offence to the Rev. W. Sellon, Incumbent of Clerkenwell, who was annoyed and jealous at their success, and resolved to remove them from their sphere of usefulness. He claimed the right of preaching in the chapel whenever he pleased, and of nominating the ministers who should officiate; and made other demands, which the ministers and committee resisted. An ecclesiastical law-suit was instituted; the Incumbent triumphed; the two clergymen were forbidden to preach there; the chapel was closed, the large congregation scattered.

While these events were transpiring, Mr. Toplady drew the attention of the Countess to Richmond, then a place of fashionable resort, and of gaiety. The theatre had been hired by Rowland Hill, Mr. Joss, and Mr. West, a popular clergyman, who frequently made excursions to Richmond, and preached there amid much opposition. The proprietor was anxious to dispose of the theatre to her Ladyship, and commissioned Mr. Hough to wait on Mr. Toplady with a view of negotiating the matter. The Countess, however, did not approve of the step; for, in a letter to Mr. Shirley, she says, 'I have prayed for light, but the cloud does not move towards Richmond. The opposition which Mr. Hill and others have experienced is very discouraging. Consult with dear Mr. Toplady, and look earnestly for directions from above. May your great Master guide you in this matter! My mind is against it, but I am content to submit to your better judgment; persuaded that, if it is his will who governs all things, we shall be sent to Richmond, with full authority to proclaim his grace, and make his name more known amongst that people.'

(To be continued.)

LETTERS FROM BRITISH ZION, TO HER CHILDREN IN THE AMERICAN, AUSTRALIAN AND COLONIAL SETTLEMENTS.

GOOD FRIDAY MORNING,
APRIL 22, 1859.

AFTER some hard attempts yesterday to complete the VESSEL for May, and to get to Whittlesea last evening, and failing in all of them, I am, this morning, permitted to set off, although I fear, not in time for the morning service. My Master knoweth, however, that an immovable necessity laid upon me to finish my monthly mission, through the press; therefore, I hope brother Ashby, and the friends at Whittlesea, will forgive me, if I cannot get in time to preach to them this morning.

This is, so to speak, the commencement of the Anniversary Season. During the whole of the winter and spring, I have been constantly employed among the churches in and around London. I have been very happy in my work; and desire to feel thankful that the Lord is still opening many doors of labour to

me—in fact, I am engaged fully, almost every day; and have had many requests to labour, which I could not accept. All I need is strength of body—the sacred teaching of the Holy Spirit—the precious unfolding of Divine truth, experimentally in my own soul, a heart burning with love to the Lord and his dear people, whether called or uncalled—a door of utterance in speaking, and safety by the way. If the Lord will indulge me with these mercies, I shall give you Australian friends, all the good tidings touching the condition of our churches, which I may consider interesting to you. We have both a commission and a permission, to 'Walk about Zion, to count her towers, to mark her bulwarks, to consider her palaces;' and all this is to be done with a view to communication, 'That ye may tell it unto the generation following;' for you and your children, I love to write of Zion. The little sneers of the brainless boys, and the hyper-critical cramped schoolmen, I am not moved by now: if by any means I can be useful, I must expect disappointed, and disaffected people will be displeased.

I would be thankful this morning, that I am not setting out without the soft whisper of the word in my soul; this has been my help for years. The particular word which I am setting out with, came most gently into my soul yesterday, as I was hard at work in answering letters, correcting proofs, &c. It was this—'Who gave himself for us,' &c.

ELY, SATURDAY, APRIL 23, 1859.

Preserving mercy carried me safely, yesterday morning, from London to Peterborough by rail, and thence to Whittlesea by fly; so that I crept into Zion just as Mr. Ed. Forman of March, was in his sermon on the text—'So shall the King greatly desire thy beauty.' The long chapel was full of anxious and attentive listeners; and the preacher was evidently at home in his work. I was enabled to preach in afternoon and evening; the place was literally crammed, and I hope good was done. Truly did I feel the word and work of the Lord to be most solemn; yet affording such holy pleasure, as made me know again, 'His ways are pleasantness; his paths are peace.' Mr. Ashby, the Whittlesea pastor, stands there in a field of growing usefulness. He has a mind to work; he has a delight in the work; by him, as an instrument, brands are plucked from the burning; and the church is preserved in peace, and increased in prosperity. Mr. Samuel Cozens of Warboys, Mr. D. Male of Guyhirn, Mr. John Ewen of Peterborough, Mr. Irish of Ramsey, were among the ministers present.

BURY ST. EDMUNDS.

Having to wait here some time for the Ipswich train, I walked into Bury, and called upon our friend Mr. Smith, the deacon of the Particular Baptist Chapel in this town, and was sorry to find they have no pastor; nor any minister to preach on Lord's-days to them. How is this, that so many of our churches are quite destitute of pastors? This

is a painful fact. Mr. Spurgeon came here, and by preaching in Mr. Elven's chapel, he could gather between forty and fifty pounds for his New Tabernacle, but the churches who wish to abide by the New Testament order of church service, cannot possibly find a man to break up to them the Word of Life. A great change is passing over us; we are sliding off into a more accommodating system, of which now I am silent.

As for reading and looking for some message or other, my mind is fixed on this text, (Romans i. 4, 5,) 'And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations.' These words would seem to furnish a complete and blessed representation of the gospel kingdom, or dispensation of grace. First, there is the base or foundation of it: the resurrection of Jesus Christ from the dead, is the foundation of this kingdom. Secondly, the nature of this dispensation: it is a declaration of the Son of God with power—the preaching of the Person and power of Jesus Christ, is the great feature of this dispensation. I see this everywhere, if I look back upon past ages, if I look around now, I see wherever the Lord has given a faithful, and a fruitful minister of Christ's Person, work and grace, there the kingdom has flourished. Thirdly, the efficacy, vitality, and heavenly breath whereby life is given, and maintained in, the hearts of the people, who make up the population of the kingdom, is also stated—it is, according to the spirit of holiness. Lastly, the great ends to be answered by the existence of the kingdom; they are three—that the elect of God might receive grace and apostleship.—be brought to the obedience of the faith; and lastly, that his name might be declared, worshipped, and extolled.

IPSWICH.—Easter Monday morning, April 25. My back aches in setting off early, after so many successive days of incessant toil. It took me all day on Saturday to round-about on straight rails from Whittlesea to Ipswich. Brother Poock received me, as he always has done, with good old English kindness, Christian sympathy, and ministerial fellowship. Our worthy friend Alston gave me bed and board; and I was permitted three times yesterday to speak of those things which I increasingly know are bound up as so many title-deeds of our eternal home. The morning (yesterday) was wet, there were a great many people in the chapel, but it was not crowded—in the afternoon it was full every nook—and I was favoured to feel the weight and the wealth of the theme, 'By whom we have received grace and apostleship for obedience to the faith.' It took me some time to get through 'receiving grace.' The grace of provision: providing Christ for the Church; Boaz for Ruth; and so on. The grace of instrumentality. In the purposes of the New Covenant, it was determined that Ruth should be the spouse of Boaz; but she was a Moabitish damsel; she was in an idolatrous country.

How was she to be brought into Bethlehem? Naomi is the instrument. So the gospel is the blessed agency, whereby the ransomed of the Lord return, and come to Zion. To receive the truth of the gospel in the love and power of it, is to receive grace indeed. Then there is the grace of preparation. Paul says, 'It is God which worketh in you, to will and to do of his good pleasure; and surely, it must have been grace working in Ruth that 'positive principle,' which caused her to cleave unto Naomi; whereby she left Moab, came to Bethlehem, went to glean in the fields of Boaz; and to find favour in his sight. There was the grace of encouragement. Some handfuls of purpose" were dropped for her; and so, as last the union was completed. [I am writing these few lines in an Eastern Car, full of young gentlemen, smoking and talking of other things, but they do not disturb me.]

I think Bethesda Chapel, Ipswich one of the most substantial, commodious, and best arranged places in our denomination. With its new, long, deep, side, and front galleries, it will hold a thousand persons; and I think there was all that number yesterday. Mr. Poock is now in the fifteenth year of his pastorate there. The Lord has mercifully, and extensively honoured him:—nearly two thousand pounds have been paid upon this place; and with its new vestry, it is replete and beautiful. I was glad to see the same substantial staff of officers, Messrs. William Clark, James Andrews, William Manning, and the other good brethren; in the midst of whom you will see JABEZ WRIGHT, a long afflicted, but a truly kind-hearted brother in Christ, and withal, an active agent for the KARTHEN VESSEL. It was a noble sight to stand yesterday in that chapel, and behold such a crowded army of veteran and juvenile pilgrims, gathered up from the town and country all round:—and to hear them sing the praises of our Heavenly King, was delightful indeed. At the close of the Service, the Treasurer, William Clark announced the total of the collection to be £18. The Pastor, brother Poock, expressed their increasing obligations to the Lord for his goodness; pronounced the doxology, which was sung with so much evident feeling and devotion, that my heart melted until I wept tears of inward love, to find myself among such a highly favoured band. Ipswich has now two champions for gospel truth. Our brother William Felton, at Zoar, is highly esteemed as a faithful minister, and his usefulness is increasingly manifested.

[For the information of the thousands of you are now scattered abroad in the colonies, I shall continue these notes as time and space permit. Nearly every day I am in some part or other of the gospel vineyard; and the incidents connected with, and arising out of these annual gatherings are sometimes encouraging, edifying, and full of interest to those dear friends who are now dwelling in the utmost corners of the earth. I will not forget you. It is a grief to us all in this kingdom that wars, and rumours of terrible convulsions are now rife. Clouds are gathering. But God is our refuge still. C. W. B.]

Our Churches, their Pastors, and their People.

ORDINATION OF MR. GRIFFITHS, AT HAYES, MIDDLESEX.

On Monday, May 16, 1859, a goodly company of the lovers of gospel truth from the Churches of Colnbrook, Harlington, Drayton, Uxbridge, Harefield, Brentford, &c., was gathered at Hayes, to witness the ordination of brother Griffiths to the pastoral office over the Baptist Church worshipping in that village. The day was fine, and the programme of the day's proceedings, promised a treat to those who had come from various distances, to testify their love for brother Griffiths and his beloved flock. Brother Brunt, of Colnbrook, opened the meeting at half-past 2, by reading a short Psalm, and offered prayer; after which, brother Wyard proceeded to state the nature of a gospel Church. After a very appropriate introduction, referring to the Church of God in her various aspects, conditions, and manifestation, he selected the figure of a building, by which to illustrate a Gospel Church. The materials of this Church, are first, quickened souls; and so spiritual life becomes the grand essential for Church membership; secondly, these materials, (or persons) forming a gospel Church, must be *enlightened*, they are believers—they form a brotherhood—they are called with a high and holy calling—are spiritual,—and are made obedient to the heavenly calling. After entering into each of these particulars, he closed by remarking that the Church has no power to institute, or to alter ordinances; neither can she make or repeal laws—her province being not to form, but to obey.

Our venerable brother Box, of Woolwich, asked certain questions customary on such occasions, by which were elicited the following items of information. That the Church at Hayes, was first formed in 1843, by the late John Stevens: its number being 16, and its place of worship a cottage. In August of the same year, the present building was erected through the munificence of one of its deacons; and on the opening thereof,—when brethren Stevens, Wyard, and Milner assisted,—a Mr. Fish was ordained pastor. In process of time, brother Fish left, and the Church was advised by their old friend Mr. Box, to hear a Mr. Griffiths whom he strongly recommended. Having heard Mr. G. with great profit during three years, they entreated him to settle amongst them, the result was the present service, for which the Church desired to be thankful, to that God who had heard and answered their many prayers. You are aware that on such occasions the minister elect, relates his call by grace; his call to the ministry; he also relates how (in the providence of God) he has been brought to his present position. All this occurred on the present occasion; and if I might have trespassed upon your pages, I could have related, as it fell from brother G.'s lips, a very savory account of the Lord's dealings with him; suffice

it to say—that the testimony made many hearts warm, and many eyes moist. Brother Milner having given the right hand of fellowship to the pastor, in recognition of the Church's acceptance of him, and the pastor having recognised his people by holding up the right hand, the ordination prayer was offered.

Mr. Bloomfield being announced to give the charge, ascended the pulpit, and delivered a solid, truthful, and affectionate address. He should direct his brother's attention to the *matter* of his preaching. Preach, said he, the word; let the Bible be your book for study, and for texts; preach God's word in all its variety, and in all its harmony. Be a Trinitarian; fear not to preach the Father's love in all the extent of it; the Saviour's blood in all the preciousness of it; and the Holy Ghost in all that need of him, which is evidenced by God's truth and man's condition. If (said he) you omit the Father's love, your ministry will be lacking in strength; if you omit the atonement, you leave out the life-blood of the gospel; and should you leave the Holy Ghost at home, instead of taking Him at all times with you, the people will say 'we have not so much as heard if there be any Holy Ghost.' Again, be very clear on the Person of Christ—this being the great central truth of the gospel. In manner be simple; in language and in illustration, choose for models, the preachers of the 17th century. 'Be affectionate, don't be abusive; be not a despot in the pulpit, for such are the greatest of cowards when out of their own castle; don't be too loud—thunder never kills, 'tis the lightning, and not the noise that produces great effects; lastly, be faithful.' After the very able discourse of brother Bloomfield, (of which I do not presume to give even an outline) brother Milner gave the right hand of fellowship to the new pastor, and then offered the ordination prayer. The friends were now invited to a plain tea, to be served in the chapel; after which, the pastor of Soho, Mr. Pells, preached to the church. Just an outline of his discourse, perhaps it will benefit some, and I close. Philippians ii. 29. He came there, (your pastor) as an spiritual guide—as an able counsellor—as an efficient nurse—as a skillful physician. In the text (said the preacher) are two ideas. 1, of reception: receive him on the ground of what he is *in the Lord*; of qualification, that is, of what the Lord has made him to be; receive him gladly, saying how great a boon a God-sent minister is. 2, Reception—hold him by your prayers, by your sympathies, by your support, and by your constant love; hold him to be above suspicion, and let his character, personal and ministerial, be very dear to you.

IPSWICH.

'Let the Lord be magnified, which hath pleasure in the prosperity of his servants.' Psalm xxxv. 27 Such was the desire of Zion

in ages past, and such is the feeling produced in the soul of every one taught of the Spirit of the living God; for sure they are, that all prosperity in the church at large, or in the soul of the tempest-tossed believer in particular, is wholly of, and from the Lord alone; and while no small joy is felt, in seeing the good Lord increasing his cause with men and women like a flock in answer to the united prayers of his sants, founded on his love, blood, and promise; (Ezek. xxxvi. 37,) yet there is beyond this, an important admonition, we feel a wish prayerfully to attend unto, viz, 'But rather rejoice, because your names are written in heaven.' Luke x. 20.

May the Lord keep us alive to the interest of truth among the children of men. But, oh! above this, may he be pleased to keep our souls prosperously alive, in holy communion with himself, that our growth in spiritual knowledge, joy, and peace, may abound to his glory, our benefit, increased love, and usefulness in our appointed callings, and approving things thus excellent,—'May we be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (Phil. i. 11.) Amen, so be it. On Lord's-day, 1st May, 1859, ten persons were baptised in Bethesda Chapel, Ipswich. A sermon was preached from Luke iii. 21, 22; nearly, or quite a thousand persons attended; the order was truly solemn, the candidates mercifully helped, and in spirit greatly blessed. Others were wrought upon, and more are coming.

Thirteen were proposed; one was taken ill; 'Shibboleth' could not be clearly pronounced as yet by the others.

'A debtor to mercy alone.'

THOMAS POOCK.

Ipswich, May 12th.

DEAR SIR—I send you these lines, praying the Lord to bless your labours to hundreds more, if it is his heavenly will, and that your own soul may feel the prosperity of the Spirit. J. SHELDRAKE.

The king of glory reigns above,
In his most holy place;
And condescends to show his love,
In visits of his grace.
Surprising is the Spirit's power,
On hearts as hard as steel;
We who were dead in sin before,
By grace are made to feel.
These witnesses for God to day,
Who now pass through the flood;
Have testified by faith, and hope,
They're washed in Jesu's blood.
This is the path that he hath trod,
Who died our souls to save;
This is an emblem of his death,
And rising from the grave.
The resurrection of our Lord,
Glids the whole scene with love,
And all who follow him by faith,
Shall surely rest above.
Should Satan now beset our way,
With trials fierce and hot;
When we arrive where Jesus is,
They all will be forgot.
This is the path his sants have trod,
With joy, and sometimes pain;
But they all left their sorrows here,
And now with Christ they reign.
And now follow in their steps,
As fast as time can roll;
We hope to meet Mount Zion's King,
With glory in our soul.

"AGED PILGRIMS' FRIEND SOCIETY."

The 52nd annual meeting was held on Monday evening, May 2, at the London Tavern, and was very numerously attended. The Lord Mayor occupied the chair, who was compelled to leave during the proceedings. John Thwaites, Esq., afterwards presiding in the absence of his lordship. After singing, and prayer by Rev. E. Manuering, the Lord Mayor called upon Mr. W. Jackson to read the annual report, which stated there were 464 pensioners on the books, amongst whom have been distributed during the past year £2,233. Forty-two Pilgrims were in the Asylum at Camberwell, which proved a great blessing to the inmates. The 'New Asylum Fund' was steadily progressing; about £300 realized. And it is hoped this Jubilee Memorial will ere long be raised in another part of London, for a larger number of the Lords' aged people. Is there a generous heart for Zion's Pilgrims, whom the Lord has blessed with a plot of ground, who is ready to offer it thereon to build a home for the weary, on their way to the 'many mansions' Special notice was taken in the report of the Rev. James Bisset, the Founder of the Society, in 1807, who died at Hitchin, April 2, in his 88th year; whose long continued valuable, and gratuitous services as one of the secretaries, will ever be remembered with affectionate veneration. The Lord Mayor gave a few very appropriate and stirring remarks; and the several resolutions were spoken to by Revs. R. Maguire, J. Wells, Wm. Lincoln, P. J. Turquand, Dr. Hewlett, J. Jay, S. K. Bland, E. Kenneth, Esq., Treasurer, George Marshall, Esq., and Joseph Payne, Esq., Mr. Box read the cash account, which showed a balance in hand of £243. 17s. 11d. The Chairman returned thanks for the Lord Mayor, and the honour of succeeding him as president. The meeting which was very cheering and encouraging, closed with the Doxology.

DUNSTABLE.

It will, doubtless, be gratifying to the lovers of truth, to hear that the Lord is still blessing the labours of our brother Carpenter at the old Baptist chapel, Dunstable.

On Lord's-day, February 27, 1859, he administered ordinance of Believer's Baptism to three persons who profess to have been blest under his ministry. God grant they may prove his crown of rejoicing in that day when the Lord shall make up the people. It was a happy, profitable season to many precious souls. The writer can testify, that to him it was none other than the house of God and the very gate of heaven, so that they could not forbear mentally exclaiming:

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

The text chosen for the occasion, was from Luke xvii. 26, 29; and was divided as follows: 1, Described the character of Noah. 2, Notice the ark in a three-fold view,—(1) As a type of the Redeemer; (2) The church; (3) As a

figure or type of Baptism. 3, General head our Pastor run parallel, and showed as in the days of old, so shall it be in the end of the world, &c. It was a solemn as well as a refreshing opportunity; and was so blest, that the following week four more persons were constrained to come forward, and declare what God had done for their souls; one in particular, testifying though she had long halted between two opinions, she could now no longer refrain from following in the footsteps of the flock; the other three were lambs, seals to our pastor's ministry, who told a sweet and simple tale of the Lord's dealings with their souls. The Lord grant they may endure hardness like good soldiers of Jesus Christ. On Lord's-day, April 24th, the ordinance of Believers' Baptism was administered to them; and on the following Lord's-day, our pastor gave them the right hand of fellowship. We have several more hovering round, whose hearts, like Lydia's of old, the Lord has opened. Surely these things are the Lord's doings, and marvellous in our eyes. God grant that the cause here may ever have a fruitful womb, and a plentiful supply of milk to nourish new born souls; that of her it may be said, 'This man and that man was born in her.'

SIBLE HEDINGHAM, ESSEX.

A Thanks giving meeting was held in the Old Baptist Chapel, Sible Hedingham, on Tuesday, May 3rd, to commemorate the restoration of that place to its right and lawful owners. Mr. D. Wilson, of Clare, delivered a lively and Christ-exalting discourse in the afternoon, in which he exhorted the church to unity and love; he said, during their late severe trial he had thought much of them, had prayed the Lord earnestly on their behalf, and he now rejoiced that he was again permitted, (undisturbed) to occupy that pulpit, and tell of Jesu's wondrous love. After the sermon, about 150 friends took tea together, which was well and kindly superintended by Mrs. Boxer, the good partner of the present minister there. After tea, a public Meeting was holden, which was presided over by Mr. Boxer; who reviewed his coming among them, the heavy and lengthened trial they had passed through, and how they had been supported in it, and their rightful deliverance from the same: law and equity had restored to them their rights. He exhorted them to love, peace, and forbearance towards those who were without, believing there were many of the Lord's redeemed ones amongst them. He must mention one thing, which was a good sign, their prayer-meetings were now well attended, and a spirit of earnest devotion was manifest among the people. Mr. Wilson spoke well on Christian union; and trusted there would not be any tale-bearing either to Minister or deacons; or idle gossiping among members. A good brother, one of brother Wilson's deacons, spoke from a portion of the Word, and gave some good wholesome advice. Mr. Samuel Jones trusted they would look well to their present minister, bro-

ther Boxer; and he would then be able to feed them with the finest of the wheat. Brother Boxer, made some further remarks, and a good and God-glorifying meeting was closed by prayer. S. JONES, London.

A GREAT CHANGE AT SHALOM CHAPEL, HACKNEY ROAD.

DEAR BROTHER BANKS.—I have not written to any of my honoured brethren in the ministry who have always taken much interest in our welfare—but now, as it is 'Shalom, Hackney Road,' (no longer Squirries-street) allow me a little space to apprise them of our doings; to recount the wondrous acts of the Lord: for verily the 'lame take the prey.' We hope, shortly, to have a meeting to welcome our dear friends in our new chapel. Three years ago I went to Squirries-street: there were then 14 names only upon their church book, as members; about 50 were added to their number; about 12 were removed from us. Yet all along, the congregations were good; frequently thronged.

Circumstances unlooked for, unsought, seemed to say the coast may be enlarged; this place is too straight; some said 'Shalom!—that's a cold place, nobody has done there. What are you going for?' Suffice it to say, the chapel is done up beautifully; we opened it the 1st of May; the place filled with bearers, and worshippers, and filled every Lord's-day since. What hath God wrought! We rejoice with trembling. 30 members from Squirries-street have given themselves afresh to the Lord, and to each other; since then I have been honoured to receive 11 brethren and sisters to their number, and besides we have 6 for baptism. Others are saying, we will go with you; backsliders are being restored; those who sat in darkness are being made light in the Lord; some who have carried their burdens a long time are brought into liberty, and God's standing miracle in His Church is with us: *sinner's convinced of sinfulness and souls converted to Christ.* Sovereignty is manifested! In the way he wounds, and in the way he heals!

'Upon such polluted worms,
He makes His graces shine.'

Without seeing my qualifications for the unspeakable honour of pointing to his atoning blood, and saying behold the way to God; and feeling my dependance upon the blessed Spirit for every good frame, as well as for needed energy. I am, yours, W. G. HASLOR.

AN AFFECTING SIGHT AT BLUNHAM, BEDFORDSHIRE.

I have been laid aside from my daily calling for eighteen months by affliction; a friend kindly lent me some volumes of *EARTHEN VESSEL* to read. I hope they have been a blessing in the hands of the Spirit to my soul; so much so that I have been constrained to recommend them to my friends in our little cause at Blunham; and some wish to take them. We have a nice little cause here; and many dear lovers of truth amongst us; there seems quite a revival; of which you will rejoice to hear. Mr. Robert Fraizer is the pastor. On the first Lord's-day in April, he baptized by immersion four; two males and two females; and two were an aged mother and son;

an affecting sight to see. I trust it was a good day to many. On the third of May our anniversary was held, Mr. Foreman of London, preached, morning and evening. Mr. Murrell, of St. Noel's, in afternoon. We were blessed with three good sound gospel sermons; and the rich bedewings of the Holy Ghost in many of our hearts. The female friends supplied us with a good tea, gratis; to which about 150 sat down, with cheerful faces, and I believe loving hearts. Oh! how good it is to see brothers and sisters dwell together in unity! JOHN NORMAN.

A REVIVAL AT WOLVERHAMPTON.—

Mr. Editor, knowing you feel an interest in the cause of Christ at John Street, Wolverhampton, it is with pleasure I inform you that on Sunday, May 1st, seven persons, one male, and six females, were constrained to come out from the world, and publicly acknowledge themselves to be on the Lord's side, by attending to the ordinance of Baptism. It is so many years since such a circumstance transpired, that we had almost despaired of being favoured to witness what we were privileged to witness on that occasion. The minister who officiated was our highly esteemed friend and brother, Mr. Thomas Jones, who has recently supplied the place on two or three occasions, and whose labours among us we have reason to believe have been greatly blessed to the souls of the people. On Sunday morning, he preached an impressive and appropriate sermon from John v. 11.—'He that made me whole, the same said unto me, take up thy bed and walk.' He gave on the text, 1st, the history, 2nd the instruction.' After service, the ordinance of Baptism was administered, and I cannot omit to mention, that three out of seven, were the three eldest daughters of our esteemed friend, Mr. Fleeming, a circumstances which contributed materially to the interest of the occasion; and must, I am sure, be highly gratifying to him and his beloved wife. In the evening, the ordinance of the Lord's Supper was attended to, and instead of preaching, the minister gave a suitable address to the candidates, and furnished each with a portion of Scripture on a slip of paper, giving a brief exposition of the same. The following were the portions, Rom. viii. 1. 'There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit,' Isaiah liv. 9. 'For this is as the waters of Noah, unto me, for as I have sworn that the waters of Noah should no more cover the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee.' Sol. Song i. 7. 'Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock rest at noon, for why should I be as one that turneth aside by the flock of thy companions.' This we considered remarkably adapted; the person being a desolate young widow, left as we understand, with four fatherless children. John xvi. 4. 'Abide in me, and I in you; as the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me.' 2 Peter i. 10. 'Give diligence to make your calling and election sure; for if ye do these things ye shall never fall.' And the last given to the youngest (15 years of age) Prov. viii. 17. 'I love them that love me, and those that seek me early shall find me.' The whole of the services were attended with unction and savour; so that we found it good, pleasant, and profitable, to be there. May the Great Head of the Church smile upon this cause, which has been very low for a long period, and doubts entertained whether it would be closed or kept open. But lately, the place has been better supplied, and consequently better attended. May he, I say, make bare his arm, manifest his power in the conversion of sinners, and in the comforting and establishment of his own people, that they may have frequent occasions of similar rejoicing,

and that here his honour may be maintained, his gospel preached, and his name abundantly glorified. And to Father, Son, and Spirit, Israel's triune God, will we ascribe all the praise for ever and ever. E. K.
Spring Vale, near Wolverhampton, May 9, 1850.

WORTHY, HANTS—VILLAGE PREACHING. It may be gratifying for the friends of truth, to hear that our brother Taylor, who has for some years been ministering the Word of Life at Ropley, felt impressed with the importance of opening his own house, in the above place for the worship of God; and invited the writer to preach; and on Wednesday evening, April 28, 1853, a large room was opened, and a goodly number was present, on which occasion I preached from Acts xiii. 26, 'To you is the word of this salvation sent.' I continued to labour there every fortnight for the first six months, when I prevailed upon our good brother, to take the alternate Wednesday evenings, thus keeping it open every week. We have a goodly attendance, and some pleasing results have attended the same; and on the 27th of April, 1859, we had an anniversary of the opening, when our brother kindly gave a public tea, (free) about 60 partook of his hospitality, after which, I preached to a crowded audience, from Psalm cxlix. 2. 'Let the children of Zion be joyful in their King.' Many found it a truly refreshing opportunity. The following lines composed for the occasion, I read at the close of the service, and part were sung. Your's in Gospel bonds.

Winchester. W. CHAPPELL.

THE SOVEREIGNTY OF CHRIST.

Come, Christian friends, unite and sing
The praises of your Lord and King;
Who left his sacred throne on high
And came to earth to bleed and die.
He laid aside his glory then,
And meekly bowed to sinful men;
Who raised their clamorous voices high,
This glorious King to crucify.
He cheerfully resign'd his breath,
And yielded to the shaft of death;
But rose again, and lives to plead
For those who through his grace believe.
And now upon a throne of grace,
He sweetly shews a smiling face,
To such that do espouse his cause,
And yield obedience to his laws.
Great honours he confers on those,
Who have through grace subdued their foes;
Since he has made them Kings and Priests,
And calls to banquet at his feast.
He finds for them a glorious dress,
The robe of his own righteousness;
That when before the Lord's right hand,
Completely justified they stand,
Then shall they walk with him in white,
And be transported with the sight
Of Christ, their glorious Lord and King,
Whilst heaven's eternal anthems sing!
With shouts of glory and of praise,
In which the saints shall join the lays,
To him who sits upon the throne,
The glorious undivided One.
Then shout, ye friends of Zion's King,
Tune now your voice, and loudly sing
Of saving, free, and matchless grace,
Till you behold him face to face!
Yes, shout again thy Jesus reigns,
And hinds the monster down in chains.
Shout! shout again! the work is done!
The battles fought the victory's won!
Sin is subdued, and saints secure;
Death is destroyed with Satan's power;
Hell's doors are barr'd, whilst cherubs wait
To welcome in the pearly gate.
Then, in much more exalted strains,
We'll shout aloud that Jesus reigns,
While all the ransom'd throng shall sing
Eternal praise to Christ their king.

BRIGHTON.—Dear Sir—I have noticed the encouragement you have given to our young ministerial brethren, and the amount of service you have done to the church of Christ. I thank you as a humble member of the same class. Our aged brethren are fast going home; that others are taking their places is a consolation. I have heard brethren Pells, Craoknell, and Coughtrey, with very great pleasures. I went to Brighton, on Good Friday; was present at the meeting at Bond Street Chapel; brother Isaacs is pastor; it was for the encouragement of the young brethren belonging to the Church, that go to speak in the name of the Lord. This Church has four or five stations, as preaching places in various parts of Sussex, and these young men go and preach the gospel to the country people. I heard some account given that night, how the Lord had blessed their labours. I think from one station there was seven or eight came forward, and was baptized in the name of the Lord. One of the young brothers (the name of Richard Cole,) spake of another station as very encouraging; one circumstance he mentioned of a brother in the Lord who was persecuted by his partner very sore. Lately she was constrained to go and hear this preaching herself: the Lord blessed the word, and now she is a humble seeker. Other things of a cheering nature were spoken during the evening. Much good (by the power and blessing of the Holy Spirit) might be done if all our churches would bring many out who know and love the truth, to be servants to Christ, to carry that truth to others. J. BATTSON.

GOOD FRIDAY AT WHITTLESEA.—Amongst the many happy meetings which no doubt took place on that day, it was our happiness to participate in one of those refreshing seasons, which are so welcome to the saints of God. Many prayers had been presented to the mercy-throne for a 'good day;' and we were cheered in the morning, as we entered the place where the gospel had been made the power of God unto our souls to find it well filled. And truly the gospel that morning we believe was felt to be very welcome; while Mr. Forman, of March, was helped to set forth the dignity of 'Zion's King,' the relative beauty of the church of the Lord Jesus; and the worship justly required, and joyfully rendered to Him, to whom it alone belongs. In the afternoon, we were fav-

oured to hear Mr. C. W. Banks, of London, who so earnestly and affectionately proclaimed the word of life, the love of Christ in the gift of himself, and the cleansing power of his precious blood. A public tea was provided, to which upwards of 200 sat down. The evening service was felt to be one of special interest and delight. Mr. Banks again preached upon 'Christian Meditation;' while he seemed really to possess the life and power of the things he uttered. A few verses of

'All hail the power of Jesu's name,'

were sung, and the services of the day were concluded, and we left the 'house of the Lord' with souls warmed and encouraged by the present, and gratitude in our hearts for the past, seeing the hand of the Lord is in our midst; as on the first Lord's-day in the month, four persons who had previously borne testimony to what God had done for their souls, were received into communion, after following in the footsteps of their Redeemer. I believe it was one of the largest, and best meetings, spiritual as well as in a pecuniary sense, the friends of Zion have known. May the Lord still prosper Zion, is the sincere desire of one who is still
A LEARNER.

YARMOUTH.—We are expecting much company from various parts of the kingdom, visiting our town; and amongst them will be some true believers in Christ. Therefore, beg you to publish that on the first of May, we re-opened Salem Particular Baptist Chapel, Easthill Road; Mr. James Tann (our late minister) is our present minister: the Lord, in his boundless mercy, is restoring his health; the Lord is blessing his labours; we have a good revival, with a lively hope. Being the only Strict Communion people in this town, we beg the prayers of our Churches for the prosperity of the laws of Christ amongst us. May the God of Israel be on our side. We are poor, but steadfast in Strict Communion. Wm. OFFORD.
Veal's Buildings, South End, Yarmouth.

[Brother Tann, is a worthy, and truly devoted minister of Christ. He is a safe, sound, deep-thinking, and extensively read man of God. We hope all who love TRUTH TRUTH will hear him, support him; and earnestly plead for him; for, in Christ, and through the Spirit, he is worthy—ED.]

THEODOSIA ERNEST'S EXAMINATION OF THE NEW TESTAMENT.

SOME clever people have presumed to express an opinion, that the narrative we have commenced, of the 'Conversion and Baptism of Miss Theodosia Ernest,' is not a real case. We beg to state, that the Volumes are published in Nashville, Tenn, at the South Western Publishing House, of Graves, Marks, and Co.: also, by Sheldon, Blake-man and Co., in New York. Beside this, we shall, before we have done, we hope, present our readers with self-evident testimonies of the perfect genuineness, distinct personality, and faithful character of this narrative.

Mr. Percy, and Theodosia resolved to examine the New Testament, to ascertain its real direction, touching the ordinance of baptism. We shall continue to record the results of these searching and intelligent reviews of New Testament texts; and we

hope, thereby, to be useful to many, whose minds are far from decision.

Mr. Percy opens the first evening's sitting as follows:

'Now, Miss Theodosia,' said he, 'let us begin by examining the witnesses. When we have collected all the testimony, we shall be able to sum up on the case, and you shall bring in the verdict.'

'That is right,' said she, with a smile, the first that had illumined her face since she stood by the water, 'to the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them.' Here, (may it please the court) is the record,' handing him a well-worn copy of the New Testament.

'Well, how are we to get at the point about which we are at issue? It is agreed, I believe, that Jesus Christ commanded his disciples, in all ages, to be baptized.'

'Yes, sir, I so understand it.'

'Then it would seem that our question is a very simple one. It is, whether you and I, and others who, like us, have been sprinkled in their infancy, have ever been baptized? In other words, *Is the sprinkling of infants, in the name of the Father, Son, and Holy Ghost, the baptism which is required in this book?*'

'That is the question,' she replied. 'I merely want to know if I was ever baptized. I was *sprinkled* in the church. That lady, to-day, was *immersed* into the river. If she was baptized, *I was not*. That is the point. There is but one baptism. Which is it? the sprinkling or the dipping?'

'Oh, if that is all, we can soon settle the question. Sprinkling and pouring, and dipping, are *all* baptism. Baptism is the application of water as a religious ordinance. It don't matter as to the *mode* of application. It may be done one way or another, so that it is done with the *right design*. I see from what your difficulty has arisen. You have misapprehended the nature of the word baptize. You have considered it a specific, rather than a generic term.'

'I don't know, Mr. Percy, whether I quite comprehend you. My difficulty arose from a conviction that the baptism which we witnessed to-day, was just such a one as is described in the Scriptures, where they *went down into the water and came up out of the water*—whereas *my baptism* had nothing about it that at all resembled the scriptural pattern. Please don't try to mystify the subject, but let us see which was the real baptism.'

'I did not design to mystify the subject, but to bring it into a clearer light. The meaning expressed by some words, is rather a result than an act. If I say to my servant, *go down to the office, he may run there, or walk there, or ride there, and he obeys me, equally, which ever he does*—so that he gets there, it is all I require of him. *Go, then, is a generic or general word, including a possible variety of acts*. If I say to him, *run down to the office, he does not obey unless he goes in this specified manner*. So we call *run a specific term*. That is very plain, is it not?'

'Certainly, Mr. Percy, I comprehend that.'

'Well, then, I say that baptize *is a generic term*. Jesus Christ said, baptize all nations. He does not say whether you shall do it by sprinkling, or pouring, or dipping; so that you attain the end proposed, you may do it as you please. If He had said, sprinkle all nations; that is specific, and his ministers must have sprinkled. If he had said *pour* upon them with water, that is a specific act, and they must all have poured. If he had said, dip them in water, then they must all have dipped. The word would have required it. But he used the general term baptize, which signifies *any application of water as a religious ordinance*; and of course it does not matter as to the mode. You may take your choice.'

'But I should, even in that case,' said she, 'feel inclined to choose the *same mode* that He did, and which the *early disciples did*. There must have been some reason for his

preference. But how do you determine that the word baptize is a generic term, as you call it—having three or four different meanings?'

'Simply by reference to the dictionary. Look at Webster. He is good authority; is he not? He defines baptism to be the application of water as a religious ordinance. What more do you want?'

'But, Mr. Percy,' said Edwin, who had been a silent, but very attentive listener, 'the Baptist preacher told Mr. Anxious, the other day, that baptize and baptism were not English words at all, but the Greek words *baptizo* and *baptismos*, transferred into the English Bible, and not translated. He said that King James would not permit the translators to translate *all* the words, for fear of disturbing the faith and practice of the Church of England, and so they just kept the Greek word—but if they had translated it *at all*, it must have read *dip* or *immerse* instead of baptize.'

'Very well, Edwin, but it is not likely that the Baptist preacher is much wiser than Presbyterian preachers, or Methodist preachers, or Episcopal preachers. If dip had been the necessary, or even the common meaning of the word, it is very improbable that it would have remained for this unlearned and obscure sect to have discovered it. Such statements may do very well to delude their simple followers, but they cannot be expected to impose upon the educated world.'

'But, Mr. Percy, I have looked up the words in my Greek Lexicon, and I find *it is just as he said*—*Baptizo does mean to immerse. Baptismos does mean immersion.*'

'Oh, as to that, I suppose you got hold of a Baptist Lexicon.'

'Well, here it is; Donegan's Greek Lexicon. You can look for yourself.'

Mr. Percy, (who, if he was not a thorough Greek scholar, yet knew enough of the language to read it readily,) glanced at the word where Edwin had marked it, and ran his eye along the cognate words.

'*Baptizo*—To immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate.

Baptisis or *Baptismos*, immersion; *Baptisma*, an object immersed; *Baptistes*, one who immerses; *Baptos*, immersed, dyed; *Bapto*, to dip, to plunge into water, etc.'

He was astonished. The thought had never occurred to him before, that baptize was not an English, but a Greek word; and that he should look in the *Greek Lexicon*, rather than Webster's Dictionary, to ascertain its real meaning, *as it occurred in the New Testament*. He turned to the title page and preface for some evidence that this was a *Baptist Lexicon*, but he learned that it was published under the supervision of some of the Faculty of the Presbyterian Theological Seminary at Princeton, N. J.; the very head quarters of orthodox Presbyterianism.

Here was a new phase of the subject. He could only promise to look into this point more particularly the next day: when, he said, he would procure several different Lexicons, by different authors, and compare them with each other.

A REVIEW OF
SERMONS ON THE COMING OF CHRIST,
BY THE REV. W. LINCOLN.

'*A Course of Four Sermons on Subjects connected with the Second Advent of our Lord Jesus Christ.* By the Rev. W. LINCOLN. London: Partridge and Co. Robert Banks and Co., 182, Dover Road S.E.

We have gone carefully through the above sermons, and for earnestness and industry, they do Mr. Lincoln much credit; and the profit of the present edition being devoted to the Aged Christian Pilgrims' Friend Society, does honour to Mr. Lincoln's benevolence. And as far as he advances the free-grace truths of the gospel, we go with him. But in the main object of these sermons we do not go with him. We do not believe that Christ will personally reign on earth; and we do not believe that there will be a rehearsal of the sins of the people of God in glory; we do not believe in degrees in glory; nor that the day of judgment will last a thousand years; nor, that the leavening of the three measures of meal, means the gradual corruption of the Church; nor, that this earth is to be purified by fire; nor that the saints will be located up in a cloud, while the earth is being purified; nor, that there will be an enormous ladder from the earth to this cloud, for the saints to tug up and down upon; nor, that Christ will reign at the earthly Jerusalem, issuing his commands from his 'heavenly-earthly throne' (as Mr. Lincoln calls it); all of which it appears Mr. Lincoln does believe; and which, as we have said, we do not believe. We believe this doctrine of an earthly millennium to be a *mere bubble*; and will not bear the test of plainly revealed gospel truth.

Mr. Lincoln has entirely failed to prove the personal reign of Christ on earth; indeed, the plainly revealed order of things destroys entirely such a doctrine. The order of things plainly revealed, is that there are but two personal comings of Christ: the one has been fulfilled; the other is yet to come; and when he shall come, it will be 'without sin unto salvation;' to raise the just and the unjust; his own being raised in a moment, and shall be raised first, and meet him in the air, and are at once to enter an everlasting kingdom; he will stand between the lost and the saved—the one on his right hand, the other on his left—and when the soul of the believer leaves the body, it is at once present with the Lord; and there it remains, as the Spirit of a just man made perfect; and there it awaits, until the body is raised from the dead, and made as unfit for earth as is the mortal body unfit for heaven: Yes, even Mr. Lincoln burns the earth to a cinder for us; even then, when thus purified, it would be as unfit for the body as it is now; for if the earth being burnt to a cinder, be purified, and made fit for resurrection bodies, why not the mortal body also be put into the fire and burnt into the right

state and shape? But we dispense with Mr. Lincoln's purified earth, and content ourselves with the fact, that as the saints have already pretty clearly borne the image of the earthly, they will now bear the image of the heavenly, and will certainly sit down, not in Mr. Lincoln's earthly kingdom, but in God's own heavenly kingdom; and this heavenly kingdom is what they are made to desire and to seek. Now let this plain, straightforward, order of things remain, and let ambiguous Scriptures be subservient to the plain; not let the plain be mistified by the ambiguous, just test the difficult parts by that which is spiritual, and all comes straight, plain, and easy.

There was the *spiritual* coming of Christ on the day of Pentecost, and there is his spiritual coming now always, even unto the end of the world. The new heavens and new earth were created long ago; in counsel, from the foundation of the world; in mediation, when Christ died; he opened 'a new and living way,' and brings us into the antitypical rest. This is the new earth, and it remains for ever; and herein, in this new earth, Christ is the Bright and Morning Star, the Sun, and the Lord God here is everlasting light; a sun that will never go down; a moon that will never withdraw itself. The first resurrection is regeneration. So much in the millenary age, shall the saints of God have of the spirit of the ancient martyrs, that it will look as though they were risen from the dead. Yes, it will be the resurrection of the mighty spirit of the martyrs, and therefore their souls, not bodies or persons, but their souls, their heroic spirits, are spoken of as the souls of them that were beheaded for the Word of God. And for one thousand years shall this state of things continue; so that the enemy cannot live again a life of tyranny over the saints, until the thousand years are finished. We, in our day, so far from having the souls of them that were beheaded for the word of God and for the testimony of Jesus, hardly know half our time whether we have any souls at all or not: such dwarfs, such babes, and weaklings are we.

We must not forget that there is a Jerusalem which, as the city of the Great King, is gone and gone for ever. The true Jerusalem is the Jerusalem above, and which is free, and by the gospel it cometh down unto men, and taketh them up into citizenship; so that 'they are no more strangers and foreigners, but fellow citizens of the saints, and of the household of God.' Let us then keep to this new Jerusalem, and we shall do well: this will be dwelling by faith in the new heavens, and in the new earth; and here we may build houses, acquire dwellings, and inhabit them; here we may plant vineyards, and drink the wine of them, (and this too is the best wine); and

here we can make gardens, and eat the fruit of them; and here our labours will not be in vain, for in this spiritual labour we shall prove ourselves to be of the seed of the blessed of the Lord, and our (spiritual) offspring with us. But then Mr. Lincoln does not like parting with his old mother earth, yet he consents for her to be burnt, to make her look young again.

But not only does Mr. Lincoln give us an earthly millennium; but he will have the sins of the people of God told out in glory. Yes, he (Mr. Lincoln) would rewrite the hand writing which Christ blotted out; he would raise our sins again from the bottom of the sea; he would have the Lord remember that which the Lord himself says he has forgotten; and he (Mr. Lincoln) would find that which the Lord says shall not be found. Mr. Lincoln is not a Puseyite, yet he sets up even in glory a *tremendous confessional*. The banner over the church is love, and all her sin covered, yet she (as soon as she is taken home to the house of the bridegroom) and to be, (as Mr. Lincoln does himself confess) to be 'presented without spot,' yet, alas! there to be twitted of all gone by faults! And Mr. Lincoln says, that whenever he meets David, he shall always know that *David was an egregious sinner*. Well then, if we were David, we should try, even in heaven, to avoid Mr. Lincoln, and seek the company of those who had been such sinners themselves, that they would be glad to have something better to think about.

But for this terrible confessional in glory Mr. Lincoln, gives us his Scriptures, and they are these and we must face them: Ecc. xii. 14, 2 Cor. v. 10; Rev. xx. 13.

'For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' Well does Mr. Lincoln, in reading such a Scripture as this, forget that there is a righteousness which *justifies from all things?* Were not the sins of the believer brought into judgement at Calvary? and did not the Saviour then '*finish transgression, make an end of sin, and make reconciliation for iniquity?*' But perhaps Mr. Lincoln, when he brought this last verse of Ecclesiastes, forgot Jesus Christ: a thing not at all uncommon among men.

But again—2 Cor. v. 10—'That every one may receive the things done in his body, whether it be good or bad.' Well, if it be by that faith that worketh by love of the truth, the doing of such faith is good, and the bad is taken away by the one sacrifice; and if it be not the doing of the faith of God's elect, but the doing of some other faith, or of infidelity, then the doing is bad, and the judgment according thereto. But as it is not good and bad in the same person, but good or bad; so that it is reckoned all good or all bad, and with the true believer *his faith* is counted for good—all good—counted for righteousness. Well then, there is nothing here to authorise Mr. Lincoln's tremendous confessional.

But again—Rev. xx. 13—'And they were judged every man according to their works.' Well, of course they were: according to the *nature* of their works—whether they were good or bad; and the works of receiving the

truth in the love of it, and abiding by it, and walking in love to God, and to his people, and to his ways, are good—and such will be judged friends, and treated as such. But what has this to do with Mr. Lincoln's dream of the endless catalogue of sins being paraded in glory? Mr. Lincoln may mean well—and we would be the last to say one unkind or disrespectful word of him, for we believe he has wrote conscientiously, but not scripturally—but we leave the remainder of the review until next month—and hope Mr. Lincoln will take as kindly as he can what we have written, although we are
A DISSENTER.

REDEMPTION FUND.

To the Friends of the Earthen Vessel Redemption Fund.

Through the kindness and liberality of Subscribers to the above fund, the sum of £151 9s. 9d. has been forwarded to the committee, of which sum, £121 16s. have been paid towards the object, leaving about £30 to meet the future demands? Will the friends who intend to aid in the entire payment of the amount required, have the goodness to help the committee at their earliest possible convenience? The friends are thanked for the past proofs of their interest, and at the same time, will be trusted in for supplying the remainder for the means to liberate the VESSEL from debt.

Help us well, and help us quickly. Your's in the gospel.
P. W. WILLIAMSON,
14, Clarendon-rd., Notting-hill. Finance Treasurer.

[It should be stated that in some few cases travelling expenses and printing expenses have been incurred; but the Editor has made no charge. The Treasurer now purchases the paper and pays all expenses connected with the production of the EARTHEN VESSEL every month; so that no other liability lays against the EARTHEN VESSEL but the remaining £100 of its final redemption. It may be observed that as nearly 2000 copies are sent out every month by the Editor's assistants to different parts of England, Ireland, America, Australia, India, &c., (besides upward of 5000 which go through the publishing houses in the trade,) there is always a considerable sum owing for these packages sent in all directions; beside the expense of sending them. It would be a great relief if all parties could obtain THE EARTHEN VESSEL through their booksellers or News-agents—where such a course cannot be adopted we are glad to appoint, and to supply agents. C. W. BANKS, 2, Eldon Place, S.E.]

A Young Man at Woodburn Green	...	0	1	0
Mrs. Frost, Hooks Farm, Marlow	...	0	10	0
Mrs. Cockram, Marlow	...	0	2	6
Collected after two Sermons at Enon Chapel, Chatham, by C. W. Banks	...	2	12	6
Mr. Henry Howell	...	0	2	0
Holloway, by a Friend by C. W. Banks	...	0	1	0
Ditto by Mr. Batson	...	0	2	6
Yately, Zoar Chapel, collected	...			
by Miss F. Gray	...	1	4	7
Mrs. Ives	...	0	6	0
Mr. Perrett	...	1	0	4
Mr. Brett, Saxmundham, by Mr. Nichols	...	0	2	6
A Friend at Waddesden Hill	...	0	1	0
Mrs. Eliza Coppin Egerton	...	0	0	6
Mr. C. Pack, Egerton	...	0	0	6
A Lady by Mrs. Horton through Mr. J. Wells,	...	5	0	0
Walter Raffety per Mr. Collins Wycombe	...	0	1	0
H. G. given at Mayford	...	0	2	0
Friend Hickmott, of Frittenden, (since at Smarden, to C. W. Banks)	...	1	0	0
Collection at Baptist Chapel, Crudwell, after two sermons by C. Banks	...	2	0	0
Collected by Mr. D. Ashby, and his friends at Zion Chapel, Whittlesea	...	2	0	6

The Life, Ministry, Illness, Death, Funeral, &c.,

OF THE LATE

MR. THOMAS WILLIAM GITTENS,

OF EBENEZER CHAPEL, CAMDEN TOWN.

AS REGARDS the faithful Ministers of Christ, we have sometimes realized a secret and a sacred pleasure in taking a three-fold view. We have looked *backward* upon the noble army—upon the long unbroken line—the living stream of gospel witnesses, who have been called to labour for Christ in their day and generation, and then have been gathered unto their fathers. In this kingdom especially, what hosts of holy and earnest men have been given to the church for her comfort, and to the world for its warning, and for the purpose of gathering therefrom the chosen heirs of eternal bliss! We have often wished we could gather out the list of them, their conversion to God, their conversation about Christ, and their devoted conduct to their Master's service. But this is impossible. We have, therefore, secondly, looked *upwards*, and thought of the glorious assembly of them in the kingdoms above. The scriptures are not silent on this point—"They that be wise (or, are teachers,) shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Is there not a *distinction* here? Is it not a marked distinction which we do well to observe? Those that are 'wise?' Men who are favoured to unfold the holy mysteries of the new and everlasting covenant; and those who 'turn many to righteousness.' Of the former, we see such men as Charnock, Goodwin, Owen, and thousands more. Of the latter, we see Bunyan, Whitefield, and an innumerable company beside. And there, in Glory, now they dwell. Oh! it is delightful; there, by faith, to view them clothed and crowned, and blest for ever! But contemplations of this kind cannot be put into words. Still, it is cheering to anticipate the association one day to be enjoyed by all the faithful. Lastly, we look *forward* to the period when all who now on Zion's walls do stand, shall be passing home; and the sight of here and there one and another springing up to fill their places, proves

that the promise has not been broken—the God of the promise lives.

The uprising, the onward progress, the happy end, the ultimate reward, of all the faithful stewards in the Gospel Household, are subjects of immense interest to us. We are prone to be curious about ministers. Good men we hold in reverential affection. Bad men, and mere pretenders, we greatly pity.

If, therefore, in recording the departure of ministers, we occupy too much space, we hope to be forgiven.

The following has been prepared by our own reporter.

THE late Mr. Gittens was a faithful and affectionate preacher of the Gospel of Christ,—a man of God, a devoted servant, a loving pastor, a benevolent and sympathising friend, and a faithful expounder of the true and distinguishing doctrines of the everlasting gospel. As such, we feel it our privilege and duty to record a few incidents touching his life and some particulars of the happy departure of his soul to that blissful shore, where now his immortal spirit bows before the throne of God, with joy unspeakable, and full of glory.

In furnishing a few particulars of this servant of Jesus, we will just divide the same into four departments. 1st. His early life and entrance into the ministry, noticing the blessing the Lord vouchsafed to him in his work. 2nd, furnish some particulars of his last illness and death; 3rd notice the funeral sermon delivered by Mr. Luckin. And 4thly, add some account of the funeral, and the address delivered on the occasion. We would here remark, that Mr. Gittens was one of the most intimate friends and fellow-labourers of the late Joseph Irons, (of Camberwell.) Our readers generally are aware of the high Christian love and esteem in which we held that noble champion of the gospel: whose voice often fell like the voice of a 'mighty man of God,' when with a fulness of confidence, he was wont to sound forth the blessed truths of the everlasting gospel. With no less Christian love and ministerial regard would we speak of Mr. Gittens.

HIS EARLY LIFE, AND ENTRANCE INTO THE MINISTRY.

He was born in Portsea, in the year 1791, of parents who were connected with the Church of England, but in early life he became

a dissenter from the State Church; and under the ministrations of Mr. John Griffin, (then of Portsea,) he became much attached to the truths of the gospel so faithfully delivered by that eminent servant; here also he became an active teacher in the Sabbath School, and this was (as is often the case) the stepping stone to his future career, for here he often was found engaged in addressing the children at the close of the school; and eventually he became a member of that church. Early in the year 1818, he left his native soil, and bent his steps to this 'City of the world.' He was then married, and the parent of three children. His journey to London was a providential one: he had no situation in view, or any very bright prospects before him. But he found the Lord was his Jehovah-Jireh still, and he was provided for. Time rolls on, and in after years we find him commencing business for himself in the vicinity of Camden Town; and here he first felt a desire to tell to others the boundless love of a precious Christ to his immortal soul.

About this time, an Itinerant Society of Preachers was formed in London, and Mr. Gittens became one of that body, and laboured with some considerable success in the villages, &c., surrounding his own locality. Near this period, Mr. Gittens was introduced to a few young people, (Sunday School Teachers,) who were active for the spread of the gospel, and who occupied a carpenter's shop in Bayham Terrace, Camden Town: a pressing invite was given by these zealous christians to Mr. Gittens, begging him to come and preach to them the word of life; their wish was granted; and they again repeated the request; and so largely was the word blessed, and the congregation so much increased, that eventually a church was formed, (consisting of twelve members) of which Mr. Gittens, in the year 1832, became the pastor.

The blessing the Lord poured upon his ministrations were very apparent. He had not long ministered steadily to his church before 'the Carpenter's shop' became 'too strait,' and one warm-hearted Christian lady, (Mrs. Butcher, to whose memory a tablet is erected in Ebenezer Chapel) came nobly forward and offered £100 towards the erection of a chapel; her example was followed by three others; and the persevering energy of his other friends were so practically manifest that they felt the hand of the Lord authorized them in providing a more suitable place of meeting. Accordingly, the ground was obtained, and the present chapel was built in the year 1835, and was calculated to hold about 350. It is named 'Ebenezer,' and is situated near High Street, Camden Town. The first cost of erection was £1,200; but a considerable amount beyond that sum has been spent upon it. Since its erection, it has been twice enlarged; school rooms, vestries, and other accommodations having been added, and it will now seat 800 persons. It is a plain, but substantial looking building out side; the interior is well fitted, with galleries round; and it has a small, but not too loud, organ in the gallery at the rear of the pulpit. Apparently, the congregation

consists of a respectable class of persons; and up to the last Mr. Gittens was favoured to have large audiences listening to his faithful expositions of the Word of God. The church was in peace, and the Lord continued to smile upon his labours down to his dying day. A happy position for an aged pastor to be found in at the close of his life!

HIS LAST ILLNESS, AND DEATH.

Four years since, Mr. Gittens had a very sharp attack of erysipelas, which left his frame in a very shattered condition, from which he never thoroughly recovered. The apparent moving cause of his last illness arose from a cold, caught while returning home from a service at which he had been engaged. He was desired to rest from preaching for a time, but his zeal to proclaim the glories of redeeming love out-balanced the care for his body, and he was again found on Sunday morning, Jan. 30th, in his accustomed position. It was noticed then by several of his attached friends that his system had been subject to a sharp attack; still he spoke with considerable energy, and very solemnly from the words, 'My hope is in thee.' In the evening of the same day he could only administer the ordinance of the Lord's Supper, and his weakness was much more apparent than it had been before. We believe this was the last service he attended. After he had been laid by for some time, hopes were again entertained of his recovery, and it was proposed for him to have spent a few weeks at Portsea, in the hope of recruiting his shattered health. The day he was to have left town, a relapse came on, which proved to be the messenger sent to wing his ransomed soul to the regions of the justified; which occurred on Sunday evening, May 15th, at 10 minutes past 6.

THE FUNERAL SERMON

was preached at his own chapel, in Camden Town, on Sunday evening, May 22nd by his beloved brother in the ministry, Mr. Richard Luckin, of Clerkenwell.

We arrived at the chapel before half-past 5, and at that early hour found a large concourse of people gathered round the entrance. At the time for commencement of the service, not only was every pew more than occupied, but every inch of the ground where a standing could at all be got, was closely packed with anxious listeners. The pulpit, organ-gallery, and clerk's desk were hung with black, and a large number of the congregation were attired in mourning. [We would here say, thanks were due to those in office for the exertions and kindness displayed in endeavouring to accommodate the mass of friends then collected.]

The service commenced with singing the favourite hymn of Watts,

'There is a land of pure delight;'

Mr. Luckin then read the 5th chapter of the 2nd of Corinthians; and engaged in solemn prayer—thanking the Lord for the very soft, peaceful and happy departure he had granted his servant. After again singing, Mr. Luckin announced for his text the words of Paul

(Acts xx. 24.) "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." In commencing, Mr. Luckin said,—Dear Friends, it is at the particular request of my dear departed brother, Mr. Gittens, that I am called upon to speak to you this evening. He who hath so often spoken to you from this pulpit the truth of God fully, faithfully and affectionately, will speak to you no more. His immortal spirit hath taken its flight, and is now in the immediate presence of God and the Lamb. In speaking from the text, the Preacher noticed, 1st, *The Subject of Paul's Ministry*; 2nd, *The Manner in which he Preached*; 3rd, *His Undaunted Courage*; and, lastly, *His Expected End*. In various parts of the discourse, Mr Luckin drew a parallel between the labours of the Apostle Paul and the departed—showing that Paul preached the same gospel, proclaimed the same glorious Saviour—the same redeeming blood and love—the same precious, God-glorifying doctrines, as did their late pastor. 'Ah, my friends, the late Mr. Gittens, with whom I stood connected thirty-four years, was raised up by the Almighty to preach the same glorious Gospel that Christ preached, that the Prophets preached, and that the Apostles preached, and therefore it is the same gospel—the gospel of the grace of God.' * * * The Apostle preached the gospel experimentally—in its experimental preciousness. He loved the gospel, and valued the gospel, and felt the force and power of the truths of the gospel in his own soul. So did our departed brother. Ah! he preached the gospel in all its practical faithfulness. * * * No one can read the relations of Paul's travels, without discovering that he was a consistent Christian and a laborious minister of the Lord Jesus Christ; and so was our departed brother.' In concluding, Mr. Luckin, in speaking to the bereaved Church, said, 'I know the death of your dear pastor is a severe trial to some of you. You loved him in the Lord; you loved him for his work's sake. There was a divine power that attended his ministry to your souls. And, dear friends, I would say to you, look to the Almighty to send you a faithful pastor, one after his own heart, to feed you with knowledge and understanding.'

At the close of the sermon, which was delivered with evident feelings of affection, Mr. Luckin read a statement of the last hours of the deceased, which had been furnished by some member of the family. As the sermon is published, with the whole of the statement then read, we shall only give a few short sentences, which will suffice to show the calm frame of mind the departed was the subject of to the last.

He felt anxious to know the will of the Lord concerning him; and his desire was speedily granted, for his symptoms soon rendered it evident that his case was a highly critical one, 'I feel,' he said, 'that my work is done, and that my heavenly Father intends taking me to himself. Well, be it so. He

does all things well.' As his weakness became gradually greater, he often exclaimed, 'My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever,' repeating the last words several times, 'for ever, for ever, my portion for ever.' On one occasion, after many hours of suffering, he said to his medical attendant, 'Do I murmur, doctor—if I do, it is quite foreign to my inward state of peace and joy, so much am I supported by the Lord's constant gracious presence.' His medical man asked him, 'Have you never experienced the Lord's presence so fully before?' 'Oh, yes,' he replied, 'but not so continuously. He has ever been to me a faithful God.' 'Oh! my precious Saviour, my precious Saviour.' On being asked if he feared death, he exultingly replied, 'Oh no, oh no,' adding, 'in this I rest—in hope of eternal life, which he promised in Christ Jesus before the world began. I have seen,' he said, 'my Saviour in all his glory, in all his immutability, in all his faithfulness, in all his covenant love, I have seen Him as my crucified Redeemer, I have seen Him as my risen Saviour, I have seen Him as my Intercessor, and I see Him now standing at the throne of God above, and stretching out his hands to receive me.' On a friend quoting to him the lines,—

'I'll speak the honours of thy name
With my last lab'ring breath,'

he rejoined, with great emphasis, lifting his eyes and hands upwards,—

'And dying clasp thee in my arms—
The antidote of death.'

'For the last week or two preceding his death, although then comparatively free from the more painful symptoms of his disorder, he was unable either to sleep or lie down. He had no real rest for many days and nights together. Still he evinced the most calm and quiet composure. The interests of his church and people lay evidently near his heart. The day before his departure he said he had seen 'the King in his beauty.' 'Do tell all you see,' he said, 'that I am dying on the doctrines I preached, for I know that I shall not get over this.' On the Saturday he passed a very restless night, and on the Sabbath morning his pulse was evidently feebler. Seeing this, his medical attendant observed, 'I fear, Mr. Gittens, your bodily strength is very low.' 'Oh, yes,' he replied, 'but my spiritual strength will hold out to the end.' Once, on being asked how he felt, he said, pointing upwards, 'GOING HOME.' During the morning service, he was attacked with spasms, which became alarming. He rallied, however, and asked for a hymn-book to be given to his wife that she might select a hymn. The one selected was the following:—

'On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.'

Once or twice during this he sobbed with emotion, and at the conclusion raised his hands and said, 'Amen.' Between four and

five the spasmodic attacks returned. He made several exclamations of 'Jesus, Jesus,' which led one of his sons to mention to him the beautiful hymn.

'Jesus, is my God and Saviour,
Guide, and Counsellor, and Friend,'
and on the last line of the verse being repeated,

'Kind and loving to THE END.'

'I know it, I know it,' he said, and 'Oh! that He would cut short these bands.' After this he said two or three times to his medical attendant, 'Cut the bands, doctor,' obviously alluding to his desire to be liberated from his sufferings. About six o'clock his pulse became further enfeebled, and he appeared to be sinking; nevertheless he had power to raise his hands once or twice and say, 'My Father.' Other words were uttered indistinctly, but all that was afterwards audible was the faint but fervent cry '*Jesus, Jesus, Jesus.*' At that time he was in a sitting posture, propped up by pillows, his head inclined forward, his hands clasped, and his eyes closed, as if he were sleeping. His breath was suddenly observed to get shorter—his head was gently raised and supported on the shoulder of one of his sons. The medical attendant and members of the family in the adjoining room were instantly called, but almost before they had reached him, he had breathed his last. He sank like a setting sun, gloriously and peacefully, without an apparent struggle. He literally 'fell asleep in Jesus,'—the name of the Saviour in whom he trusted still lingering on his lips.

THE FUNERAL.

The remains of this honoured man of God were interred at Highgate Cemetery, on Saturday afternoon, May 21st, near the spot where the remains of the late Rev. J. Evans, are deposited. The hearse was followed by ten mourning coaches and about twenty cabs, containing the bereaved family and a number of the members and friends of the church. The corpse was first taken into the chapel, where a large number of friends had gathered. The Rev. Andrew Read gave out a hymn; and the Rev. James Fleming offered prayer. An address was then given by the Rev. J. C. Harrison, of Camden Town, in which he spoke very highly of the Christian zeal, tender-heartedness and loving-affection of the departed. Another hymn was sung, and Mr. Nunn concluded the service in the Chapel by prayer. The corpse was then re-placed in the hearse, and the mournful procession moved on to Highgate Cemetery, where Mr. Luckin gave a short address, from which we make one extract as a suitable conclusion to our article in memory of this honoured servant of the Lord. Mr Luckin said:

'Our departed brother was a man of God; a kind and affectionate husband. I would say to the mourning family, you have lost an affectionate father. To the mourning church and congregation I would say, you have lost a faithful pastor—but your loss is his gain—his work was done—he is gone home. He is

now walking upon the crystal pavement in the mansions of bliss! Crowned with an immortal crown! Swaying the palm-branch of victory, exclaiming, Victory! victory! through the blood of the Lamb!'

Mr Tiddy, of Camberwell, concluded the service at the grave with prayer. R.

EPISTLES TO THEOPHILUS.

LETTER LVII.

THE SEVEN SEALS: THE FIFTH AND SIXTH SEALS.

MY GOOD THEOPHILUS,—I now, in all simplicity and earnestness, will give you a few words upon the fifth and sixth seals, as given in Revelation, (chapter 6th.) The first of these two seals, you will see, is a martyr's seal, or the seal of martyrdom; shewing that all the sufferings of the people of God are under the seal of heaven, that all is governed and over-ruled in accordance with what is written in heaven concerning them. Their souls are said to be under the altar, this is to shew, first, their nearness to God, it is by the true altar, Christ Jesus, that God is their exceeding joy; this joy exceeding in intensity, in extent, and in duration all they have ever suffered. Their being under the altar, shews also that the Great High Priest of our profession was their way of access to God; that by him, they had boldness to enter into the holy of holies. Their being under the altar, shews also that they were sacrifices acceptable unto God; not acceptable as atonements: no! there is but one, and there needed nothing but that one atonement, Christ Jesus; but they are acceptable as witnesses for God, and in the service they rendered to the cause of God, in giving up their lives, rather than give up the truth. While the Lord's own account of the cause of their death, and the account the enemy would give of the cause of their death, very widely differ. Their enemies would say, they were not put to death for the word of God, nor for standing fast against error and idolatry; no, (say the enemies) for a good work we stone thee not, but for blasphemy, reckoning them of course, enemies to good works. Hence, the Puseyites, and Papiets tell us that the less we say about the Protestant Martyrs, the better; meaning, of course, that as the martyrs, when living, were blackened unto the last degree by the slanders, and revilings, the enemies cast upon them; that the Puseyites, and Papiets, would not be wanting again in rolling a dark river from the serpent's mouth, over the memory of the martyrs. The martyrs no doubt had, as all men have, their infirmities and faults; but not for these were they put to death, any farther than the enemy could make use of their faults to excuse themselves for putting them to death; the *real ground*

of such treatment from their enemies, was, they rejected the commandments of men, and abode by the word of God, and refused to take anything else as their guide in eternal things; and they held also a certain testimony concerning that word, that Christ was the end of the law for righteousness to every one that believeth, and that faith is the gift not of man, but of God, and that the election hath obtained it, and the rest blinded, and that a Saviour's blood without any human works, or merit whatever, triumphantly and eternally availed for them, and that Christ remained a Priest for ever; and that they could no more come short of eternal life and glory, than Christ himself could come short. And thus, notwithstanding all the Pharisaic pretensions of their enemies, they were in reality, slain for the Word of God, and for the testimony which they held. May we, my good Theophilus, partake more than ever of the Martyr's spirit, and suffer all things for the truth sake.

Still, they did not wish others to suffer as they had suffered; but cried to God to stop the enemy; at least, this is I think, one part of the meaning of their cry. Their crying with a loud voice, shews the *intense* and *immense* power there is in their suffering, to draw down the vengeance of God upon their enemies; their enemies cannot escape, and those who have apparently escaped, have yet (where grace prevents not) a most fearful and fiery judgment awaiting them. And, notice next that though they are under the altar in an apparently prostrate state as sacrifices, yet they do not continue in that state, for white robes were given unto every one of them. There is, you see no difference made: *white* robes are given to every one of them; they were not offered to them, but given unto every one of them; you can hardly think of a gospel blessing, that is not implied in this white robe, as it will mean, purity, sanctification, justification, victory, festivity, welcome, armour put off, the conflict over, the prize obtained. It is also a robe of honour, of glory, of immortality, and they were to *rest*. Now among common words, a word of larger import than the word *rest* can scarcely be thought of; think it over which way you will, it is all but infinite in variety of meaning: sweet repose, entire satisfaction, internal and eternal, reflective and prospective, beneath and above, and in all the possible relations in which their existence stands. They are to rest, yet for a *little season*, a *thousand years* in eternity is but a little season, and during this little season, more of their *fellow servants*, mark that, *fellow servants*, and their brethren should be killed as they were. Yes, my good Theophilus, if we serve God in the same spirit, and in the same truth that they did, we shall (if not killed) be hated of all men; alas, for this *ungodly*, *ungodly* world! nor can aught but grace make us to

differ, but through it all the Lord God Omnipotent reigneth.

Having made these few remarks upon the fifth seal, I will occupy the remainder of this letter with the sixth seal. This sixth seal you observe is a *revelation* seal, creating tremendous alarm; but there does not appear to be any body *killed*, but only *alarmed*, and the next chapter shews the good effects of this alarm: in the hundred and forty and four thousand sealed, and in the number which no man can number. We must therefore just run through the several parts of this sixth seal, and see if we can, what this alarm is. Here is, first, a *great earthquake*. Just so it is when God begins to work mightily with a sinner, his standing slips from under him, his soul sinks as into a pit, and the prayer of such will be, 'Let not the pit shut her mouth upon me.' He is helpless, and may well be alarmed, for he sees that if his sins roll down upon him, he must be as it were, ground to powder, and be driven to eternal perdition; and now all his former sunney prospects, are become black as sackcloth of hair; he is no longer clothed with creature brightness, but is clothed in the sackcloth of soul trouble. Lamentation, mourning and woe, and the moon (his nightly pleasures) are turned into blood, they are dead, and he the sinner fears he shall die with them, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mightier wind. The stars are a figure of rulers and teachers; and when the sinner is thus awakened, down falls fleshly rulers, and false teachers: here is a *mighty* wind: down goes the Pope, down goes Popery, down goes free-will, down goes duty-faith, down goes Lucifer, even as lightening from heaven. Here is the sinner, the convinced sinner, in the pit, without sun or moon or stars; this will make him in *earnest* for mercy, though as yet he sees not that mercy. The heaven departed as a scroll when it is rolled together. Yes, the convinced sinner's heaven is gone, and he can see nothing but hell before him. Once he *thought* he had, or should have a heaven, but it is departed, and the sinner left apparently to make his bed in hell. You, my good Theophilus, are not altogether a stranger to these soul solemnities; these are the solemnities which make us tremble at God's Holy Word, that teach us to pray, sever us from the world, and constrain us to listen to the glorious gospel of the blessed God.

But every mountain and island were moved out of their places. Yes, there is to be no place of refuge left; *all must* be moved out of the way; refuge must fail you; there is no place where the workers of iniquity may hide themselves. Jesus only can be a refuge for sinners, and workers of iniquity, as every man after the flesh is. It matters not, you see, whether kings, or great men, or rich men,

or chief captains, or mighty men, or bondsmen, or free men, the royalty of the king cannot save his soul; the greatness of the great man cannot deliver his soul; the riches of the rich man cannot redeem his soul, or give to God a ransom for it. The might of the mighty man cannot conquer death and hell; the labours of the bondman cannot work out salvation; the freedom of the free man cannot free his soul from going down into the pit; and yet *all* of them, from the peasant to the prince, from the highest to the lowest, fly to the *many* places for refuge, to the dens and rocks of the mountains. Are not these mountains and rocks, *dens, false churches?* and do not sinners, when first awakened, often fly to these *dens*, and rocks, and under mountains, instead of going direct to Mount Zion? Hence, the true church, is almost perpetually receiving awakened sinners out of false churches. So, that like doves, they do find their way to their own windows at last, and are well received, well housed, well treated, and it is well with them for ever; but before they get to Mount Zion, they seek (that is many of them do) the protection of these false churches, 'saying to the mountains and rocks, fall on us, not to *hurt* us, but to *hide* us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? Such is the legal bias of the newly awakened mind, and such are the false notions they have of God and the Lamb, they see him not in his *sacrificial* character; but only in what they suppose to be his wrathful character as a sin-avenging Judge; presently, they begin to see him in his *sin-bearing* character; then wrath begins to subside, and mercy begins to appear, and these hebrews come out of their holes, and rocks, and dens, and mountains; and begin to shew themselves decided for God; having first fought against him, then when convinced of sin, tried to fly from him, but are now coming to him, and shall be decided for him, and be forever with him; and that which they thought was a day of wrath, was after all a *day of mercy*. And so you see you take the next chapter as a continuation of this sixth seal. Lo, these things worketh God often times, with man to bring back his soul from the pit, to be enlightened with the light of the living; they will not now want to be hid from the face of Him, that sitteth on the throne, they will not now look at the wrath of the Lamb; but be happy in the love of Christ, so believeth, and so knoweth

A LITTLE ONE.

'SEVEN DEGREES OF CHRISTIAN FAITH.'
—By Mr. John Foreman, of London. This excellent twopenny pamphlet is reprinted; and may be had of Mr. Holmes, 3, New Street, Dorset Square.

Notices of New Works.

'*Strict Communion*. Being No. 25 of *The Surrey Tabernacle Pulpit*, containing an Address delivered at the administration of the Ordinance of the Lord's Supper, on Sunday afternoon, June 4th, 1859. By Mr. James Wells. London: Partridge & Co.; and Robert Banks & Co.

Seventy-two persons have this summer been baptized by the pastor of the church meeting in the Surrey Tabernacle, and added to that Christian body of adherents to the Primitive faith and order of New Testament worship. On Lords'-day, June 5th, previous to the Lord's Supper. Mr. Wells delivered an address on 'STRICT COMMUNION,' which address has been printed; is published; and may be had either at our office; of Mr. James Cox, in the Vestry of the Surrey Tabernacle; or of any bookseller, from the wholesale house of Partridge and Co. We have read this address through carefully; because we have long been convinced that some clear, Scriptural, plain, and undeniable testimony, elucidating the righteousness of our practice, was wanted. It is a most remarkable fact that almost every section of the visible church carries out the practice of what is termed '*Strict Communion*'—(except the Open and Mixed Communion Baptists) and yet we—the '*Particular Baptists*,' as we are called, are reproached, condemned, and scoffed at, by nearly all who profess the gospel; but who do not, *cannot*, or *will not*, see that the great law by which we are governed is that commission with which our Lord and Master sent forth his disciples, after he had suffered, and just before he ascended to His Father, to carry on the great work of intercession until all the ransomed are gathered in; the terms of that commission can never be honestly disputed. Look at them. In the first place remember the Divine appointment. (We quote the words from Matthew xxviii. 16.) 'The eleven disciples went away into Galilee, into a mountain *where* JESUS had APPOINTED them.' Mark you, here was a very special purpose. What was that purpose? First, it was that Jesus might reveal himself unto his disciples as their *living* Head; as their risen Lord; as their reigning and ruling KING. (Oh! what a delightful day was that to our precious Jesus! He looked *back* upon the cross; then into the garden and into the grave; backward to the wilderness and to the world, and he said, '*My sorrows have been heavy, but they are passed away for ever!*' and now, in the eleven disciples gathered around him, he saw a sample of his redeemed church—some of whom even now doubted—and doubting ones there will be to the end of the church's earthly pilgrimage: then, the Saviour looked upward to his Father's throne; and saw the millions of angels and spirits of the just, waiting to receive him; and, then he looked forward, and saw the opposition, persecution, and affliction, by which his Gospel Church would be assailed; wherefore,) secondly, he declares unto them His full and un-

limited authority—'Jesus came, and spake unto them saying, *All power is given unto me, in heaven and in earth.*' Then, thirdly, comes the commission, '*Go ye, therefore, and teach all nations, baptizing them (who believe) 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.*' How faithfully this commission was worked out; you may see by reading '*the Acts of the Apostles.*' The subsequent history of the Church's progress, the floods and flames of persecution which have surrounded and severely afflicted her, clearly proves THE ETERNAL SOVEREIGNTY OF JESHOVAH'S CHOICE on the one hand; and the ETERNAL ENMITY of the reprobate seed on the other: hence we may not much marvel at the great fact which everywhere meets and grieves us—that although some kind of Bible profession increases, yet enmity to God's Truth, and opposition to Christ's laws, prevail to an amazing extent. For every unfinching and faithful servant of Christ, therefore, we are thankful. But we must return to notice Mr. Wells's address.

In this discourse we have Strict Communion proved in the Old Testament—and Strict Communion in the New:—Strict Communion in the souls of all the regenerated: Strict Communion in the Church below; and Strict Communion in heaven. We do not feel comfortable in always speaking well of our friends, because it makes our foes so naughty, and we resolved to pull this Strict Communion discourse all to pieces, if we could have done so consistently; but we cannot; no; indeed. We may be termed partial: or set down for being influenced by some impure motive; but it shall not, it must not hinder us from speaking our mind: This Address on Strict-Communion is plain, truthful, and conclusive. It produced in us most solemn fears for those great men who are ever aiming to cast public contempt upon us, and upon the Ordinances of Christ. We could most sincerely wish that all opponents to the Right Order of things, might read this discourse as we have done. For years we have holden fast by the associations Mr. Wells here illustrates; and his testimonies have both confirmed our faith, and gladdened our heart. We ask our brethren in the ministry to read this address themselves; and then we hope they will circulate it where clearness of vision respecting gospel ordinances is not enjoyed. We hope the benefit resulting from the address will be encouraging. When it was delivered, about seven hundred members of the church sat down; and between five and six hundred spectators were in the galleries. It must have been a solemn scene. We reserve extracts and further comments for a future number. We do not wish this subject hastily to pass away.

"*Come and Welcome to Jesus Christ.* By John Bunyan. London: Robert Banks & Co., and G. J. Stevenson, 54, Paternoster Row. This is a gracious and precious dissertation on the hearty welcome a poor sinner receives at

the hands of Jesus Christ, when by the drawings of the Spirit—in faith—and with a loving, praying heart, that sinner comes unto him: it is one of John Bunyan's best books. It has been of immense use to tens of thousands. We are sorry to find it has been out of print for some years. Its weighty arguments; its spiritual tone; its plain, familiar, and faithful, illustrations of the exercises of both the repenting sinner and the believing saint, have rendered it unpalatable in these times of fashionable, flimsy, and false pretensions to Gospel life. Some few years since the stereo-plates of this volume were sold to us by Mr. Billing. We have, at length, completed Bunyan's '*Come and Welcome.*' We hope our friends will aid us in giving this Standard Work on Experimental Religion, a standing once more in the churches—*this volume ought to be laid on every man's parlour table in all Christendom.* It shall be found (if we are permitted to carry out our plans) on every book-stall in the kingdom. To our God—and his people we look for success.

"*Gospel Ordinances; Strict Baptist Principles Explained and Defended.* A sermon preached on Sunday evening, April 10th, 1859, At the Baptist Chapel, Dacre Park, Blackheath. By the Rev. J. E. Cracknell, formerly a member of a Metropolitan Independent Church. London: Robert Banks and Co., G. J. Stevenson, 64, Paternoster Row.

In that aristocratic and fast growing district, Blackheath, it was, doubtless, quite needful that Mr. Cracknell, should clearly enunciate his faith and practice in the gospel of Christ, and in the administration of ordinances, &c., as the proposed pastor of the recently established church in Dacre Park. This has been done with decision, good temper, kind feeling, and some ability. We certainly admire the spirit displayed: we are thankful for the talent given, and trust this printed discourse, and the thousands which our young brother, may yet be favoured to deliver, (in the course of a long ministry which he hope the Lord has designed for him) will be rendered exceedingly useful in the conversion and edification of very many precious souls. All our 'heads of houses' should persuade their young people to read this sermon by a young and earnest disciple, and devoted servant of Jesus Christ.

"*Bible History, in connection with the General History of the World, with Notices of Scripture Localities and Sketches of Social and religious Life.* By the Rev. William G. Blaike, A.M. Author of '*David, King of Israel.*' London: J. Nelson and sons, Paternoster Row. In about 500 pages of Crown Octavo, Mr. Blaike has furnished a most intelligent and admirable work on the History, the Localities, the Biographies, and the times referred to, and comprised, in the Word of God. Young Students, Teachers, and Ministers will highly prize this volume. It will serve as an every day book of reference—We hope to analyse it fully ere long.

"*Communion with God the Father, the Son, and the Holy Ghost.*' By John Owen, D. D.

With a preface by the late Rev. Danl. Burgess. Reprinted for John Saunders, Wanstead, Essex: and published by W. H. Collingridge. We only wish we could give all our readers this most blessed treasure in pieces from time to time, and that the Lord might bless it to their souls, as it has been to us at different times, but we fear we cannot do that; and therefore, we thank Mr. Collingridge for this neat duodecimo edition; and without the least hesitation, we say, side by side with the Bible, this book of John Owen's on 'Communion with God,' should be found in every Christian's closet and study; and be read again and again. In thus commending this work we have no motive but the spiritual advantage of those who fear God.

'*The Family Treasury of Sabbath Reading.*' London: Thomas Nelson and Sons. Part V. of this excellent Monthly, for June, furnishes first rate papers, and reading for families, of an interesting and instructive character. Mr. Cameron, the Editor, is evidently more favourable to the real Gospel of Christ—the work of the Holy Spirit—and the Christian's happy experience of Divine truth, than most of the present Scotch editors and preachers are. We are thankful to see a magazine so rich in beautiful variety, so weighty in Gospel verities, and 'got up' in a manner so substantial and thoroughly good, prospering so abundantly. We hardly think its equal in many respects can be found.

'*Smooth Stones taken from Ancient Brooks.* By the Rev. C. H. Spurgeon. London: W. H. Collingridge, Aldersgate-street. This little volume has, for a frontispiece, the most grave and expressive likeness of Mr. Spurgeon in the pulpit we have yet seen. It furnishes a brief Memoir of the good Puritan, Thomas Brooks, and a collection of paragraphs gathered out from the works of that excellent preacher. To persons who have neither time nor mind to read large volumes, little morsels carefully prepared as these have been, may be acceptable and good.

'*The English Bible. History of the Translation of the Holy Scriptures into the English Tongue, &c.* By Mrs. Conant. Edited and introduced by Rev. C. H. Spurgeon. London: Arthur Hall & Co. Real lovers of our Bible, especially Scriptural Antiquarians, will eat up this book with much avidity and delight. Mrs. Conant, an American Authoress—has given us a valuable key to the life, the labors, the pains, the perils, the persecutions, and the all but fatal storms through which the English Bible has had to pass. We wish to furnish a consecutive series of papers drawn from this, and Mr. Blake's Bible History.

'*A Voice from the Pulpit.*' Part II. By John Bloomfield. London: G. J. Stevenson, 54, Paternoster Row. 8d. In this part we have 'The Call of Abraham.' 'The Prayer Meeting.' 'The Mystic Ladder.' 'Paul's Conversion.' And an essay on 'Faith.' Any review, or recommendatory notice, we consider unnecessary: but some choice selections we hope to make for the benefit of those who cannot obtain the work. From these two parts of 'A Voice from the Pulpit,' a

faithful portrait of Mr. Bloomfield's ministry may be drawn.

'*The Three Unclean Spirits of the Sixth Vial; or, the Signs of the Times, and the Warning Voice of our Lord Jesus Christ to the Churches.*' By Charles Lawder, minister of the Gospel. London: G. J. Stevenson, 54, Paternoster Row. Works of this kind lead careful readers to much close examination. Mr. Lawder has bestowed immense labour on this six-penny pamphlet.

THE TRIUMPH OF THE HOLY SPIRIT OVER SIN IN THE SINNER.

Such is the leading title of a new volume written by Mr. Edward Samuel, the minister of Fore-street chapel, Salford, and now extensively known as the author of that excellent book, 'The Triumph of Christ on the Cross.' This second, this companion volume, 'The Triumph of the Spirit,' has been revised in the manuscript by the Incumbent of Openshaw, the Rev. William Parks, (a minister of Christ's gospel, a sound theologian, and an excellent scholar.) In his 'Recommendatory Preface,' Mr Parks says:—

I am happy to bear testimony that I have discovered no theological errors in the work; but, on the contrary, such a clear, sound and deep knowledge of the work of God's Spirit in the soul that it is refreshing to have read it.

In these days of blasphemy and reproach, when the Holy Spirit is specially dishonoured, when nature is confounded with grace, and mere animal excitement is palmed off as the internal witnessing of God to the redeemed sinner, it is a cause for gratitude that a man like the author who has himself heard, seen, looked upon, and handled, the Word of Life, should boldly testify to God the Spirit's operations in the soul and his mode of acting. I pray the God of all grace to cause the work a wide circulation, and to bless the perusal of it to his dear family. It aims at His glorification from beginning to end.

The volume contains 45 chapters; each one upon distinct branches either of the character or the work of the Holy Spirit. We are ourselves preparing an analysis of each chapter; and hope soon to announce it as ready. Then we shall refer to this work again. In the mean time we may observe that a good demand has been made for it; and as far as it has been read by experimental Christians, it has been well received. This work may be had of any bookseller, by informing them that the wholesale London publisher is G. J. Stevenson, 54, Paternoster Row.

'*The Aged Pilgrims' Friend Society*—Travelling as we do in several parts of the country, we are constantly receiving applications to obtain admittance into this Society, for persons most needy and deserving. We have now several very urgent cases. Two godly mothers in Israel, 80 years of age, and some not quite so advanced, but in every way qualified for the benefits of this noble institution. We much wish to establish an "EARTHEN VESSEL Auxiliary to the Aged Pilgrims' Society." If we can obtain an honourable Treasurer, and Committee, we shall proceed. Who will encourage us?

The Christian's Redemption, Guidance, and Habitation.

BY JOHN BLOOMFIELD,

MINISTER OF MEARD'S COURT, DEAN STREET, SOHO.

"Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." *Exodus xv. 13.*

In this chapter we have the magnificent song which was sung by the Israelites, in consequence of the wonderful deliverance that was accomplished by God for them, in the land of their captivity. It was sung in relation to that splendid redemption which was by God effected, and that was a deliverance worthy of such a song. It is a sublime song, and the people sung it with gratitude, finding God was on their side—that he triumphed gloriously, working wonders, that they might serve him. It is the oldest song we have on record, its style is magnificent! its imagery is impressive, and it is worthy of the occasion on which it was sung! This song is also the type of a song yet to be sung in relation to the triumphs of the gospel; for the gospel is yet to work triumphs which it has not yet attained. The victories and history of the Israelites furnish us with many lessons, which are both interesting and instructive, relating to the ways of man and the mind of God. We see a great deal here developed of the mind and heart of the long-suffering and faithfulness of our covenant God. The bondage of the people of the Israelites, was a type of the darker bondage; and misery of sin, out of which all the ransomed of the Lord will eventually be brought, and the pathway in which the Israelites walked—the scorpions and serpents which they met with in the wilderness—were also to set forth the dangers to which the children of God are exposed from the enemy; and the deliverance of the Israelites teaches us our own inability to battle with the enemy of our souls.

But there is a great deal more to learn from the dealings of God with his people, though these dealings may be characterised by severity; but, still it was the severity of love. The father may be severe, but it often is because he loves his child. So with the dealings of God with his ancient people, some think God was severe, but it was the severity of faithfulness, the severity of everlasting love. He led them forth in mercy: it was in mercy he raised up Moses to lead them forth; it was in mercy, while there were in the houses of the Egyptians terror and death, there were in the houses of the Israelites joy and peace; It was in mercy God brought them through the Red Sea; it was in mercy the water flowed from the rock; and it was in mercy the Lord supplied, with a liberal hand, their necessities in the wilder-

ness. And I ask, was it not in mercy the grace of God reached us? Destroying the darkness and enmity of our hearts, and bringing us to follow the Lord, and to serve him? Was it not in mercy God brought us out of the darkness of sin, and shone into our hearts rays of the magnificent glory of the mediation of Jesus Christ? Is it not a mercy that he made our eyes overflow with Godly sorrow? Is it not a mercy our hard hearts were broken before God? Is it not a mercy that our hearts are disposed to seek and serve Jesus? Yes, it is in mercy God hath supplied our necessities: it is in mercy if in the dealings of God, he hath given us the wine of astonishment to drink; it is in mercy he teaches us terrible things in righteousness, therefore, though we may think these things severe, it is the severity of love.

Let us first notice in our text the *redemption spoken of*; secondly, the *guidance*; and thirdly, the *habitation*.

I. We propose to notice the **REDEMPTION OF THE PEOPLE**. Redemption means deliverance; there is a redemption by power, and there is a redemption by price. There was a redemption wrought for the ancient Israelites, and there is also a redemption wrought by Christ; redemption through blood, "But by his own blood he entered into the holy place, having obtained eternal redemption for us." Redemption originated not with man, not with angels, but with God—God saw all the reasons of his own actions in himself. He never created the world at the bidding of any spirit, he never afflicted people with plagues, or wrought deliverances for nations, but for his own reasons. The deliverances he wrought for the Israelites were types of a nobler and better deliverance that was to be effected by Jesus Christ.

I want to show that the redemption of the people originated with God; and this shows it was effected by God's own method, and also that this redemption is unto God himself.

Who saw the Israelites in captivity and had compassion on them? Whose ear was open to their cry? Who came down to deliver them? Whose heart yearned over their sorrows? In whose arm was the power to redeem?

We say this redemption originated with God, and was planned before the people went into captivity. Joseph prophesied of this redemption, saying, "Ye shall carry up

my bones from hence." And not one was left, for his bones were taken from the strange land, indicating also his brethren should not be left there, corresponding with the following passage, "There shall not an hoof be left behind." With whom then did redemption originate? It was too good to come from man, it was too majestic for the mind of an angel. It originated with God, with the end and aim to deliver men from the condition of slavery and death, into which they had fallen, under the curse of a broken law, that men may be delivered from punishment hereafter, and at last, admitted into the presence of the Most High. All the schemes of philosophy have failed to deliver men from the withering curse of God's law. It is true, education will do much to raise man, the study of arts and sciences and giving a religious training; but these will never touch the heart, that is like a nether millstone for hardness and as unimpressible; these never scattered the dark clouds of enmity against God, or gave one spark of spiritual light to the sin-darkened soul. But salvation did not originate with angels; they admired the scheme as it is displayed in wisdom's glorious plan. The scheme of salvation by the blood of Christ, by the death incarnation, and humiliation of the Saviour, is God-like in its power; it was contrived by infinite wisdom, and is the development of the heart of infinite love. If that could fail, it would be the failure of God, it would bring darkness in heaven, and weeping among the ransomed there; and there would be joy in hell for ever and ever.

It is a redemption effected by God's own method. How did he deliver the Israelites? by bringing a plague, by dividing the Red Sea, by making a road for them to pass through in perfect safety. When God created the world, it was created majestically; when God created man out of the dust of the earth, he did it like a God; and when the body of man was formed, God breathed into it by his power, and it became a living soul. This was like a God, there was a terrible majesty in this sublimity; but it all fails to contrast for a moment with the work of redemption, effected by the Mediator at the price of his most precious blood. It was a redemption effected by God's own method, and the people were redeemed unto God's service. Moses said, 'Let my people go, that they may hold a feast unto me in the wilderness.' They were redeemed unto God's service, to God's provision, to God's presence, and to God's glory. And is it not so with all that are redeemed by the precious blood of Christ? are they not redeemed from the service of sin? from the lust of the flesh? from the powers and service of the devil? We are received, through mighty grace, to the service of God, to a newness of life, to live a life of faith; in hope, that by and by, we

shall serve the Lord perfectly for ever and ever. Satan may suggest that we may never serve God; sin may and will disturb our peace; and our doubts and fears may say, we shall never serve the Lord; but Jesus says, ye shall serve me here, ye shall serve me in love, ye shall serve, though imperfectly now, but yonder ye shall serve the Lord in the Mediator's presence with fulness of heart. We shall be redeemed unto the provisions of God: God gave his people provision in the wilderness, no people were ever supplied like the Israelites, they were fed with bread from heaven, by the special interposition of divine power; they were refreshed with water from the rock; they were clad in clothes that should not wax old, nor their shoes wear out. Ah, believer, thou hast a better Rock than 'Rock Christ Jesus'! Better bread, 'the bread of eternal life!' A better garment, clothed in the garment of salvation; Better shoes, 'shod with the preparation of the gospel of peace.'

II. We will now dwell for a moment or two, upon the GUIDANCE; 'Thou hast guided them in thy strength.' We might think we could have guided them a nearer way, but perhaps we should have lost them all in the sands of the barren desert. Even in our own cases, we often think this is wrong, and the other wrong: if in the land of prosperity, that is, we think, the right way; but God suffers his people to be tried, that he may test to their minds (not to his) the reality of their religion, and the purity of their love. "He guided them by his strength:" by the strength of his love, by the strength of his faithfulness and wisdom. Love will bear much for its object; had not God loved them I am sure he would have been tired of them before he brought them out of the wilderness.

And, my hearers, had not God loved us, had not his love been like himself, without variation, he would most assuredly have forsaken us long ago. And where God loves, he throws worth into the object of his love; in the face of all our follies, he loves us with a love that many waters cannot quench. Ah, says some trembling child of God, if God would but whisper into my soul, 'I have loved thee with an everlasting love;' my doubts would at once give up the ghost, I should then believe my soul would share in the blessedness beyond the grave. God, my friends, loved us before we were sinners, loved us in the fall, and brought us out: though we are poor, this love maketh rich; though ragged, love weaves a robe; though homeless, love provides an everlasting dwelling with the eternal God.

III. Lastly, THE HABITATION. God dwells in three ways with his people: first, through the priesthood of his Son; hence, it is said, 'It pleased the father that in him should dwell all the fulness of the Godhead bodily.' Christ was the visible display of the invisible God; the manifestation of the sublime splendour of

the Divine Majesty. Then God dwells in his church on earth, as he dwelt with his people at Jerusalem,—‘Here will I dwell with that man that humbleth himself and trembleth at my word.’ Then God guideth them ‘unto his holy habitation.’ God first brings them to Christ, to seek for mercy at the cross; he then brings them to his church, (not to his church first, as many would now do) but first, they are brought to Christ, and then they give themselves to Christ’s church below. And Christ will bring all his people to himself; do you think he will give you to sip of heavenly pleasures, and not take you to enjoy the full fruition of glory? Do you think he would give light and love, and then damp these rising hopes? that is far from him, if once given to know the name of Jesus, to trust in his blood and righteousness, you shall share with the angels in glory for ever and for ever. And what then, my hearers? Why you shall be in the glorious presence of the Lamb! What then? You shall sing unto him, ‘Who hath washed us, and made us kings and priests unto God?’ What then?

‘Not a wave of trouble roll,
Across thy peaceful breast.’

What then, believer? Not a cloud shall then intervene between thee and thy Lord! What then? Not one doubt, not one fear, not one trouble then! Oh! that this heaven may be our home, that we may be meetened for this happy state! that the Lord may keep us near him, and at last take us to be with him, for ever and ever. Amen. K.

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THE DIFFERENCE BETWEEN  
NATURAL CONVICTIONS FOR SIN,  
AND A  
SPIRITUAL CHANGE OF HEART.

By JOSEPH PALMER,  
Minister of Romney-street Chapel, Westminster.

THINKING, Mr. Editor, that the present is a subject in which all the living family of God are much interested, I presume to add a mite to whatever ‘A Little One,’ or yourself, may offer upon it. The dear people of God know, that there are seasons in the experience of believers, even after they have been brought into gospel liberty, when, through the fiery darts and temptations of the great adversary, they are ready to call all into question; and are thankful to recognise, by the light of God’s Spirit, the smallest, if conclusive, marks of a divine change in their tempest-tossed souls. With Elihu they cry out, ‘If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, deliver him from going down into the pit: I have found a ransom.’ Job xxxiii. 23, 24. To be one with Jesus is such a solemn, eternal, infinite mercy, that it is

no wonder it often produces deep heart-affecting cogitations in the mind whether we ourselves are really united to him or not.

When the eye of faith rests upon the unutterable blessings which belong to the soul that is IN CHRIST, the very extent of the free-grace portion will sometimes raise in our unbelieving hearts a host of doubters, with their hateful whispers, and surmisings, and reasonings, that shake at times the stoutest confidence. If the assurance of faith were an *abiding* grace, it might be otherwise; but from the word of God and my own experience I find it to be a frame of mind, which lives only so long as the powerful witness of the blessed Spirit prevails in the soul. Our judgments may be confirmed, and the faith within the soul is indestructible, but its voice is sometimes weak and faint, when that of unbelief is clamorous.

I proceed to notice some distinguishing marks of *natural convictions*.

1. Natural convictions for sin cause distress from the dread of punishment. We have instances of this in the cases of King Saul, Judas, and Simon Magus. Their convictions arose from the light which discovered the dreadful consequences of transgression.

2. Natural conviction is the effect of slavish fear. Balaam is an awful instance. All amendment arising from such conviction is scant and sparing, and of a legal nature. Such men would not obey God, but that they fear his wrath.

3. Natural convictions are produced by the ministration of the law and not of the gospel. Like the man with the one talent, he would be even with God, because he fears his hard dealing.

4. Natural convictions consist with a blind and spiritually dead conscience. And thus the man is prompted to rounds of dead works, carnal observances, fleshly works, and religious duties, which the blind and deceived conscience receives as so many bribes with which to repair its disturbed peace and self-complacency.

5. Natural convictions are temporary and passing. Springing up, as they frequently do, in times of affliction or worldly trial, and producing many fleshly resolutions; the whole gradually decline as the disturbing crisis is removed.

6. Natural convictions spring from moral and intellectual light alone. Thus moral influences regulate their continuance. And as merely moral light is total darkness spiritually, so the mind is falsely led to wrong views of God, and to the adoption of natural courses in order to propitiate him.

7. Natural convictions are attended with enmity, self-pity, bitterness, hard thoughts of God, and a sullen admission of the majesty and power of God, but no love to his person, or his law, or his holiness.

8. Natural convictions produce no hearty

renunciation of sin; but simply a disuse of it, through fear and dread.

9. With natural convictions the heart and disposition remain sinful and unchanged. Its entire sympathy is with sin. But like an insubordinate menial, it assumes the livery of reformation, out of fear of the great God, his Master. See this in Cain, Esau, and all such awful characters.

I now turn to the more pleasant task of describing *spiritual convictions*. And I must observe here, that perhaps the dear child of God may be harassed because he finds some of the feelings which belong to natural convictions working in his mind. This is very likely. The believer has a carnal mind. And the feelings of his carnal mind will resemble those we have described. But then, he will also possess those other marks which characterize a divine change of heart, which no merely natural man ever experiences. And so may God help us to thank and bless him for the operations of his Spirit. While there is much within us to mourn over, much sin, much love of sin, much hardness of heart, much enmity, much self-pity, hard thoughts, and so on; yet still, through rich mercy, these are also attended at times with such totally opposite feelings, that we cannot but believe, with God's word before us, that we are the 'Shulamite, with her company of two armies.'

1. Spiritual convictions for sin ever attend a gracious change of heart. In God's word, we read of the Lord giving King Saul, and others, another heart, or gifts and qualifications for certain offices; but that is very different to a new or gracious heart, which is a new covenant blessing, and which is purified by faith. Now this new heart of flesh or feeling, is susceptible of spiritual impressions. Thus the claims of God's righteous law are felt: its fires and its thunders sink it in dreadful fears before God; and sin, thus seen in its tremendous nature, sits like a heavy burden upon this new, this feeling heart. God has prepared the heart, and now cuts deep furrows in the fallow ground of human nature with the unerring plough of his law in the hand of the Spirit. Oh, how deep are these spiritual convictions!

2. Spiritual convictions are attended with a discovery of the spirituality and extent of God's law. And this knowledge deepens and deepens under the teachings of God's Spirit, so as to destroy the soul's refuges of lies, cast down his false hopes, burn up his fleshly religion, and reduce him to a state of hopelessness and helplessness in himself before God. Isa. xviii. 17.

3. Spiritual convictions are implanted in a conscience made honest through God's fear. And this fear is the beginning of evangelical wisdom. The Spirit of God thus entering the soul enlightens the mind to see the nature

of salvation, that it is not by the law, but by grace. Thus, while the legality of his heart pulls him one way, the blessed Spirit draws him the opposite. His fleshly mind resolves and resolves, works and works, fails and fails again. And amidst the destruction of this creature exertion, the blessed Spirit brings the soul after each failure to a throne of grace, crying out in his confusion and his misery, 'God be merciful to me a sinner.' He has no settled hope in God, and yet he has too much light in his conscience to trust in his own works, which he now sees to be full of imperfections. He does not wonder that God rejects his works, for he feels that they are indeed polluted.

4. Spiritual convictions are attended with the 'eyes within,' which are unmistakable marks of a divine work. Thus he judges of sin not only by outward observation, but by inward feeling. The Lord, with these 'eyes within,' shows him the plague of the heart, and he confesses that he is vile. This is a mark of the blessed Spirit's operations; for no man sighs and cries because of the plague of the heart, but heaven-taught souls. 1 Kings viii. 38.

5. Spiritual convictions are attended with contrition, brokenness of heart, and godly sorrow for sin. This is produced by a sight of the mercy of God in Christ Jesus.

'Law and terrors do but harden  
All the while they work alone;  
But a sense of blood-bought pardon  
Soon dissolves a heart of stone.'

This is a scripturally declared land-mark in the king's highway of holiness. The apostle Paul forcibly sets it forth in his epistle to the Corinthians—'For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea what vehement desire, yea, what zeal, yea, what revenge!' 2 Cor. vii. 11. And this godly sorrow for sin the devil cannot counterfeit. Thus 'we look upon him whom we have pierced, and mourn for him.' And how the soul longs and prays for an assurance of its interest in the wounds and sacrifice of Christ. Thus the soul has been drawn away from Sinai, and he pants after and prays for a 'name and memorial amongst the living in Jerusalem.' He that thus 'goes forth weeping bearing precious seed, shall doubtless come again rejoicing bringing his sheaves with him.' 'They shall return and come again to Zion with songs and everlasting joy upon their heads.'

6. Spiritual convictions are evangelical, and are accompanied with the love of God shed abroad in the heart. This brings the soul to hate sin as sin, independent of its punishment, as an offence against a righteous and merciful God in Christ. And if there

were no hell, the soul feels it would shun sin because of its sinfulness. It is now repugnant to its new and heavenly affections.

7. Spiritual convictions, in the hand of God the Spirit, lead to Christ. If you, my reader, can get peace of mind anywhere but at the fountain opened for sin and uncleanness, your convictions are only natural; but if you feel deeply that nothing but an interest in Christ will secure thy pardon and justification; and if you feel that you cannot be satisfied without

the personal and powerful application of his precious blood to thy conscience, and his glorious righteousness revealed to thy faith, as the ground of thy justification before a holy God; these are infallible marks of a divina change of heart: such convictions are wrought by the Spirit in the heart, and the whole body of God's truth is on thy side, to secure thy growth in grace, and eventually thine everlasting salvation.

With permission of the Editor, I will next month conclude this paper, with a short Scriptural Anatomy of a gracious heart.

## “BAXTER’S BAPTISM” EXAMINED,

AND TESTED BY THE STANDARD OF TRUTH.

[A REVIEW.—SECOND NOTICE.]

*Baptism: its Mode, Design, and Subjects.*

By A. J. BAXTER, Minister of the Gospel, Nottingham. London: Collingridge: Nottingham: Wilkinson.

As in our former notice, we disposed of Mr. B.'s geographical argument against Baptism by Immersion, as practiced by John the 'dipper,' by shewing that his statements, or premises being false, his conclusions were worthless, we now proceed to analyze his verbal or gramatical argument, based upon the words *en, ek, eis, baptizo, &c.*

And in the first place, it is manifest that Mr. B. can find no support in the scriptures for his theory of infant sprinkling, unless we grant him a new translation of the New Testament. As we have it now, it is a sad stumbling block in his way; it won't square with his theory at all. (Though we beg leave to remind Mr. B. that it was *not translated by Baptists*, but by Infant Sprinklers, who had quite as much learning as himself.) There is scarcely a passage Mr. B. quotes, some portion of which he does not find it necessary to re-translate. Now we confess at starting, that we always regard with the utmost suspicion, any theory which requires for its support a new translation of the Scripture. The Romanists themselves have no objection to our use of the Bible, if we will but take their translation. And we have not forgotten that within the last three or four years, the Socinians have raised a loud hue and cry for a new translation, in order to get rid of the doctrines of the Trinity, the Atonement, the Godhead of Christ; and now the Infant Sprinklers want another!

Our present translation is universally confessed to be the best that could be made; and some of the strongest arguments in favour of Baptism by immersion is to be found in the fact, that the Baptists take the book as they find it translated by their opponents. 'Our rock is not as their rock, our enemies themselves being judges.'

But we proceed at once to the examination of Mr. B.'s verbal argument. He commences with the Greek preposition '*en*,' which our translators have rendered *in*. 'They were baptized of him *in (en) Jordan*.' (Matt. iii. 6)

'Jesus was baptized of John in (*en*) Jordan.' (Mark i. 9.) Now, says Mr. B., this word ought to have been translated '*at*,' and then it would have been correct. Indeed! why so? Because Mr. B.'s theory requires it. But how does he prove that it ought to be translated '*at*,' do our readers think? By shewing that it means upwards of *thirty other different things!* So that '*en*' ought to be translated '*at*' because it means something else! A more suicidal argument it would be difficult to conceive. Mr. B. then gives a number of texts to shew how absurd it would be *always* to render the Greek preposition '*en*' by the English preposition '*in*': *i.e.* swear not at all, neither (*by*) (*en*) heaven, nor (*by*) (*en*) thy head.' 'He came not (*en*;) by water only, but (*en*) by water and blood.' Such a rendering of the word (*en*) Mr. B. contends, and contends justly, would make the passage absurd. Granted: and therein is illustrated the wisdom of our translators, in rendering it differently in order to agree with the scope and meaning of the passage. Mr. B. then refers to the Greek preposition (*eis*), which we have translated '*into*': ('Philip and the Eunuch, went down [*eis*] into the water;') and contends that it ought to be translated *unto*, because it has *thirty five other meanings*. He quotes the following passages: 'I am not sent, but (*eis*) *unto* the lost sheep of the house of Israel.' 'His servant fell down (*eis*) *at* his feet,' &c., to show how absurd and meaningless it would be always to translate '*eis*' or '*en*' *in*, or *into*. And by this argument, Mr. B. thinks to overthrow baptism by immersion. Would it not be equally absurd always to translate '*en*' and '*eis*' by Mr. B.'s favourite rendering of '*at*' and '*unto*.' 'And they entered *unto* (*eis*) a ship immediately, and *with* (*en*) that night they caught nothing.' (John xxi. 3.) 'Simon Peter did cast himself (*eis*) *at* the Sea. Verse 7. 'This same Jesus which is taken from you (*eis*) *at* heaven, shall so come in like manner as ye have seen him go *at* (*eis*) heaven.' 'And they went *at* (*eis*) an upper room.' And *with* (*en*) those days Peter stood up *at* (*en*) the midst. (Acts i. 11, 13, 15.) 'Then came Simon Peter, following, and went *at* (*eis*) the sepulchre.' (John xx. 6.) And the sea gave up the dead which were *at* (*en*) it; and death and hell gave up the dead

which were *at* (*en*) them; and the dead were judged out of those things which were written (*en*) *at* the books; and death and hell were cast *at* (*eis*) the lake of fire, and whosoever was not found written *with* (*en*) the book was cast *at* (*eis*) the lake of fire.' (Rev. xx. 12—15). 'And a mighty angel took up a stone like a great mill stone, and cast it *at* (*eis*) the sea.' (Rev. 18. 21.)

These illustrations are sufficient to shew our readers what a correct and elegant translation we should have, if the Baxterian principle were adopted. The facts are these. We admit with Mr. B. that always to translate *eis* and *en*, by *in* and *into*, would make many passages obscure, absurd, and meaningless. But what does Mr. B. gain by this admission? Nothing! What Mr. B. *ought* to have done, to have made his argument of any value, was to prove that the words *eis* and *en* when they occurred in connection with the word *baptizo*, made the passage absurd and meaningless, (as they do in the texts quoted above,) then he would have shown the necessity for another rendering of the words. But this he has not done. Why? Simply because he cannot. We challenge Mr. B. to produce a text referring to water baptism, in which the words *eis* or *en* is translated *in* or *into*, which is rendered ridiculous or meaningless by such a translation. Till he shews this, he has proved nothing but his own bad logic. What does Mr. B. wish us to believe? That the Greek language has no word to express going into, or coming out of, a place or river? If it *have* and it, is not *eis* or *en*, what is it? Or is it only forbidden to be used in connection with Baptism?

Mr. B. next refers to Philip and the Eunuch. 'They went down both into the water, and they both came up out of the water.' (Acts viii. 38.) One would think this language were clear and explicit enough; but Mr. B. will have it translated thus: 'They both went down to the water and came up from the water.' Now here we join issue with Mr. B. and we contend that if the words used in this passage do not mean to go down into the water, and to come up out of it, there are no words in the Greek language to express going into and coming out of; and we presume that Mr. B. would not have hardihood enough to affirm this. The words in the Greek are 'Kai katebainon amphoteroi eis to hudor.' 'And they both went down (descended) into the water; 'ote de anebesan ek tou hudatos; 'And when they ascended out of the water.' Now we proceed to prove from other passages where the verbs 'katebainon,' (to go down into) and 'anebesan' (to ascend out of) occur in connection with the prepositions *eis* and *ek* that those words literally mean, (not to go near to as Mr. B. would have us believe) but to go into, and to come out of.

Our first illustration is from John iii. 13. 'And no man hath ascended to heaven, but he that came down from heaven, even the son of man who is (*en*) in heaven.' The original is *Kai oudeis anabeeken eis (ascended into) ton ouranon ei me o ek ton ouranou katabas who out of heaven descended.*

Now, if in the case of Philip and the Eunuch the words mean only that they went near to the water, and came away from the neighbourhood of the water, it follows that the Redeemer only came down from the neighbourhood of heaven, and has gone up somewhere near to heaven, but that he neither came out of, nor has ascended into heaven. Again, Rev. xi. 12. 'And they ascended (*anebesan eis*) into heaven (*en*) a cloud?'

Rev. xiii. 1. 'I saw a beast rise up out of (*anabainon*) the sea.' (Will Mr. B. say that John only saw the beast come from somewhere near the sea?) [verse 11] 'I saw another beast ascending out of (*anabainon ek*) the earth.'

Eph. iv. 9. 'He descended into (*katebē eis*) the lower parts of the earth.' Alluding to the burial of Christ.

Acts i. 13. "They went up into (*anebesan eis*) an upper room." Mr. B. would render this we suppose, they went up somewhere near the door.

Rev. ix. 2. 'Thure arose (*anebē*) a smoke out of (*ek*) the pit.

These illustrations are sufficient to prove that the verbs *katabainō* and *anabainō*, used in connection with the prepositions, *en*, *eis*, *ek*, mean literally to go down into, and to come up out of. And if the inspired writer, in recording the baptism of the Eunuch, had wished to have said, that he and Philip went down into the water, and came up out of it, he could have found no more appropriate, forcible, and explicit terms in the whole range of the Greek language. If there be more appropriate words in the Greek language to express these actions, it behoves Mr. B. to produce them. Will he undertake to do this?

We close this part of the subject, with simply remarking that if Philip only sprinkled, and poured a few drops of water on the Eunuch's head, it was quite unnecessary for them to get out of the chariot, and go down to the water for that purpose, as he might have taken that out of the skins or water-bottles, which all travellers passing through eastern deserts invariably carry with them.

We turn now to the word *baptizo*, though here we shall not detain our readers long, as Mr. B. confesses, (p. 19) that it 'means dipping, plunging or immersing;' though he contends that it sometimes means to sprinkle, or to pour, but holds that while it means to dip, it never means to raise again; so that a person being baptised ought to be left in the water. One Scriptural illustration will prove to our readers that there is as much truth as sense in this remark. In Mark xiv. 20, we read, 'It is one of the twelve that dipped (*embaptonos eis*) with me in the dish. So in Matt. xxvi. 23, we have the same sentence slightly varied, 'He that dipped his hand (*embapsas*) with me in the dish.' So John xiii. 26, 'He it is to whom I shall give the sop when I have dipped (*bapsas*) it; and when he had dipped (*embapsas*) it.' Now our readers know, (if Mr. B. does not) that it was, and still is, the custom in the east, to use the fingers instead of knives and forks, and to 'dip the morsel' in a common dish, placed upon a table or rather

a stool, not above fifteen inches high; the master dips first, and the guests follow his example, each person being furnished with a piece of bread, which being dipped becomes a sop, and they then eat it, which we presume they could not very well do, unless they raised it after dipping or baptizing it. 'After he had dipped (*embapas*) the sop, he gave it to Judas Iscariot.' Here the word baptise means clearly to dip and to raise. So in Luke. Send Lazarus that he may dip (*bapso*) the tip of his finger.' Did the rich man mean that Lazarus having dipped or baptised his finger in water was to keep it there? But it is a waste of time to reply at length to such nonsense as this.

At the bottom of the page on which these remarks occur, (p. 19.) Mr. B. triumphantly quotes a passage from the Hebrews xii., 24, 'The blood of sprinkling (he says) not the blood of dipping.' Leaving his unlearned readers to infer that the Greek word rendered in this place 'sprinkling,' is *baptismou*; whereas it is *rantismou*, which is the usual Greek word for sprinkling.

So again in 9th chapter, 13th verse, sprinkling (*rantizousa*) the unclean. So verse 19, 'sprinkled (*errantise*) the book and all the people.' So verse 21, 'sprinkle (*errantise*) the tabernacle.'

And here we regret to have to complain of a method adopted by Mr. B., in the beginning of many paragraphs of his book, calculated, (intentionally, or unintentionally, we cannot say) to mislead his unlearned readers. Page 23 affords several illustrations of this, they are printed thus:

'Filling' (baptising). 'They were all filled with the Holy Ghost.' (Acts ii. 4.)

'Perfuming' (baptising) 'anointing' pouring oil on the head like sweet perfume.

We placed Mr. B.'s book in the hands of a person who knew nothing of Greek and pointing to these paragraphs, asked him what idea they conveyed to his mind. He replied, 'that the words translated filling, perfuming and anointing; were in the original baptizo.' That is precisely the opinion we should have formed ourselves, had we not known the contrary; by placing (baptising) in crochets, immediately after the words filling and perfuming in italics, Mr. B. leaves his readers to infer that the latter is a translation of the former. And against this unfairness we enter our strongest protest. To remove this impression from the mind of any of our readers, who may have been misled by it, we give the texts quoted by Mr. B. and add the original verb in each case:

'They were all filled (*eplesthesan*) not baptised with the Holy Ghost.' Acts ii. 4; iv. 8. (*plestheis*). So verse 31; chapter ix. verse 17; chapter xiii. verse 9, 52.

'Be not filled, (*plerousthe, not baptizo*) with wine.' Eph. v. 18.

'She brake the box, and poured (*katakeen*) it on his head.' *Katakeen* being the past participial of the verb *keo*, to pour. (Mark xiv. 3.) 'To anoint (*myrisai*) my body, &c.

But in the Septuagint (Greek) version of the Old Testament, there is one passage which settles the question to every unprejudiced mind. Leviticus xiv. 15, 16, 'And the priest

shall take some of the log of oil, and pour (*Keo*,) it into the palm of his hand; and shall dip (*bapto*) his right finger in the oil that is in his left hand, and shall sprinkle (*raino*) of the oil.'

Farther illustrations would be useless; the Greeks must know their own language better than Mr. B. We challenge Mr. B. to produce any other word from the Greek Testament, to express dipping but *Baptizo*.

Mr. B. then refers to the Hebrew *tabal*, which is rendered into the Greek by *baptizo*, and English 'dip.' We have proved that *baptizo* means to dip, from the numerous instances we have given, where it could not possibly mean anything else; and therefore, we content ourselves with saying, that in the case of Naaman who went down and dipped in Jordan, the Hebrew word is *tabal*, and this is rendered in the Septuagint, (Greek,) *Ebaptisato*, which our translators have rightly translated, dipped.

Mr. B. (as we have said,) contends, that *baptizo* means to 'sprinkle' or to 'pour,' and in his preface he says, 'Let us keep close to Bible land—to the law and to the testimony; all the while we keep together, we will keep if possible, in the sacred Scripture land.' (p. 4.) Well, after this, we certainly expected Mr. B. to mean what he said, and to act upon it. But what is the fact? That Mr. B. does not give one text from the Greek Testament, to show that *baptizo*, used in connection with the administration of water baptism, ever means to pour or sprinkle, or anything else but to immerse; all his attempts to prove that *baptizo* has any other meaning, are drawn from profane writers, from whom, *professedly*, he seeks no support.

The fact of the matter is this: whenever the New Testament writers wish to express the action of sprinkling, they use the word *rantizo*. Heb. ix. 13, 19, 21. When they wish to express pouring, they use the word *keo*. Acts ii. 17, 19; John x. 46; Rev. xvi. 1, 2, 3, 4, 8, 10, 12, 17. When they wish to express dipping they use *baptizo*. And we challenge Mr. B. to disprove these positions. As to the spiritual distortions of Scripture with which Mr. B. fills half his book, based as they are upon the grammatical distortions which we have already exposed and answered, we need waste no time on them; the foundation being worthless, the super-structure falls of itself.

In concluding our second notice of the book we give the following authorities, none of them baptists, in support of baptism by immersion.

*Professor Stuart*. 'Bapto and Baptizo, both mean to dip, plunge, or immerse. All lexicographers and critics of any note, are agreed in this.' (Biblical Repository, April 1833, p. 298). The Professor then quotes passages from *Homer, Pindar, Aristotle, Xenophon, Plutarch, Lucian, Strabo, Heracles, Plato, Herodots, Epictetus* and *Josephus*; all of whom use the words to express immersion; he confesses that he cannot find one case in any classic Greek writer, in the Septuagint, Apocrypha, or New Testament, where they mean anything inconsistent with immersion.

*Dr. Campbell*, (late Principal of Marichal

College, Aberdeen. The word *Baptizo*, both in sacred authors and in classical, signifies to 'dip,' 'plunge,' 'immerse.' And he adds a remark which we would specially recommend to Mr. B's notice. He says, 'It is to be regretted that good and learned men allow their judgments to be warped by the customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the *dictum of the Spirit*, by that of the party or sect. (Ed. of the Four Gospels. Note on Matt. 3 ch. 2 v. vol. 4. p. 24)

*Drs. Campbell, Macknight and Doddridge*, in their translation of the New Testament, they universally translate *baptizo*, by the English *immerse*.

*Calvin*. 'The very word baptize, signifies to *immerse*, and it is certain that immersion was the practice of the ancient church (L. 4. c. 15.)

*Professor Campbell*, (an American Infant Sprinkler) 'I have heard a disputant, (listen Mr. Baxter) in defiance of etymology, and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge; and in defiance of all authority maintain that the former was the earliest and most general practice in baptism. One who argues in this manner never fails, with persons of knowledge to betray the cause he would defend: and though, with respect to the vulgar, bold assertion generally succeeds as well as argument, yet a candid mind will always disdain to take the help of falsehood, even in the cause of truth, (Lectures on Pulpit Eloquence. Lect. 16. p. 304.)

*Dr. Wall*, a learned Infant Sprinkler, in his defence of that rite, says, '*Immersion* is so clear and plain by an infinite number of passages, that one cannot but pity the weak endeavours of such pseudo-baptists as would maintain the negative of it; for certain, it was the ordinary way by which the ancient Christians did receive their baptism.'

*Luther*, after speaking of baptism as a symbol of death and resurrection, says "on this account I could wish that such as were to be baptised could be completely *immersed*, according to the meaning of the word, and the signification of the ordinance, so as it was instituted by Christ." (Works, vol 2. p. 76. Ed. 1551.)

*Cardinal Wiseman*.—'We retain the name of baptism, which means *immersion*, though the rite is no longer performed by it.' (Lectures on the Doctrines and Practices of the Romish Church.)

*Herman Witsius*, (a Dutch Professor.)—'It is certain that John, and the disciples of Christ ordinarily used dipping, as Vossius and Hoornbeek have shewn, from numerous testimonies.' (Witsius on the Covenants. Lec. 4. ch. 18.)

*Brenner*, (a Romanist,) as quoted by Professor Stuart, says, 'For thirteen-hundred years, Baptism was ordinarily performed by immersion, and only on extraordinary occasions, was pouring, or sprinkling permitted, and these latter modes were always called in question, and even prohibited.' (Stuart p. 361.)

*Zanchius*.—'The proper signification of *baptizo*, is to immerse.'

*Bossuet*, (Romanist.)—'*Baptizo*, signifies

to plunge, as is granted by the whole world.' Says *Beza, Vitringa*, and numerous others.

The Greek Church, in Russia, and the East, has performed baptism by immersion, from the days of the Apostles, up to the present time.

The Church of England baptised by immersion, up till within the last three-hundred years, and ought to do so now, according to her Prayer Book, for in her Service for the Baptism of Infants, we read, 'and the Priest when he dips the child,' &c.

To these testimonies might be added those of *John Wesley*, '*Dr. Adam Clarke*, and the late *Dr. Chalmers*, and countless others.

The first case of sprinkling, is recorded by *Eusebius*, (Eccles. Hist. L. 8 ch. 43) he says—'Novatian, a Presbyter of the Church of Rome, being likely to die, was sprinkled over in bed, if that might be termed baptism.' But Novatian recovered, and became a candidate for the Bishopric of Rome. Cornelius, a rival candidate, wrote to Fabius, Bishop of Antioch, describing the case of Novatian, and says, 'that all the clergy and many of the laity were against his being chosen Bishop, because it was not lawful for him having been poured over in his bed, to be admitted to any clerical office.' It appears from this fact, that at the year of our Lord, 250, sprinkling was an innovation. Cyprian, who lived in the same age, in reply to one Magnus, who asked if they could be esteemed Christians, who had only been sprinkled, replies, 'that such baptism was to be esteemed good, if necessity compelled it.' From this time, sprinkling was occasionally permitted, especially if persons were near death. It now came to be generally believed, that baptism was essential to salvation: thus the first general departure from the scriptural mode of administering this ordinance was accompanied by a falling away from the truth and spirit of the gospel. About this period, new and fantastic ceremonies were joined with the celebration of baptism. The evil spirit was solemnly exorcised out of the candidate, by the vehement shouts and declamations of the priest—the converts were adorned with crowns and white robes, and returned home with the sound of music, &c.

With one other remark, we close this article. Mr. B. after labouring to prove that *baptizo* means to sprinkle, tells us in p. 34, that the sole meaning of *baptizo*, is to *dedicate, confirm, or establish*, while at p. 126, he says, it describes *no act at all*, but merely the effect of an action, which is not determined by the word! It is very clear that the word *baptizo*, in Mr. B's hands, means anything that Mr. B. wishes. The following texts will shew how the word *baptizo*, translated to *dedicate, confirm, establish*, would read: 'He to whom I shall give a sop, when I have *dedicated* it: and when he had *confirmed* it, he gave it to Judas Iscariot.' John xiii. 28. The word in both cases is *baptizo*. Again, 'Send Lazarus that he may *establish* the tip (baptise) of his finger.' Luke xvi. 24. 'And he wore a vesture *confirmed* (baptised) in blood.' Rev. xix. 13. 'Here is water what doth hinder me to be *established*? Acts viii. 36.



# Our Churches, their Pastors, and their People.

## LETTERS FROM THE LINE.

ADDRESSED TO OUR FRIENDS IN THE COLONIES, AND ACROSS THE SEAS.

EASTERN COUNTIES STATION,  
Saturday, May 28, 1850.

DEAR BROTHER McCURE, of Geelong; brethren Allen, Ward, Hooper, and all kind friends in Christ—I have this evening located myself in a corner of an Eastern Counties—the whistle has announced our departure—the steam is up—"the Express" is off—and now my prayer is that the Lord may hold me in safety until I see the ancient city of Norwich where, if all be well, I hope to-morrow to stand in brother John Corbitt's pulpit three times, delivering any message the Lord may, in great mercy, give unto me. Last Monday the anniversary of old Providence, in Chelsea, was holden. Mr. Odling, of Clapham, presided, and exhibited an excellent spirit; Mr. Hall, the pastor of Garner, gave us a noble speech on the Gospel ministry: it was original, interesting, and worthy of extensive publication. Clapham has now four settled pastors, sound in the faith, and useful among their people. Mr. Ponsford, Mr. Roland, Mr. Bird, and Mr. Hall. The good people at Cranmer Court, with brother Bird, are building a new chapel; I trust it may be the birth-place of many souls. Last Tuesday I was at Upper Basildon, in Berks. We had a large company; they also want to build a new chapel; their old one is too small; brother Smith, of Oxford, shared the work with me. He is an excellent brother; and is becoming quite an 'anniversary man.' How singular is his position! His earthly calling requires him to sweep the black dust away from the Oxford University; of which, I expect he finds an immense quantity, especially in these Tractarian times. I heartily wish he could sweep the University clean of all its Puseyitish and semi-popish dust and rubbish; but I fear it is too deep-rooted for him. Some of you have heard of our aged brother Shepherd, of Ashampstead, near Basildon; he has been in deep soul trouble for years; but the Lord has smiled upon him. He now rejoices in Christ. I reached home from Basildon, late on Tuesday night; and on Wednesday morning went to Orpington, where brother Wyard preached in the morning a comfortable sermon on faith; in the afternoon, Paul's words—'even so hath the Lord ordained, that they who preach the gospel should live of the gospel,'—was my text; and in the evening, I was helped to speak from Psalm xxv. 'All the paths of the Lord are mercy and truth to such as keep his covenant, and his testimonies.' I felt my own soul comforted while speaking—(1.) of the Path of Parental Discipline; the heavenly tuition of God's regenerated children, as it is written, 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth'; (2.) the pathway of Gospel training, of unfolding to the sanctified eye of faith the great and gracious mysteries of the New Covenant. I

well remember how silently, how sweetly, how certainly, the beautiful plan of salvation was opened up in my soul, and how fast by the truths then revealed, I have been helped to abide; I have deeply and daily proved that many waters cannot quench my love to them, neither can the floods drown it—although my love to the truth is not half so hot as I could desire it should be. Then (3.) there is the Pathway of Bereavements—of Providential Direction—of Usefulness in Zion—and of Meekness for Glory; all these are in mercy:—and through them prophecies are accomplished, promises are realized. I left Orpington with a large number of friends, and the next day, attended a public meeting on behalf of Poor Baptist Churches in the Country. Brother John Fells preached the sermon; tea was provided; at the evening meeting I was called to preside; the brethren Bird, Eayment, Kevan, Keys, Beacock, Webb, New, and others pleaded. The Society's hopes of usefulness are not without encouragement. Yesterday and to-day, I have been driving the pen, and proof-reading—completing *JUNE VESSEL*—up to the last moment nearly—and now our engine is broken down; and when I shall reach Norwich I know not—but I hope the strength of the Lord will be on my side. [This accident of engine-breaking occurred at a place called 'Burnt Mill; we were all a little frightened: but the Lord was our helper, and carried us safely through.]

That good, old-fashioned scripture came to my mind to-day before I left—'We know that all things work together for good to them that love God, and who are the called according to his purpose.' My mind went to the bottom of the text first—I thought within myself: 1, the eternal purposes of a Holy God in the covenant of grace, is the secret womb from whence every saving mercy flows, and by which the salvation of the whole election of grace is secured. 2, Here is an answer to that question which thousands do so anxiously ask at the mercy-seat, and under a gospel ministry, 'Lord, how may I be assured I am chosen to life eternal?'—An effectual call—a gracious bringing of the sinner from Egypt's dark iron furnace into gospel knowledge, into spiritual light, and into fellowship with the saints; this call proves our election—'Knowing, brethren beloved, your election of God.' 3, But seeing that there is an outward call to a nominal profession merely, and an effectual call into the blessed kingdom of Christ—seeking so many are called, and comparatively so few chosen,—how may I come to the happy conclusion, that my call is indeed of God unto eternal glory? This text declares that real, heart-felt love to God proves three things: 1, our election in the covenant; 2, our vocation in the gospel; 3, our glorification in the better

kingdom. And, lastly, these parts of truth well considered, will most clearly demonstrate the fact declared, 'all things work together for GOOD to them that love God.' The climax of all good is to be *one with Christ*, in the gospel and in glory, seeing that the people of God are predestinated unto life eternal—seeing Christ hath redeemed them from all evil, and promised them that they shall never perish—it is quite certain that for them 'all things' must struggle, agonize, co-operate, and lead on to the conveyance of their ransomed spirits into the blessed paradise of God. It must be so, because the covenant of grace is ordered in all things and *sure*. It must be so, because Christ and his people are *one*; and he said, 'I will come again and receive you unto myself.' It must be so, because the Spirit who quickens their souls into life, and reveals Christ unto them, is promised to abide with them for ever.

[It is getting towards night, we are now running from Cambridge to Norwich. I hope to add a few lines to this on Tuesday, if the Lord permit me to return.]

VICTORIA STATION, NORWICH,  
Tuesday morning, May 31, 1859.

It is six o'clock—Brother Corbitt has just bid me farewell; and now I am once more seeking to be safely conveyed to London, with a desire to speak for my Lord and Master this evening in Unicorn Yard Chapel; and to sail to-morrow morning towards Newick, in Sussex. It was late on Saturday night before our train reached Norwich; there brother Corbitt's excellent deacon, Mr. Barber, met me; took me to his beautiful Villa in the Thorpe Hamlet, and both him and his lady treated me with the utmost kindness; for which may God Almighty bless them both in this life, and in that which is to come. The cause on Orford Hill, in the ancient City of Norwich, has most amazingly increased under Mr. Corbitt's ministry—the chapel has been enlarged and paid for—the church has been considerably increased, and the congregation is multiplied to the crowding of that (now) commodious place from one end to the other. If there is any position on this earth in which a man can possibly be happy, John Corbitt enjoys it: in a spiritual, in a ministerial, in a domestic, and in a prospective sense, he is filled and surrounded with every comfort, and the Lord often grants him his heart's desire, a thankful heart, a tongue to bless Jehovah's name, and a life of earnest usefulness in the Gospel field. He has lately made a tour through several counties, preaching and enjoying peace through Jesus Christ. Next spring, if spared, he contemplates crossing the Atlantic for a few months. I have no doubt but the Lord will honour him in America; the British settlers there will be glad to see him—the truth-loving Yankees will rejoice to hear his original and powerful ministration of the Gospel; and I have no doubt but that they will arrange for him, so that a multitude of doors will be open to him, when it shall please the Lord to carry him thither. The venerable and greatly beloved John Gowen still preaches in Norwich.

The Lord upholds him; and before many years his happy spirit will spread her wings, and fly to that bright world where decaying nature, a dying world, changing scenes will no more distress the ransomed of the Lord. I do not believe there is much Gospel in Norwich beside the ministration of the two John's—Gowen, and Corbitt. Mr. Kempster has been many years at the Tabernacle; he has preached the Gospel as soundly as the best of the Countess of Huntingdon's ministers do; but even Mr. Kempster is discouraged; and purposes to resign his pastorate there. For an old Cathedral city, however, Norwich has a large number who love and live THE GOSPEL OF CHRIST; and I hope the number will be multiplied, and increased as time rolls on. I will say one word about Yarmouth, and then close this note. Yesterday morning, my dear brother in Christ, James Lincoln—(an extensive Boot Manufacturer in Norwich) took me to Yarmouth;—it is a pretty run beside the river from Norwich to Yarmouth.) We first found *Salem Chapel*—and then we found Providence Place,—where the Salem pastor, brother Tann, resides. We spent an hour or two happily together. I was glad to find that my brother Tann's prospects in the ministry are much more cheering. Yarmouth is an interesting watering place. Many of the Lord's people will, no doubt, drink a little sea air there this Summer. I hope they will find Salem chapel—(it is a little one,) and there may the Lord make bishop Tann a living mouth to many. C. W. B.

I received the following from Norwich since I left:

**ORFORD HILL, NORWICH.**—Ms. Editor, —You will rejoice to hear (when you consider that we were disappointed of your presence at our anniversary tea meeting, which took place on the evening of May 31st,) that the Lord so over-ruled it that all our friends were of one heart and one mind, and expressed their gratitude to God for the signal manner of displaying his kindness and mercy unto them. Your excellent, soul-stirring, discourses on the Sunday, and Monday evening, made a lasting impression on many who heard them. May the Lord follow you with his blessing wherever you may be called upon to speak. Our respected minister, Mr. John Corbett, returned to us after a visit of three weeks in Cambridgeshire, Huntingdonshire, Bedfordshire, and London, much refreshed and improved in health; and met his church and congregation, who welcomed his return with gladness of heart. After tea, of which more than 150 partook bountifully, Mr. George Barber, one of our deacons, was called to the chair. Mr. Andrew Bailis, a lay friend, offered a most comprehensive and affectionate prayer; and a few verses being sung, Mr. Barber made a few remarks on the increased prosperity of the church, which he said was too manifest to require any detailed statement from him. Since we met last year the Lord has been at work, calling first one and then another to come amongst us and to declare what he has done for their souls. After a few suitable remarks, Mr. Corbitt gave us a good panoramic view of what he had seen in his journey, the abundant crops of corn, &c., &c., and then most sweetly showed how the Lord had blessed him in meeting with his friends, some of whom gave him most confirming testimonies of God's faithfulness and honour, maintained in some of the first seals of his ministry, at Cottenham, Gamlinghay, Potton, and Biggleswade. After this, Mr. Gowen, of Providence Chapel, gave

us a good gospel address founded on the words, 'How good and how pleasant it is for brethren to dwell together in unity!' For order, orthodoxy, and peace, nothing could have been better timed. The foundation strong as the Almighty, the experience deep and searching and the practice just wide enough to embrace all the elect. After this, Mr. Tann, of Yarmouth, addressed the meeting congratulatory on the minister's usefulness, the church's happiness, the constant increase and the prevailing union. Mr. Elliott, a lay friend, then gave us an eloquent piece of oratory, much above the common style of speaking, founded on the smallness of human knowledge, shewing that the highest any men can attain in this world was but a glimpse of a vanishing something. If the wisest of men attempt to get a right view of themselves by the light of revelation, they get only a glimpse of their incomprehensible self, the philosopher with all his researches into nature is just the same, he gets only a glimpse of the incomprehensible works of an incomprehensible God that is to judge us at the last. Hence he inferred how humble, thankful, and watchful, we ought to be, seeing our comprehension is so small that nothing more than a glimpse can be attained in this life. Mr. Scott, an aged minister, from Priory Yard, said he remembered the first opening of Orford Hill Chapel, and remarked how altered was the scene and how few faces he could recognise that were here then, and concluded his address with a few congratulatory remarks. Mr. Philip Bruce, deacon of Providence Chapel, concluded in prayer, and the congregation broke up a little before ten o'clock, having enjoyed one of the happiest meetings of the kind ever witnessed. Many thanks are due to the two deacons who provided for the occasion and to the friends who prepared and served tuck up, for surely never were things done more decently and in order for which we thank God and take courage.

ONE WHO ENJOYED THE MEETING.

## THE SUFFOLK ASSOCIATION.

### ANNUAL GATHERING.

DEAR BROTHER BANKS.—I embrace the present opportunity of sending you an account of the annual meetings of the Suffolk and Norfolk Association, held at Fressingfield, Suffolk, on Tuesday and Wednesday, the 7th and 8th days of June, 1859. On Tuesday morning at half past 10, the services commenced by singing an appropriate hymn, then Mr. Leager, member at Grundisburgh, presented solemn prayer to God, which I thought must prove truly refreshing to the soul of every vessel of mercy present. Mr. Bird, of Battlesden, being moderator, gave a very appropriate opening address, and read the articles which comprises all the fundamental principles of our most holy religion. The letters from the five and twenty churches were read in due order, some of which were very cheering and encouraging; others lamenting the low state of some of the hills of Zion. Several pastors have been removed by Providence, and several very excellent deacons by the hand of death. Manifold were the features of the letters read, two of the most prominent I will give you, viz.

The cheerful letters recognized the agency of the Holy Spirit as the efficient cause of success; and the desponding letters recognized the necessity of it, without which the churches would realise no real and substantial revival. One of the churches have commended the noble system of weekly offerings declaring the result to be three-fold more money,

less trouble, and no offence, (what a capital trio.) On Sunday morning June 5th, Mr. Collins of Grundisburgh, preached the word of eternal life to 2,500 people, after which, he baptized eleven believers in the name of the ever adorable trinity.

To the Trinity in Unity be all the praise. The venerable pastor (Mr. Totman) at Laxfield, has resigned his office, in consequence of infirmity and old age. In answer to the many prayers of the church, the Lord has sent them a minister, Mr. Robert Sears, Jun., (21 years of age) member at Mr. Foreman's, London, (his father is an honourable deacon at Mount Zion). This young servant of Jesus Christ is preaching I believe to congregations varying from 800, to 1100 people; and with evident tokens of the divine presence and blessing. I pray God may raise up many more such, and that he may bless every county with pure gospel truth, even as Suffolk. My native county (Suffolk) is blest indeed, and I rejoice, and defy contradiction. Most of the churches are blest with a Sabbath School, some of them in a very flourishing condition.

During the past year, several teachers and children have been added to the church; there are 214 children in the Sunday School, at Laxfield, (this is a highly favoured spot, on Thursday evening, June 9th, I heard brother Bloomfield preach a soul-stirring sermon in the chapel to (I should think,) not less than 600 people.)

A new chapel is to be opened at Earl Soham, on Wednesday July 6th, Mr. Roe, is preaching here with evident tokens of Divine success. The cause at Fressingfield is prospering under the pastorate of Mr. A. Brown, late of Norwich. Great credit is due to our brother Brown, and his excellent wife, for their strenuous exertions to add to the comfort and happiness of the friends generally on this occasion.

Afternoon, Mr. Edgecombe, of London, read the hymns; Mr. Thornley, of Stowmarket, read a portion of Scripture, and engaged in prayer; after which, Mr. Isaac, of Brighton gave us an eloquent discourse from John xx. 11th and 12th verses. Evening, Mr. Sears, of Laxfield, read the hymns; Mr. Pells, of London, read and engaged in prayer. Mr. Bloomfield preached a soul-stirring and heart comforting sermon, from Hebrews vi. 20. 'The multitude heard the word gladly.' Having some miles to travel, I could not be present at the morning prayer-meetings on Wednesday, but was informed they were well attended, a great number of ministers, and laymen engaged in solemn heartfelt prayer. I believe our prayer-meetings generally would be more profitable, and better attended, if instead of two or three, some five or six brethren engaged, and that within the same space of time.

When at a throne of grace, we should pray and not preach. 'A word to the wise is enough.' At half-past 10 o'clock the spacious tent was crowded to excess, and hundreds were standing outside—it was thought there could not be less than 2,500 persons present. On which occasion, a very solemn and appropriate sermon was preached by that honoured

and venerable servant of Jesus Christ, Mr. George Wright, of Beccles, from Isaiah liv. part of 1st verse, 'Sing O barren!'

In the afternoon a very solemn, thoughtful, and faithful discourse, from Romans viii. 32, was delivered by that faithful minister of the gospel. Mr. John Cooper, of Wattisham, at the close of which Mr. Bird, offered a few remarks and Mr. Collins, of Grundieburgh, delivered a very animating address, in which he stated the churches at Hoxne, Glemsford, and Clare, had become united with the Association, and the annual meeting in 1860, will be held at Clare. (God willing,) I hope to be present, as there are many in that neighbourhood whom I love in the Lord, and not a few to whom the Lord blessed my feeble labours. The parting hymn being sung.

'Blest be the tie that binds  
Our hearts in Christian love,' &c.

Mr. Wright concluded the happy meeting by prayer. I wish we had just such an Association in London, founded on the precise same principles, viz., all the cardinal doctrines and ordinances of the Scripture. I pray God the time may soon come, when the churches generally shall realize the blessedness described in the 133rd Psalm, even as the churches constituting the Norfolk and Suffolk Association.

JOHN PELLIS.

17, College Place, Camden Town, N. W.

#### FARNHAM.

TUESDAY MORNING, June 14th, 1859.—Yesterday the Bethel anniversary, on Hungry Hill, was one of the best days to many. Cricket Hill being on the same day [where Mr. Bloomfield, of London, and Mr. Spencer, of Hartley Row, were preaching,] it was thought our company would be divided; but we were happy to see the chapel more than crowded full; and truly thankful to find the Lord God of our salvation present to bless. We had soldiers from the Camp, — Royal servants from the Queen's Pavilion, — and seekers for truth from all quarters. Brother Drake, the pastor, and his dear people are anxious to build a baptistry, and to repair and enlarge the chapel; for this purpose collections were made; collecting cards are issued; and donations would thankfully be received by the deacons, brethren George Wells, William Prickett, and others. Beyond all exception, Hungry Hill is one of the finest elevations in this part of the country. The air is soft and bracing; the water is excellent; the views are cheering and delightful. Take your ticket at Waterloo Station for Farnham, walk through the Bishop of Winchester's park, it will bring you on to Hungry Hill; you may there walk and behold the beauties of nature; and if you turn into Bethel you may hear one of the most original, earnest, and deeply exercised ministers of the present day.

#### BLACKHEATH.

On Lord's-day, June 12th, the Anniversary sermons of Dacre Park Baptist Chapel were preached. In the Morning, Mr. Palmer, of Homerton, delivered a sound gospel discourse

from the 63rd Psalm, 1st verse, 'O God, thou art my God.' In the Evening Mr. J. E. Cracknell preached a stirring sermon from 1 Thes. 5th chapter, 6th verse. 'Therefore let us not sleep as do others; but let us watch and be sober.' On Tuesday, June 14th, a goodly number assembled in the Afternoon to hear Mr. James Wells, who preached with liberty and savour from Zechariah ii. 12; Christ was exalted in his person and work. The arrangements for the tea were excellent; the friends appreciated and enjoyed it.

The Public Meeting commenced at half-past 6. Mr. Cracknell presided. Brother Williamson, opened with prayer. Our highly esteemed brother Wale, of Reading, gave a masterly address upon the first clause of 6th verse, 9th chapter of Isaiah, 'For unto us a child is born, unto us a son is given.' Brother Banks spoke upon 'His name shall be called Wonderful.' Many say they never heard him better: he was very happy. Brother Caunt, of Greenwich, with much decision upon 'Counsellor.' And brother Whittle upon 'The Everlasting Father.' The doxology was sung, and prayer closed one of the best anniversary meetings that can be remembered at Dacre Park. So many told

#### ONE WHO WAS THERE.

KEPPEL STREET, RUSSELL SQUARE.—An important meeting was held, May 31st, in reference to the Norwich St. Mary's Chapel case. Mr. Milner, in the chair, who made a good opening speech. He said it was not the value of the St. Mary's Chapel, but the righteousness or rather unrighteousness of diverting the Chapel from the use of those for whom it was intended. We should consider it equally unjust to endeavour to obtain a vested open communion Chapel from those of such sentiments; but the fact was, it was 'only a trial case,' and if they succeeded to wrest the chapel at St. Mary's from the Strict brethren, then without doubt many other chapels throughout the land would be wrung from them also. Mr. Norton, one of the trustees, gave a good definition of the case, and from the known principles of Mr. Kinghorn (early pastor of St. Mary's,) and the well known advocate and defender of Strict Communion principles against Mr. Robert Hall, it was evident that when the trust deed read as follows: 'That this building was for the use of the "Particular Baptist Church and congregation," there could be no doubt that it was intended for their use only, and he was glad to inform them that eminent council, Romley, Berthel, and Evans, had so given their opinion. They were forced into the defense; arbitration had been refused, only upon such grounds as he could not accept, and he trusted the Churches of Christ of Strict Communion principles contending for the doctrines of race, would help him and his fellow-trustees to repel this unjust attack on property; and they all knew how lamentably the churches had generally gone down in sentiment, in connection with lax discipline. It was no factious opposition, as 132 signed the declaration not to have the order of the Church disturbed out of a total of about 300 members. Mr. Palmer, of Homerton, Williamson, Pells, and Hazelton, supported resolutions, pledging themselves, and the body generally, to do their utmost in every way to oppose this and every attempt to alienate the property, and crush the principles of Strict Baptists; believing them to be identical with the honour and glory of him whom they profess to serve. Brethren present: Box, Meeres, Bonner, C. Woollacott, Flory, Aldis, Green, &c., with a large number of deacons from several churches.

J. FLORY.

**CRUDWELL AND MINETY.**—Some of the good people amongst us have been a little excited by a report that Mr. B. B. Wale, of Reading, was coming into these parts to preach. Certain parties were busy in speaking unkindly of the expected preacher. He is not identified with the 'Exclusive Party,' and was condemned unheard. However, to Crudwell he came. The people soon saw he was a little man; and to look at him none could dare to think he was much to be feared. Our chapel was crowded; and the Lord helped him to preach the gospel very sweetly and solemnly too. We thanked God, as we retired to our labours, that such an able minister of truth was raised up. Us Crudwell people are going on in peace. Our brethren Lamb and Taylor speak to us in the Lord's name; and we love them in the gospel very much. Since our anniversary, Mr. Wale has been to Minety. Would you believe it that Old Prejudice would not let him into the pulpit? Well, what was to be done? The Pope said he should not preach. But there were hundreds of people come to hear Mr. Wale; so they opened a large barn, into it they went, and a glorious day we had. Charles Brown, our father and friend in Christ, heard Mr. Wale most joyfully—and so did hundreds more; and there are many chapels open for him now in these parts. I am,

A PARACHEA.

[If it pleased the Lord to give us a few more intelligent and devoted men like Mr. Wale, and others now in the gospel field, these hard hearts and empty heads will lose much of their power.—Ed.]

**BEDMOND HERTS.**—The anniversary of the Baptist Chapel on Tuesday, May 24th. Mr. Milner preached two excellent sermons; afternoon, from Isaiah 33rd 21st Chapter; evening Acts 23rd and 24th verses—some that came to hear brother Milner had been told his preaching was not adapted to the weak believer, and little faith; they said they were agreeably disappointed; they heard the blessed gospel fully, ably, and suitably adapted; they rejoiced greatly: altogether we enjoyed the presence of the Lord in our midst. The Sabbath school anniversary was held on Whit-sunday, Mr. H. Hutchinson the pastor, preached three edifying discourses; and on Monday the children had their annual treat and rewards. It was pleasant to see the little ones enjoy their holiday. Mr. H. preached in the evening from Jeremiah 33rd chapter 11th verse. 'Praise the Lord of hosts, for the Lord is good, and his mercy endureth for ever.'

A FRIEND.

**BLACKHEATH—DACRE PARK CHAPEL.** We announce with much pleasure, that our brother J. E. Cracknell has received a unanimous invitation to the pastorate here. This is an interesting feature in the history of this cause at Blackheath: there is a most desirable adaptation between the pastor and the people in this case. Our strong sympathies in the welfare of some young men have gained us many heavy blows; but we enjoy a quiet confidence that our brother Cracknell, in the hands of the Lord, will prove a faithful, and a useful man in the gospel kingdom.

**MENDLESHAM, SUFFOLK.**—Our anniversary sermons were preached on Whit Monday, by the brethren Thomas Pook, of Ipswich, and Edgecombe, of London. The ministers preached unto us the glorious gospel of Christ; and the people rejoiced. We hope the Lord is still with us although heavy trials have befallen us. I like these Mendlesham people; they are as determined for the truth, vital experience, and righteousness, as was Paul himself. God bless them. So prays,

A FARMER.

**BRIGHTON.**—A friend to the VESSEL from the beginning is informed that arrangements are making to give a series of articles historical, critical and experimental—illustrative of the present condition of the churches in Brighton whose Pastors

hold the grand leading doctrines of New Covenant Revelation. We are quite aware of the declensions and jealousies—the departures and divisions existing. These will come fairly before our Tribunal.

**DUNSTABLE.**—On Whit Wednesday June 15th, 1859, the anniversary of the Old Baptist Chapel, Dunstable, was held.—Mr Milner of Keppel St. preached in the morning from Job xxviii. 11. 'He bindeth the floods from overflowing; and the thing that is hid, bringeth he forth to the light.' It was an excellent, weighty, experimental discourse; and was greatly blest, it was a rich cordial to the souls of the people. Had he known the path of sorrow and floods thro' which they had been called to pass he could not more accurately have described them; but though he knew it not, the Binder of the flood did, and graciously directed his servant to speak a word in season to the tried ones, and a word in season how good it is! I am no enthusiastic, but, oh how beautiful were the feet of him that brought such good tidings! Our Father bindeth the floods: precious truth, my heart almost presumes, I shall not lose the relish all my days. Our esteemed brother Milner does not make much noise in preaching, his calm, pithy, weighty manner, cannot fail to arrest and interest his hearers; but, best of all, the rich, unctious, experimental acquaintance of the truths he preaches, enjoyed in his own soul, comes warm from his heart, to the hearts of his hearers. In the afternoon, Mr. Smith, of Oxford, preached. The good man preached in his usual earnest, argumentative, lively manner. A good company then took tea. Brother Bloomfield (with his sunny countenance and smile,) looking the very picture of good temper, was present, and preached in the evening to a crowded and attentive congregation. The attendance was very good all day. Mr B. took for his text, Romans, v. 2. 'by whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the Glory of God.' He preached an eloquent discourse. Grace! free grace, was the Alpha and Omega of his theme. It did the hearts of Mr. Carpenter's friends real good to hear Mr. Bloomfield testify his affectionate regard for our pastor, and his pleasure in witnessing the peace and prosperity in our midst, and to hear him say, that that day was one of the happiest he ever remembered spending at Dunstable. The collections were good. We, as a people, may well say, what hath God wrought! To his name be all the glory.

A LITTLE ONE.

**ASHFORD, KENT.**—This town has grown amazingly since it became a junction on the South Eastern line: it is now a very populous neighbourhood; one good feature in the present phase of its history is an effort to plant a gospel church on New Testament principles. We have heard good old Mr. Tappenden; but he, with many others have passed away. On Thursday, June 16, Mr. James Wells preached three sermons in the Corn Exchange Rooms. Some hundreds came round to hear this bold expounder of the gospel of Christ, Mr. Bradshaw, of Canterbury, preaches every Sabbath; and we can say, the Lord is with him.

**POTTON, BEDS.**—On Thursday, May 26th, we held our anniversary. Mr. John Corbitt preached morning, afternoon; and Mr. John Bloomfield in the evening. Both these brethren preached well; we were thankful for the mercies of the gospel; but, some said—'seeing your venerable pastor, Mr. Tite, is a thorough STANDARD MAN; and is even now supplying at head-quarters, how is it your anniversary sermons are preached by brethren not exactly of that honourable distinction?' Our answer is, 'we love all who love, live, and preach the gospel of Christ.' Amen.

JOHN.

**BIGGLESWADE.**—Mr. Tauner, and the church here, are favoured with peace, and a hope of good being done.

## THE REVIEW OF MR. LINCOLN'S SERMONS REVIEWED.

DEAR MR. EDITOR.—Can you afford space in your next No. of the 'EARTHEN VESSEL' for an extract from Rev. W. Lincoln's Sermon Reviewed in your last? The Reviewer says, 'Mr. Lincoln is not a Puseyite, yet he sets up even in glory a *tremendous confessional*.' I and many others who heard the Sermons preached, and have since read them, were much startled at the statement, not seeing how such an opinion could have been formed. In the passage reviewed in Sermon 3, Pp. 54, 56, Mr. Lincoln had been arguing that there would be a recognition of the saints in glory. He then says, 'But the saints are not only to be all gathered together into the presence of Jesus, made eternally happy in the full enjoyment of his love, and in their conscious restoration to one another, but we are further taught that then they shall all be judged. And have they any cause to tremble because every deed they have done, whether good or bad, must all be brought to the light of day? Are they not with him? Can any thing occur which shall not be for the glory of him whom they love, and for their own good? Is it not a wondrously gracious provision of our God, that he who loved us is to be our Judge? If even their ill deeds are recounted before an assembled universe, will they not then rejoice, if their mention extols his grace? Will not each ransomed soul, with holy rivalry, declare himself to be the chief of sinners, and each adduce what proofs he can of the freeness of God's grace, as extended to him? But here it is well for us to remember, that when the Lord's people are judged, not a single spot of sin, not a single stain of guilt, will ever, can ever, be found upon any one of them. When St. Jude states that Christ is 'Able to present us faultless before his presence,' he says nothing of his willingness to do so, as if that were so very obvious a truth (Jude xxiv). But if any one needs, for the strengthening of his faith, the assurance of this, then we have St. Paul's testimony that it was for this very end that Christ gave himself for the church; namely, in order 'That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing.' (Eph. v. 27) Our sins, if indeed we are Christ's, are drowned in the depths of the sea. So that when we are judged, our guilt, however great it was, has disappeared for ever, yea more, the guilt, if it could be found, would be an impeachment of the work of Jesus. Hence St. John, in Rev. i. 5—7 says, 'He that loved us, and that washed us from our sins in his own blood,' is coming to be our judge. If, then, our Judge could find any blemish in us, do you not now perceive he would be finding fault with his own work, and with the completeness of that washing? But still all this does not contradict the truth that every deed we have done must be declared, any more than the full forgiveness of David's sin involves its hushing up. No such thing. To all eternity, wherever I meet David,

I shall know full well, having been taught by God himself, that David was an egregious sinner, as well as an exemplary saint. His sins, the sins of every worthy mentioned in the Bible, are known wherever that Bible is read. It cannot be otherwise. For then would the great set-off to God's grace, the back-ground of the picture be withdrawn. Will not angels know we are sinners? And is not this more than half the truth we are contending for? For is not the fact of being a sinner as solemn a one as that we have been guilty of acts of transgression? Will not saved souls know this of one another, since, in the days of their unregeneracy, they often sinned in company? But after all, the plain declarations of Scripture, such as Eccl. xii. 14; or 2 Cor. v. 10; or Rev. xx. 13, ought to settle the matter." Thus far, dear Mr. Editor, Mr. Lincoln's sermon speaks, but I cannot see it implies a 'Terrible Confessional,' certainly it implies a Tribunal, and so also does Acts x. 42. 'It is he which was ordained to be the Judge of quick and dead.' 2 Timothy iv. 1. 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.' Romans xiv. 10; 'We shall all stand before the judgment seat of Christ.' v. 12. 'So then every one of us shall give account of himself to God.' Although there will be no 'Terrible Confessional,' yet there will be a God and Christ glorifying confession come from all the redeemed saints that they were once sinners. Rev. i. 5. 'Unto him that loved us, and washed us from our sins in his own blood.' And best of all there will be a glorious confession by the Lord Jesus; himself the Judge, Rev. iii. 5. 'I will confess his name before my Father and before his angels.' Matt. x. 32. 'Him will I confess also before my Father which is in heaven.' also Luke xii. 8. 'Him shall the Son of man also confess before the angels of God.'

Should any of your readers wish to judge Mr. Lincoln's doctrine farther than this extract; by sending 12 Postage stamps with their address to Mr. Hubbard, Chemist, Post Office, London Road, Southwark, the 4 sermons will be sent by return of Post. I am, dear Mr. Editor, yours in the bonds of the Gospel,

A HEARER OF MR. LINCOLN'S.

### THE CHRISTIAN BLIND RELIEF SOCIETY.

Our readers are, by this time, well acquainted with the nature and merits of this most valuable Institution; or, we think, they ought to be, seeing we have so often referred to it; and its claims have been so frequently laid before them. We wish now to inform them that "The Fifteenth Annual Report" is ready, and may be had of the Secretary, Mr. James Cox, 100, Borough Road, London. S. E. We entreat all the real friends to a movement so absolutely necessary; so praiseworthy; and so evidently owned of God, to obtain copies of this Report; and to endeavour to establish branch societies in country districts. The Report is cheering to a degree, and will be noticed by us in a future number.

## Obituary.

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THE

### LATE MRS. JEFFS, OF HOUNSLOW.

DEAR BROTHER BANKS,—I have collected a few particulars that manifest the grace of God in the experience of my dear wife Sarah Jeffs. She was born at Ivinghoe in the county of Bucks, in the year 1792. The principles of the Church of England were early inculcated, (her parents being strict adherents to the same) until the light of the Gospel shone into her soul, through the ministry of Mr. Clark, who at that time came into Ivinghoe and preached the glad tidings of salvation; and a few who were favored to receive them, were baptized and formed into a church. She was baptized at New Mill, near Ivinghoe, at the age of fourteen, and joined the little despised church at Ivinghoe, which made her parents very unhappy, they considered she had disgraced them by going to chapel, and told her if she persisted in so doing, she must leave home, for they would have no chapel goers live with them. She left home, and gained a knowledge of Dress-making, and commenced business with a young friend, and the Lord was pleased to prosper them abundantly, so that she soon became independent of her parents. She frequently visited home, and at length prevailed upon her parents to go with her to hear Mr. Clark, and through his instrumentality, they were led to worship with her, and both died honourable members of a Baptist church. She wished to raise a Sunday School, and mentioned her desire to some of the friends, but was strongly opposed. She felt there was a great necessity for one, and joined by her companion, they opened one at their own house, which was soon too strait for them, and their other friends joined, and the school was taken to the chapel, and has since proved a blessing to many. About ten years ago, my poor wife was attacked with a fit of paralysis which very much affected her right side, and entirely prevented her using her right arm, but so far recovered to enable her to attend the means of grace frequently, until about six months before her departure. She was then taken with severe spasms at the heart, her sufferings were truly distressing; we thought she could never survive, but at length recovered a little, and then said, 'It is all in love.' On the Monday night, previous to her death, she said, 'don't cry when I am gone, rejoice that another child is gone to heaven.' I said, 'which way do you expect to go to heaven?' her reply was, 'Through Jesus Christ, he is the only way, he is the only living way; there is no other, all other ways are death; then she broke out singing,

"Jesus is the only living way,"

and

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

The spasms returned, and were very severe for a time, but when a little abated, she sang,

'Bind my wandering heart to thee,'

She said, 'O, amazing grace,' and lifted her voice still higher; cried, 'O, amazing grace!' I then mentioned part of a sermon Mr. Parsons had been preaching; he dwelt upon the stones that compose the dear Redeemer's crown; she looked earnestly and said, 'I am one.' I said, 'Mr. Parsons compared those stones to precious jewels; I said, 'Do you think you are one?' She said, with *great emphasis*, 'I am one, I am sure I am one.' For a long time past, she spent a great portion of her time in reading the Bible, sometimes four or five hours in the day; I said, 'You have read the Bible a great deal,' she said, 'I have been blest whilst reading, it is the best of books, there is no book like the Bible.' On the Tuesday before her departure, I went to her bed side and said, 'Do you know your old friend?' she said emphatically, 'Yes,' but 'I have an everlasting friend.' An hour before her death, I said, 'Shall I pray?' she said, 'Yes;' it was the last word. Just before her death, a friend asked her if she was happy? She gave a nod, as though she said yes; soon after that she fell asleep without a struggle or a groan, only a few minutes after her birthday, aged 67 years. She was buried by Mr. Robinson in the ground adjoining the Independent chapel, Hounslow, January 21st, 1859.

Hounslow, March 30, 1859.

### DEATH OF MR. JOHN VINALL, JUNIOR, OF LEWES, SUSSEX.

We have the painful task to announce the sudden and distressing death of Mr. John Vinall, Junior. He had been for some time ill, and compelled to desist from preaching. But it was hoped that he was gradually recovering. However it pleased his heavenly Father to release him from all his earthly pains and anxieties on the morning of Tuesday the 14th of June.

Mr. John Vinall was the eldest son of the well known and greatly esteemed John Vinall, many years the pastor of Jireh chapel Lewes. He was personally very much like his father, and in his ministry maintained the same soul supporting truths. He had long rendered himself greatly beloved in his father's church and congregation by his kind christian solicitude, and especially in visiting the sick. He had a remarkable gift in prayer, and was made a great blessing in his private christian labours. To the young people of the connection he was rendered a beloved guide—Grace seasoned his conversation at all times. Experimentally acquainted with the christian life and vital godliness, he was qualified to point out the way of salvation to others. The long affliction of his father opened a wide door of usefulness to the son in connection with Jireh.

It is only of late years that Mr. V. has entered into the work of the public ministry; first at Bridge Chapel, Lewes, and quite recently at Jireh Chapel, the pulpit being vacated by his aged father through increased infirmities. We hope to furnish fuller particulars next month.

J.P.  
Westminster.

## CONCLUDING NOTICES.

## JORDAN AND THE DEAD SEA.

TO THE EDITOR OF THE EARTHEN VESSEL.

DEAR SIR.—I have referred to a Scripture atlas, as you request in your review of Mr. Baxter's book on Baptism, and find that instead of the Dead Sea being 30 miles east by south from Jerusalem; that part of the Dead Sea, where Jordan empties itself, lies east by north.

For the truth's sake allow me to beg of you to tell the truth, for I am still a

LOVER OF TRUTH.

6, Commerce Place, Brixton Road.

ANSWER TO ABOVE.

'The Lover of Truth.' (who evidently writes in a pet,) has confounded things that differ, and has mistaken the *lingua*, tongue, or *mouth* of the Jordan, for part of the Dead Sea; which is as though a man should confound the Thames at Southend with the German Ocean. Dr. Kitto, the latest and best authority on the subject, on the 26th page of his 'Biblical Index to Scripture Lands,' gives the relative position of the Dead Sea and Jerusalem, as follows:

|                 |           |
|-----------------|-----------|
|                 | Latitude  |
| Jerusalem . . . | 31° - 47' |
| Dead Sea . . .  | 31 - 30'  |

distant from Jerusalem 30 miles E. by S., as stated by us in our article: the difference in the Latitude being seventeen miles.

**GRAVESEND**—Mr James Jones, the long and much honoured pastor of the Baptist Church, of Wadhurst, Sussex, has favoured us with a reply to a something called a 'Special Notice' which was published in June, reflecting severely upon the four deacons, and fifty seven members who having accepted the resignation (sent in by our brother Thomas Stringer,) removed from Zoar Chapel to worship in another place in the town of Gravesend. We thank brother Jones for the excellent statement he has given; but we think a few words will be sufficient to prevent any injury being sustained by either party. We have been made thoroughly acquainted with both sides; and we declare without partiality—there is no just cause why either party should have from the churches anything but sympathy, kindness, and prayer. Look at the facts of the case just as they are—Here is an honourable, faithful and useful minister of Christ with his deacons and friends who have laboured on in the gospel together—happily and successfully for many years! How often have they sent us reports of their peace and prosperity! At length, the minister's joy abated; under the influence of a dark cloud he resolved to tender his resignation as pastor, but to continue preaching in the Chapel. This was an affliction to the deacons and the church. Perhaps they moved hastily. Be that as it may—they did remove; there are now two causes for truth in Gravesend. And is there not plenty of room? Are there not thousands of souls there? Certainly there are. And Thomas Stringer does not wish people to be compelled to hear him. Neither do the deacons or the members at the Institution wish to afflict their late and much honoured pastor. Who can

tell, but that two good causes may yet be found in Gravesend where the whole gospel of Christ shall be preached? Let us watch and pray that our Lord may smile upon them both. If Charity, Faith, Patience, Close Self-examination, and zeal for the divine glory, be by these things drawn forth, great good will yet arise.

**NOTTING HILL**—Johnson Street Chapel, near Notting-hill gate, Baywater, having been considerably improved, and the interior newly arranged, was re-opened on Whit-Sunday and Monday. Sermons were preached by Mr. John Foreman, Mr James Wells, Mr. Williamson, (the pastor), C. W. Banks, and Mr. Parsons, of Brentford. The new arrangement of Mr. Williamson's Chapel is a great improvement. It has been our privilege to labor with Mr. W. in the gospel now for more than ten years. We have silently and thankfully watched the steady progress and growing prosperity with which the Lord has been pleased to favour our brother in the gospel: a very special instance of the Spirit of God working with him in conversion has just occurred. We should furnish the encouraging particulars, but for Mr. Williamson's aversion to any publicity being given. It is however, a great pleasure to know that the kingdom of Christ is growing. Living stones are carrying up the temple.

**DEPTFORD**—A MODEL MEETING—On Monday, June 20, 1859, the anniversary services connected with Zion Chapel, Florence Place, New Cross, Deptford, were continued. On the previous Sunday, two sermons were preached by Mr. G. Wyard, the pastor, and Mr. John Freeman. On Monday afternoon, Mr. Samuel Milner delivered a valuable discourse. After tea, Mr. Wyard opened the public meeting. He had invited six of his ministerial brethren to speak upon Paul's words 'Of Him are ye in Christ Jesus, who of God, is made unto us wisdom, righteousness, sanctification, and redemption.' Printed programmes were issued; so that the audience knew who were to speak: how long they were to speak, (15 minutes being allotted to each) and the particular theme upon which they were to dwell. Mr. Dickerson spoke first on *The Saint's Origin*—Mr. W. Palmer on *The Saint's Portion*—Mr. Moyle on *Christ our Wisdom*. Mr. Attwood, 'On Christ our Righteousness.' These four grave divines delivered their addresses remarkably well: kept to their time; and having done so departed, leaving the fag-end of the meeting to two little ones—Mr. Meeres and C. W. Banks; whose subjects were Redemption and Sanctification: Mr. Wyard, and his friends appeared exceedingly happy. Their peace and prosperity, unity and usefulness, we sincerely hope will increase and continue.

**HASTINGS, SUSSEX**.—Our ministering brother, Thomas Wall, of Bye, Sussex, writes us an excellent report of the formation of a Strict Baptist Church in Hastings, on the evening of June 3. Messrs. Warters, of Brighton, Wall, of Bye, and other friends assisted in the solemn services, on which the blessing of heaven did rest. We shall next month give the report, meanwhile, we trust the visitors to Hastings will find in Banks's rooms the gospel of Christ.



## “Love Unquenchable.”

WHEN we read these two words at the head of a sermon just published, it fired our heart with emotions, not easily described; and spontaneously taking our pen we commenced as we thought a very brief notice of the same; but, unfortunately, our intended brief line or two, extended to such length, that we found it must either be in the early part of this number, or omitted altogether. Cast it away, we could not. Rutherford's letter to John Gordon came before us; and we almost felt as that great lover of Christ did, when to John Gordon, he said, “*My joy is fulfilled, if Christ, and ye be fast together; ye are my joy, and my crown; ye know I have recommended his love to you. I defy the world, Satan, and sin, his love hath neither brim nor bottom in it.*” What other aim, in conducting this publication, have we, than, instrumentally, to labour that Christ and our readers be fast together? To recommend his love to them, is both our joy and our crown. Having, therefore, found so much of Christ in this sermon, headed ‘LOVE UNQUENCHABLE,’ we dare to give the notice of it which follows.

‘*Love Unquenchable.*’ London: Partridge and Co., No. 33, of ‘*The Surrey Tabernacle Pulpit*’ contains the sermon preached on Sunday morning, July 17, 1859, by Mr. James Wells. ‘The sufferings of Christ, and the glory that shall follow;’ is the text; the discourse is one of first-rate importance, to every sincere seeker after the way of Life: from the beginning to the end, it is Christ and Him crucified. In setting forth the sufferings of Christ, Mr Wells has gone into almost every part of the Old Testament, expounding and laying open the deep wounds of a dear Redeemer as explored and expressed by Holy men of old, whose hearts were melted, whose minds were instructed, whose eyes were anointed, by the revelations of the person and work of Christ, as given them by the Holy Spirit. How beautifully doth this discourse illustrate that noble sentence with which Paul commences his epistle to the Hebrews: ‘*God, who at sundry times and in divers manners, spake unto our hers by the prophets, hath, in these last ys spoken unto us by His SON!*’ and how

confirmatory of the great fact, that patriarchs, prophets, priests, and psalmists, ‘spake of Him!’ yea, unto all godly men, in all ages, in all dispensations, heaven has been revealing the MESSIAH—God has been calling men to ‘behold his servant, his elect, in whom his soul delighteth.’ The glorious Mediator, (whose delights have been with the sons of men from everlasting) has been seen from time to time, ‘leaping upon the mountains, and skipping upon the hills:’ and such ravishing views have the ancient saints sometimes had of this glorious Daysman, that their hearts have burst forth in ardent strains, saying, ‘*Oh! that the salvation of Israel were come out of Zion!*’ And when, for a little season,—these precious openings of God’s great MERCY has been withholden, how earnestly the spouse cried after him: ‘Tell me, oh, thou, whom my soul loveth, where thou feedest, and where thou causest thy flock to rest at noon!’

When we consider that, from everlasting, the one chief delight of the Eternal God has been the Lord Jesus—that the one great theme has been *the Rock of Ages!* how immensely full of unsearchable glory must the Great Immanuel be! Indeed, it is true, that, ‘In Him dwelleth all the fulness of the Godhead bodily.’ Oh, yes, it is true, ‘It hath pleased the Father *that in Him should ALL FULLNESS DWELL.*’ But, if we could go no farther than this,—although faith in these great branches of New Covenant Truth might keep us from despair,—yet, we do feel such poor, worthless, wicked, way-worn wretches, that the mere fact of His *amazing* greatness and glory could not of itself give us comfort; but when, by the blessed incomings of God the Holy Ghost, we can march onwards in the unctuous knowledge of the LORD OUR GOD—and, to the former sentences, add, ‘*And of His fullness have all we RECEIVED, and GRACE FOR GRACE*’—then, indeed, in the deep flowings of our quickened souls, ‘We rejoice with joy unspeakable, and full of glory;’ then, indeed, our souls realize the strongest affection toward any man whose ministry enters into the verities and blessedness of that Saviour who gave us ‘Beauty for ashes; the oil of joy for mourning; and the garments of

praise for the spirit of heaviness; and such holy knittings of heart have we felt toward our brother Wells, while reading this Christ-exalting sermon, so significantly headed '*Love Unquenchable*?' that we dare not withhold our strongest recommendation of it; its circulation, and perusal, we believe, will make the disciples of our day to exclaim, 'Did not our heart burn within us while he talked with us by the way; and while he opened unto us the Scriptures?'

We have heard with our own ears that there is a kind of 'Surrey Tabernacle Lever' laid upon THE EARTHEN VESSEL, which compels us to notice, *favourably*, certain discourses issuing from that large depository of gospel truth. God is our witness. No such lever exists. We act as free as the air we breathe. And it is, we hope, mainly and solely, a love to God's glorious gospel, which urges us on in doing our utmost to spread abroad sermons of this kind. There is a three-fold value in them: the word of God is unfolded; the CHRIST of God is exalted; the anointings of the Holy Ghost are realized. And wherever these blessings are found by us, in reading or hearing, our souls dance for joy; and like the woman of Samaria, we are ready to run hither and thither with, '*Come, see a Man which told me all things that ever I did: is not this the Christ?*'

As long as we live, and have any means at our command, we shall never cease to hail with holy pleasure every man, every minister, every man, every sermon and every scribe, which lifteth high the blood-stained banner of Electing Love! Predestination to Life Eternal!! Redemption upon the ground of New Covenant Relationship!!! Invincible grace in quickening, in calling, in sanctifying, in preserving, and in feeding the Church of God which he hath purchased with his own blood!!!! and which doth so unfold the immortal glories of our precious SHILOH, as to endear HIM more and more to the consciences of the holy saints, and those poor thirsty sinners in whose souls is found the fear of God. Hallelujah! to God and to the Lamb!

'In such society as this'

we do rejoice; and hope we ever shall.

Returning, then, to the sermon itself, we cannot close without one extract as a corroborative evidence of the truthfulness of our remarks.

Very recently, we believe, Mr Wells has had an attack upon his health so severe, that for an hour or two, his life seemed in danger. That affliction has certainly been abundantly sanctified; of this all our spiritual readers will be assured, when they read the following closing portion of this sermon—'*LOVE UNQUENCHABLE*!' The last section of the discourse is, '*the pressure of sin and wrath upon the Saviour.*' Toward the close, Mr. Wells says:

One more idea, and then I must say no more upon this matter. Satan seems very busy with the church, and the Saviour looks at the church, and he sees Satan making sure of that church. He sees the ecclesiastical, or if you like the civil, sword raised to take away his life. Could they have done that, then justice would not have had his life. And in connection with the civil sword to take away his life before he had atoned for sin he saw Satan looking at the church. Ah, says Satan, let that civil sword do its work; cut him off before he has atoned for sin; I will pounce upon the church; I will have her directly. The Saviour saw this, and understood this, and prayed over this; 'Deliver my soul from the sword.' Ah, he was delivered from the civil sword, not from the sword of justice; at least that is the way I understand it, 'my darling from the power of the dog;' 'my darling;' the word 'darling' is made up of two Saxon words; *dar*, 'dear,' and *ling*, 'thing;' 'dear one;' 'Deliver my soul from the sword, my darling from the power of the dog.' The devil is called a dog; and the name is quite good enough for him. And the Lord heard him; he was delivered from the sword, 'My darling.' What! could not all her sins hinder her from being dear to him? No. Could not all the wrath that he endured due to those sins hinder her, the church, from being dear to him? No. Could not all the shame he underwent from men take away the endearment? No. Could not the ferocity of men, the strong bulls of Bashan, the wild beasts, take away the endearment? No, my darling still. And could not all that pressure in his bones, on his soul, that brought him into the dust of death, take away or cool his love? No, his love burned with the same intensity towards her in the depths of his sorrows as it now burns on his lofty throne—the same yesterday, to-day, and for ever.' 'Deliver my soul from the sword; my dear one from the power of the dog.' And so it was, and so it is, and so it shall finally be; and this dog may go howling on in hell for ever, but not one child of God shall be there, not one.

No. 33 contains a discourse upon *Glory Unspeakable*. The Glory of Christ in his Resurrection, in his Ascension, and in his Exaltation, is scripturally set forth. Happy, indeed, the people who shall with Christ be glorified!

## EPISTLES TO THEOPHILUS.

## LETTER LVII.

## THE SEVEN SEALS: THE SIXTH SEAL.

MOST EXCELLENT THEOPHILUS: I come to the closing part of the sixth seal. You see that in this 7th chapter of the Revelation, we have the *sealing* unto the day of redemption those who, in the latter part of the sixth chapter, were awakened to a sense of their danger, and here in this 7th chapter, we have the good work which was begun in the sixth chapter, carried on unto the day of Jesus Christ—the day of ultimate glory.

This chapter, which concludes the sixth seal, opens up with an account of the *position* and work of the ministers of God; represented by four angels standing on the four corners of the earth; holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. You must be careful here to notice that these four angels, standing on the four corners of the earth, are *not* the same four angels that we have in Rev. xi. 9. The four angels of chapter the 9th, are *bound* in the great river Euphrates, but these four angels here in the 7th chapter, are *not* bound in the great river Euphrates, but are *standing* on the four corners of the earth; standing at right angles with each other; there is harmony and order among them, they are sent *not* with the sound of trumpets, but with the great sound of a trumpet, the trumpet of the gospel is one, the sound is one, the work is one, it is to gather together God's elect from the four winds; from one end of heaven to the other. Try now, my good Theophilus, and see if you can understand the work, the mission, of these four angels, and do not forget that it is customary in the Scripture, to represent the angels, the messengers—the ministers of God, as *doing* that of which they testify: there being a *certainty* in their testimony, the work is reckoned as done. It is by this certainty that God calleth things that be not as though they were. Hence, saith Ezekiel, 'the vision that I saw, when I came to destroy the city.' (Ezek. xliii. 3). Jeremiah also was ordained a prophet unto the nations, to root out, to pull down, to destroy, to throw down, to build, and to plant; that is, Ezekiel destroyed the city prophetically and testimonially; so Jeremiah, rooted out, &c., prophetically and testimonially; so these four angels held the wind *testimonially*: the wind here which they had, up to a certain point, held back, will mean false doctrine, the destructive ravages of wars, and persecutions, together with the blast of God's judgments; but these four angels were *not* in their testimony to admit that the wind of error, and persecution *could*, or that the blast of God's judg-

ment *would*, take one of his elect from the destiny awaiting them; and hence, the command given to them, they were not to hurt the earth, neither the sea, nor the trees till we have sealed the servants of God in their foreheads. The 9th of Ezekiel will enable you to understand this part: there you find the person here called an angel, a man clothed with linen, with an ink-horn by his side; and that men had substituted, and put into the place of God's truth and service, heathen abominations, and that there were some who sighed and cried for these abominations done in the land; and upon these, a mark was set, that the men with the destroying weapons, should not come nigh any man upon whom is the mark, and the man clothed in linen, reported the matter saying, 'I have done as thou hast commanded me.' So, here in this 7th chapter of the Revelation, this same person appears as an angel *ascending from the East*; he is here evidently compared to the *rising sun*; and you know that he is rightly called 'the Sun of Righteousness'; and also, from happy experience, you know that whenever he arises upon the soul, it is 'with healing in his wings.' So here, he hath the seal of office: the seal of the living God; he is the Great, the True Minister of the true tabernacle which God pitched and not man. He comes forth in all the luminous glory of his Person, and work, and mediatorial relationship, to set the seal of God to the *property* of God—'for the Lord's portion is his people; Jacob is the lot of his inheritance,' and he confirms this inheritance unto himself. This work you here, as well as elsewhere, see, is entrusted only unto the *Angel of the Covenant*: he searcheth and knoweth the heart; he knoweth him that serveth God, and him that serveth him not; knoweth which is Judas and which is Peter; he knoweth which is Demas and which is Paul; he knoweth which is the Publican and which the Pharisee; he knoweth which is Simon and which the believing, pardoned sinner weeping at his feet: 'He knoweth them that are his.' Joseph knew his brethren when his brethren knew not him.

These four angels—called four perhaps to denote the universality of their mission, having to 'preach the gospel to every creature;' to go into all the world, and to gather together all the seed of Abraham,—hence, in accordance with this, you see in the latter part of this chapter, a great multitude that no man can number, of all nations, kindreds, peoples, and tongues. The *order* you see of their mission is that judgment shall return unto righteousness; that the Saviour having arrested judgment, and put his life and death into the place of that judgment; and the Father having given him power over all flesh, that he should give eternal life to as many as are given unto him,—these angels

must preach after *this same order of things* : keeping up then the idea, that ministers owing to the *certainty* of their testimony, are spoken of as *doing* what they testify and proclaim ;—keeping up this view, you will see what the meaning is, that they were not to hurt the earth, nor the sea, nor any tree, till we have sealed the servants of God in their foreheads. Be thankful that it is your lot to hear a minister who ministers after the divine and due order, and not after men, but according to God and godliness.

The earth, the sea, and the trees, will here mean the several localities of the people of God : some on Continents, some in the Islands of the sea. The trees, taking them to be fruit trees, will mean their temporal support, so that for their sakes the earth and the seas, and the Islands of the sea, and the supplies of Providence, shall be continued. And yet these same angels, who are not to hurt the people of God—(nor ought the people of God to hurt them)—these same angels do testify of the judgments of God, that the earth, and the works therein shall be burned up :—*but* not till the servants of God are sealed in their foreheads.

See then, my good Theophilus, here illustrated that great truth, that *he careth for you*. Thus do the ministers of God testimonially, and prophetically, hold the four winds of the earth ; so that let the wind attempt from any one point of the compass, to carry away into final perdition a servant of God, it shall be stopped. 'He stayeth the east wind in the day of his rough wind.' Thus are these angels set for the defence of the gospel. This then appears to me to be the sum of the meaning—that the ministers of God stand at right angles with each other ; that they see (in essentials) eye to eye ; that they preach the gospel in all directions ; that there is no people or case too bad or too hard for the gospel they preach ; that they receive their mission from the Angel of the everlasting covenant ; that they give the Saviour and his servants the preeminence ; and their address to the people of God is, 'All things are your's ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's, and ye are Christ's, and Christ is God's.' So that they must not bring in (testimonially) the flood before the ark is finished and all made secure ; they must not destroy Sodom until Lot be safely out ; nor bring in the sea upon Pharaoh until the Israelites are landed ; they (instrumentally) in preaching, seal the servants of God in their foreheads : they preach the gospel, and the Lord himself, by their preaching, sealeth whom he pleaseth. Yet the Lord owns them as one with him in this heavenly work : 'Hurt not the earth till *we* have sealed the servants of God ;' they instrumentally, he

sovereignly. And they received their mission by '*a loud voice* !' to denote its power ; and that it is received in such a way as shall make them *remember it* : their own soul's experience, joined with the word of God, shall tell them what to preach, and how to preach. But, loud as the voice is, some who profess to be ministers of the gospel, do not seem very distinctly to have heard this loud voice : for if they had, I do think free-will and duty-faith would by them be cast to the moles and to the bats. But I must leave those that are *out* of order, add look at those that are *in* order. Those who are *in* order use the *right seal*, and will therefore make the *right impress* : and not set a wrong or a false mark, but shall instrumentally seal the servants of God in their foreheads : sealing with the impress of gospel truth in their foreheads, to denote their boldness for God ; and as the forehead is set towards the heavens, so their souls are set Godward ; and as the forehead is hard so they shall face any and every tribulation for the truth's sake. See then how all the after parts of this 7th of Revelation answer to all this ; here you have a certain number sealed, and then a great number of all nations standing in all the advantages of eternal mercy :—their position is good, they stand before the throne of God, and before the Lamb ; their state is good, they are clothed with white robes, and the palm of victory *in hand* ; the way of their arriving at that position and state is good, that while they came out of great tribulation, they washed their robes, and made them white in the blood of the Lamb ; their ultimate employment and glory are as good as love eternal could devise, not a tear left unwiped away ; 'truly the days of their mourning are ended.'

May you, my good Theophilus, ever press forward to this prize of your high calling of God ; and I will press on after as fast as I can, though but A LITTLE ONE.

#### JERSEY.

Mr. Editor, Having experienced some difficulty in finding a Baptist Chapel in St. Helen's, for the information of visitors to this delightful island (Jersey), I wish to say that there is a very neat Baptist Chapel in Hilary street, in which a Mr. Burt preaches a free-grace gospel ; I heard him the other evening from the 'The gospel of the grace of God,' and if that was a specimen of his ministry it was good and wholesome. He preaches the fall of man—not of Adam only, but of all men, and man's utter helplessness in matters of salvation. His theme was 'Jesus only.' I trust his services may be acceptable to the saints, and that the work of the Lord may prosper in his hands, (i.e.) through his labours. Yours truly, S. COZKINS.

Mr. Thomas Smith, has accepted the unanimous request of the church at Marob to minister to them for the next six months with a view to the pastorate. We understand Mr. J. E. Cracknell is to be publicly recognised at Dacre Park in September.

## OUR TRIAL.

DEARLY BELOVED IN CHRIST, JOHN DILLISTONE—For many years now we have sincerely sympathised with one another in the joys and sorrows of this blighted world; and when I parted with you last Friday morning, you requested me to drop you a line touching the result of the action commenced against me simply because I inserted on the covers of this work, a Solicitor's letter, touching the heavy afflictions which have lately rent the church of Christ—and brought great contempt upon the blessed gospel in one of our provinces. This trial has now been going on since yesterday morning; I shall make no remarks on the trial itself as I understand it is to be published separately; but as you, and many friends, have requested me to give a line; I send by this means, a word to you all. The whole of Tuesday was occupied in hearing witnesses on the plaintiff's side; and certainly, it was a most solemn scene to me; but I felt nothing of the Lord's presence. All within was hard, dark, and mysterious. I left the court last evening, when the evidence on the plaintiff's side was finished; and retired to my study: these words arrested my mind—'*Therefore let no man glory in men; for all things are yours.*' I went on to my chapel, and preached that evening from those words. On my return home, I was stirred in my spirit with such thoughts as these:—to myself I said—'Neither the Judge, the Jury, nor the Counsellors, know exactly how I stand in this matter—and how is it possible that they can come to a righteous judgment as regards myself? I had had no interview with any counsellor; and I did not know that any one could state my case. On reaching home, after preaching, I sat down and wrote the following note to the Judge:

'July 13, 1859.

'MY LORD—As a Defendant in this case, I earnestly ask permission of your Lordship to allow me to address a few words to the Gentlemen of the Jury before they consider their verdict. As I have had no interview with any counsel—I do not think my real position in this case can be understood—unless explained by your Lordship's Obedient Servant,

CHARLES WATERS BANKS,  
Editor of the EARTHEN VESSEL.

This note was never sent out of my hands. Something seemed to say to me—'*Stand still; and see the salvation of the Lord.*' And if ever a man was helped to stand still, in a time of great anxiety, I was that day. Had an opportunity been given to me of addressing the Jury, I had proposed simply to express my mind in few words as follows:—

'Gentlemen of the Jury—I wish to call your attention to three points. First—As regards the plaintiff; in the early part of his ministry, I served him and helped him as a minister, at all times, and on all occasions whenever my services as a minister, or advice, were required. And never in my life have I injured him by word or deed. But now—because a Solicitor requested me to insert a

short letter in some way contradicting statements which the plaintiff's friends had previously inserted, I am dragged into the Court of Queen's Bench; and an attempt is made to obtain from me damages and heavy costs. Secondly—as regards the Solicitor who wrote the letter:—when he requested me to insert it, he appeared grieved beyond measure at the injury the church had sustained; as also the cause of truth at large. And when he laid before me, the entire details; when he informed me of his injured clients' request, that I should contradict the statements which the other party had caused to be inserted in the EARTHEN VESSEL, I felt I was bound to obey; and did so. Thirdly—My principal motive in giving the letter was the hope that it would draw from the plaintiff such testimonies as might clear away the darkness which hovered around him. I had no end to answer, but the good of that cause I have for many years laboured hard to promote.'

Such were the sentiments I wished to express; but I had no opportunity, for although subpoenaed, I was never called; I kept silence, and like Manoah and his wife, 'looked on.'

On Wednesday morning, the last day of the trial, I saw sufficient to convince me that a fearful attack upon me was contemplated.

Understanding this, I felt deeply humbled in my spirit: but had the assured persuasion that whatever was done, or attempted, it would be for my good.

Presently, a very old saint—a dear man of God, over 80 years of age—was placed in the witness-box: the few words he spoke, melted my heart: my tears began to flow; and an earnest cry to God went out of my soul—'O Lord, maintain thy righteous cause; do let truth prevail.' At this moment, the words of that precious promise came strongly to my mind—'*Because he hath set his love upon me; therefore will I deliver him.*' From that moment I felt comparatively little interest in what was either said or done. In silent ejaculation I poured out my heart before the Lord. And there I found both a Refuge and a Rest; and I do most firmly believe that the Almighty was a wall of fire round about me, so that not one unkind word was uttered against me. You know the verdict. I am told £500 will not remove the burden laid upon us. That I must leave. Exceeding precious have those words been to me—'Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me; and my prayer unto the God of my life.'

The fact that some have blamed me for inserting the letter, I am fully acquainted with. The very same parties which blame me for inserting that letter, most fiercely censure me because I have not opened a fire upon a honourable and useful servant of Christ, touching some peculiar sentiments advanced by him, in a discourse recently published. Where am I to look for consistency? On the one hand, these censorious people condemn me, because the law demanded of me a righteous refutation; on the other hand, they almost curse me, because I will not make an outcry against a brother, who has

expressed himself in a way not generally understood!

I have now, for twenty-years, been pelted by nearly all the professing people in Christendom; but it has done me no harm. More deeply than ever do I desire to walk with God, to know Christ, to be filled with the Holy Ghost, to love all who love the Lord, to preach the whole gospel, to be useful to my fellow-mortals, to walk as becometh a follower of Christ, to be honourably delivered from every proper claim, and at last to finish my course with joy.

I have been exceedingly grieved that ever the letter was published; I would not hurt a hair of any man's head; I know that vengeance belongeth unto the Lord. Nevertheless, seeing that I immediately tendered the copy of the letter when requested; seeing that the Plaintiff, most solemnly, in the face of two witnesses, promised to free me from all trouble, if I delivered up the letter; seeing I fully agreed and willingly tendered the same, I have considered that against me, an unrighteous course has been pursued. I understand the whole case is to be laid naked and bare before the nation; and a fund is to be raised, in order to defend the right. If the God of our life sanction and succeed this proceeding, it will work for good, if not, I hope to stand fast by the truth, even in the evil day.

Myself—my friends—my foes, and all future

movements and events, I desire to leave in the hands of Him, who has been a very present help in trouble to me. Desirous still to be remembered in your prayers, I am, your companion in tribulation,

CHARLES WATERS BANKS.

2, Eldon Place, Upper Grange Rd.

Since writing this letter, I have read an able article on 'The Law of Libel' in *The Literary Gazette*. The Editor refers to my trial for libel in the following terms. Referring to the present dangerous position of Editors, *The Literary Gazette* says:—

'As to what really does take place with papers of the highest respectability, we have very recent instances. A contemporary much favoured by the Baptist community published recently a brief article, without comment, on an attempt made forcibly to retain possession of a Baptist chapel. It very briefly alluded to some charges made against the minister, and which had caused a meeting of the chapel trustees to refuse any longer to allow of his services. On the strength of this article, the *bona fides* of which was perfectly evident, an action was brought, and the publisher of the paper put to much cost and inconvenience. Surely this was not a case which called for such punishment; but no one can be safe so long as he may, even in the clear exercise of his duty, be brought under the power of a common jury.'

## The Protestant Watchman.

No. II.

"WHOSE COMING IS AFTER THE WORKING OF SATAN."—2 THESS. II. 9.]

"A voice is calling thee  
From all the martyr's graves,  
\* \* \* \* \*

The curse of popery comes  
Still nearer day by day:  
Shall thy pure altars and thy homes  
Become the spoiler's prey?  
Shall the dull tread of fettered slaves  
Insult thy old and sacred graves?"

AND of what system that ever troubled the peoples of this world could it with more propriety be said, 'Its coming, from first to last, is after the working of Satan,' than that scourge of human nature, the papacy? The June number of this magazine testified that the Spirit expressly speaks of this Satanic apostasy, and declares *those are the good ministers of Jesus Christ* who put the brethren in remembrance of these things. Let us in this paper seek an exposition of this portion of the Spirit's description of the coming of the popish beast, and illustrate the wisdom of the Holy Inspirer of God's Word in the minutia of the same.

It was working as the 'mystery of iniquity,' in the very days of the apostles, in the churches of Christ. There were those of its members, its deacons, and its ministers, who loved to

have the pre-eminence. And the churches of Christ have never been without them to this day. And the spirits they display, and the cunning, lies, zeal, such exercise to promote their ends, is manifestly satanic. Well, this is the source of Popery—the satanic workings of hell in members and officers of Christ's professing church.

This grew until the *pastors* of these churches battled for the supremacy over one another; then it was reduced to two—those of Constantinople and Rome. At last by awful wickedness, cruelty, and artfulness, Rome gained the mastery. Then, bit by bit, lie upon lie, superstition upon superstition, were added under the most deadly penalties to be received by 'the faithful,' or rather as we think them, the deluded or the fearful. In a future paper we propose to shew the *dates* of all the popish dogmas, until the very last one by the present Pope.

But its *coming* into a community and into a nation, and even into individuals, is thus described.—'After the working of Satan,' says a noted divine, 'is, as a deceiver, a liar, and a murderer—such was the working of Satan with our first parents. He seduced Eve, not only by subtly, but by lying: he abode not

in the truth, is the father of lies and a murderer from the beginning; and such is the working of anti-christ his first born, who comes in a deceitful way, under a profession of Christ, and a pretension of faith in Him, and love to Him, but, speaks lies in hypocrisy, for such are his doctrines and tenets; and is not only a murderer of the bodies of the saints, but of the souls of men; which are the wares the whore of Babylon deals in.' So far, great and good Doctor Gill, and just such has popery been in all countries where it has had its workings.

The histories of all those countries are written in blood, caused by the workings of Satan. Let all our school libraries contain copies of 'Fox's Book of Martyrs;' and for the treble purpose of promoting truth and its value, of shewing its power on the true Christian soul, and of profiting the minds of youth. Let all school authorities give prizes to those who can from it set forth the workings of Satan as the liar, the seducer, and murderer. For the serpent came to Eve, so now they come to Britain, that they may again come as Cain came to Abel, God's accepted worshipper. Let us not deceive ourselves, they are as much murderers now as deceivers and seducers. Let us see an illustration of their now coming after the workings of Satan, or, 'according to the energy of Satan; that is, the energetic or efficient operation of Satan,' as Doctor Barnes renders it. And let this be seen in the head of this satanic working now in this country, C—— W——. In it we see with what energy and deceitfulness he labours, and how unabashed he mingles the sacred with all he does to ruin our nation, demolish our government, and exalt the uncontrolled power of the priest, often the worst model that ever cursed this country. And I give it from the C——'s own words lately published. Hereby, I repeat, you see, what is the aim of all the Roman Catholics now in England, for it does not signify what are their own good feelings however better than their system, they must when required, if they are saved, they must obey the priest, and the priests must obey their superior. Not only so, but their newspapers, their magazines, their monthly and quarterly reviews, all advocate it and similar. And what is more, those young men who have been perverted to the popish priesthood from Oxford and Cambridge universities, with those clergymen who first seduced them, and then themselves followed, and those noblemen who too have entered this satan-conspiracy, are nearly all, if not quite all, energetically labouring to promote this evil work with their charities, arguments, ensuarements, lies, lying wonders, sights, music, employments, purchases, society, perverted histories, tales, saints, learning, ignorance, devoted asceticism, lewd laxness, processions—but let us hear the C—— W—— as to whom he looks, and whose spirit he covets and implores. He says:—

'The second altar at which I knelt in the Holy City [he means Rome!] was that which marks the spot whereon St. Peter cemented the foundations of his unailing throne with

his blood.' [Whoever saw it proved, that Peter ever was at Rome?] 'The first was that of our own glorious St. Thomas. There I returned thanks for the great blessing of being admitted among his children. For two and twenty years I daily knelt before the lively representation of his martyrdom; at that altar I partook even of the bread of life; there for the first time I celebrated the divine mysteries; at it I received the episcopal consecration, he was my patron, he my father, he my model. 'Daily have I prayed, and do pray to him, to give me his spirit of fortitude to fight the battles of the church, if necessary, unto the shedding of my blood. And when withdrawn from the symbols of his patronage, by the supreme will of the late pontiff, I sought the treasury of his relics at Sens, and with fervent importunity asked and obtained the mitre which had crowned his martyred head, and I took myself from the shrine of the great confessor, defender of religious rights, St. Edmund, a part of that right arm which so often was stretched forth to bless your forefathers.'

Without staying to remark on the idol worship and relic adoration of this boasted of W——, can we but reflect on the entire besottedness that could pray every day to a fellow-worm long since dead, and one so despicable as Thomas a Becket? And the object too, that he may fight unto blood as this wretched, but in his eyes glorious, St. Thomas? Every one may learn in the history of England that this Thomas clenched his fist in his king's face, daring him to invade his refuge for priestly murderers. A priest had ruined a young lady: her father, the sheriff of Worcestershire, was determined the seducer should be punished, and for it the priest murdered the father. Many in the country demanded that the priest should be tried for his crimes by the judges. This was the more urged as more than 100 such cases, says Hume, had occurred in this reign already. But Thomas a Becket defied the king and his executioner; the battle was hot between church and state; and the church, the defender of the filthy and the bloody, beat—the church conquered, the lustful murdering clergy was placed above law, and the king was humbled, yet he growled under the popish yoke. At length some young courtiers, disgusted at the abuse of women by priests, their murderous power, and their treason, attacked their champion and killed him in his own cathedral. Papists made him a saint and worshipped him, and even C—— W—— prays to him every day for 22 years, and at this very day publicly says to him that this energetic defender of the filthy and blood-thirsty is MY PATRON, MY FATHER, MY MODEL. Let all England know the kind of wretch that is the model of popery's leader of this very generation,

And to what purpose are they already 'come' to this country? Multitudes of all classes have united with her. The heirs to the titles, estates, and honours of four of our earls have become Romanists, and only wait the death of their fathers to carry all over to and to use all in the service of such a conspiracy as popery. Fourteen of our house of Lords are open

papists. Some thirty of our House of Commons are regularly priest-trained: how many are partially so who shall yet say? Numbers are often in the privy council. Several are judges on the bench, and efforts are now being made to get the appointer of the judges and magistrates of Ireland, the Lord Chancellor, to be popish too. Thousands of soldiers have priests now their daily teachers, and in the event of an invasion of England by a popish army, which is the open desire of popish prints, which will the popish soldier obey, his officer or his priest?

The plan the Roman Catholics work for the obtaining their ends, or rather end, for it is only one, viz. the Supremacy over England, as they long time had, is 'the equal rights of all.' So they agitate for paid chaplains, grants to schools, charters, &c. &c. But what they mean is *government authority and pay*, for they have now equal rights with the Baptists, Independents, Wesleyans, &c. And Father Oakley, once a clergyman of the church of England, now popish priest of Islington, London, has printed in the Tablet Newspaper as follows—having enumerated the many gains of popery of late, he says—'It proves that the Catholic church is getting to feel its true dignity and right position in this country. WHAT WE OF COURSE AIM AT, IN GOD'S GOOD TIME AND WAY, IS TO BE, AS WE ONCE HAVE BEEN, THE DOMINANT CHURCH OF ENGLAND.'

Once more pointing to God's command in 1 Tim iv. 1 to 6 verses, I defer what I would else say to my next paper on 'Speaking lies in hypocrisy,' and I think they will astound many that such should be so daringly spoken in this 19th century, and become such power in this realm of England. But you see their one aim and progress.

Bradford-on-Avon.

W. HAWKINS.

## LETTERS FROM THE LINE.

*Northamptonshire.* On returning from Irthlingborough anniversary, the following notes were written. Irthlingborough is reserved for next month.

The churches holding the truth in these parts cannot be said to be very flourishing. At Raunds, Robert Abbott is leaving and they are asking the Lord to send them an earnest, devoted, intelligent, and faithful pastor. A Raunds, there is an excellent chapel; and a people as willing to hear and to support the gospel, as in any part of the kingdom; they have an increasing school; a large population; and souls thirsting for the glory of God, and the spread of the Gospel; but they are anxious to enjoy the privilege of a sound, savoury gospel ministry. Our excellent brother Robert Abbott is leaving them with much regret; he is highly esteemed; is well known as a thorough good man; a minister of unblemished reputation; and of untiring poetic and preaching zeal, but there has not appeared sufficient evidence of the Lord's crowning his labours here with that success he desires; he

therefore thinks he is justified in leaving; and throws himself upon his Master's care to direct him whither he will.

*At Woodford*, near Raunds, there is also a Baptist Church destitute of a pastor. Mr. Clements, their late pastor, is gone to Derby. We had a great many of the Woodford friends at Irthlingborough. I think if the Lord was pleased to send a young David there with five smooth stones out of the brook; his sling, and power to use it, as did David of old, that old Goliath, with his free-will head, his half-divided heart, and his duty-faith legs would soon lay dead on Woodford Green; although a few ladies, who have been cradled in Wesleyanism, might faint a bit at first, a few draughts of pure water from those holy wells Isaiah spake of, would soon restore them to a better state of health than they ever yet enjoyed.—The great bane of the churches is an abstract ministry. We want a race of men who can 'compass the whole land of Havillah; because the gold of that land is good.' But instead of this the country churches say—'Some of our ministers are like the iron steam boats, which ply from London bridge to Pimlico and back again; from Pimlico to London bridge and back again.' I hope the clergymen will forgive the allusion, I fear it is too true.

*Kettering* is in a sickly state. There are two chapels now where truth is espoused in some manner. Mr. John Marsh is the minister of Providence, and Ebenezer is in the possession of a few who profess to desire right things; but in neither place is there any special mark of the divine favour at present. How strange that the birth-place of Gill, of Brine, and of the Baptist Missionary enterprise should be in such a sickly state!

*In Northampton*, a new chapel is building for Mr. Leech and his friends. The corner stone was laid a few weeks since by Mr James Wells. Of this we hope to say more another day.

*At Wellingborough* the cloud still appears to tarry. Mr. Charles Drawbridge has been preaching on the Green, to many hundreds of people. Surely these efforts to exalt a Saviour's name will be favoured with a Saviour's smile, and healing then will come.

*Bedford*—On Lord's day, June 12, Mr. C. Drawbridge, of Wellingborough, immersed two believers, husband and wife, in the river Ouse. The sight was heart cheering to many. The same day, with several previously baptized, they were added to Ebenezer Baptist Church, Bedford.

*Rushden*.—Succoth Baptist Chapel. On Lord's-day, June 26th, Mr. C. Drawbridge immersed five believers, in the presence of an overflowing audience; in the afternoon of that day they were received into the church of Christ in that place.

Mr. Brunt was publicly recognised at Colnbrook, Bucks., on Thursday, July 28th.—Mr. W. Wilson is to be settled at Kisely, Beds., in the present month.—The new chapel in Cranmer-court, Clapham, has been opened; brother Bird and his friends are there favoured with tokens for good.



## THE ALTOGETHER LOVELY.

THE SUBSTANCE OF A SERMON PREACHED AT THE ANNIVERSARY OF BETHSADA CHAPEL,  
ST. LUKE'S, ON SUNDAY MORNING, MAY 29TH, 1859.

BY MR. WILLIAM ALDERSON,

Of Willingham, Cambs.

'Yea, he is altogether lovely.'—Solomon's Song v. 16.

THE language of my text is not strange language, it is not a fancy text; it is language that is familiar to every regenerated soul, and has been the language of consolation and joy to the church throughout all ages. The book where the language is to be found is a peculiar and a mysterious book; these are the portions of Scripture that the carnal mind has ridiculed and has indulged in low and sensual expressions. But this book is not so recognized by the sanctified mind, by the heaven-born soul, by a christian who has tasted something of the like feelings and the like joys which the church has realized in looking at the glory of her Lord. The book of Solomon's Song is a book which the world cannot understand; the carnal mind cannot comprehend it; the cold-hearted christian cannot enter fully into it; the mere nominal professor understands not the force of its beautiful imagery. It is only as there is a recognition of its beauty, made known between Christ and our hearts, that we are able to enter sweetly and experimentally into the blessedness of the language. We find that it is the mutually pouring out of hearts—the heart of Christ into his church, and the heart of the church into Christ. The difference between the two is just this, Christ is the great supplying heart, and the church is the mighty returning heart, in praise, in love, in devotion, in faith, and in thanksgiving. She was not satisfied in saying, 'My beloved is mine,' but she must say, 'I am his.' He would have her to know that all that he had was her's; but he was anxious to know that the love in her was the same as his. This appears to me to be true, to be earnest, to be genuine, to be heavenly gospel love. It is not a one sided thing. Love must be fed by its own fuel. Love cannot live by itself. Christ could not be content in holding it for himself, but did devise a thousand streams from which it would flow, and bring them unto a knowledge thereof.

The language that we have read is not the language of a heart that is tired of looking; it is not the language of one who should say it is no use me talking any longer, I have looked through all nature and brought all her beauties that I can imagine, to set forth his loveliness, and tell out his wonders, but 'he is altogether lovely.'

'Nature, to make his beauties known,  
Must mingle colours not her own.'

You will read, by looking at the preceding language, that the church took a view of her Lord in answer to the question of the daughters of Jerusalem. They wanted to know what her beloved was more than another beloved. She begins by giving some description of his

beauties, but she leaves off by just saying, 'I have undertaken a subject I am incompetent to fulfil. I must close in saying 'Yea, he is altogether lovely.'

Now there are three ideas to which I would simply call your attention, as God may help me. The first is, that *he is lovely*; the second is, that *he is together lovely*;—the third is, that *he is altogether lovely*. These three ideas seem to be in the text, my friends. There is an emphasis and a stress to bear on the word 'altogether,' as well as in the word 'lovely.' He is not only therefore lovely, but he is lovely in the 'altogether' of all that he is. He not only was lovely, but what he was he is now and shall be for ever.

Let us look at a few particulars in the first head. Where shall we begin? for it seems one eternal ring without beginning and without end. Can we do better than begin with the loveliness of his person, briefly noticing three ideas? The constitution of it; the humiliation of it; the employment of it. The church in looking at his person says 'My beloved is white and ruddy; the chief among ten thousand.' The whiteness and ruddiness of Christ were essential to her purity. You cannot be right in the rest unless you think rightly of him. The christian that thinks little of the constituted person of his Lord can never have his heart ravished with his wonders. My friends, thy Jesus is no more now than he ever was, and therefore his constitution is an important matter. God and man in one person—master-piece of divine wisdom,—the grand ocean of eternal thought,—the epitome of all that grace ever conceived, and all that heaven will make known to men or angels,—the grand first word that he ever spoke in creation, the grand consummation of all the designs of the Eternal, and all that he has or will ever reveal. The constitution of his person, humble enough for you to speak with him, for you to talk with him; eternity and time blending together. Unless I believed he was God I dare not confide in his blood. O, precious Jesus, the church might well say, 'Yea, he is altogether lovely.' He is altogether lovely in the natures that constitute his person. Separate them will you, and where is your safety? Divide them will you, and where is your hope? Set them aside, and you are eternally damned. God himself could not save you. No, but the mystery of his glorious person renders justice and mercy embraceable.

But again, let us look in the second place, at the loveliness of the humiliation of his person. Every step of divine truth, my friends, has a tendency to light up thy heart, and to cause thy affections to fire with love to Jesus. We love to contemplate Christ coming from the

Father, but we love to contemplate him as he came not only as the object of angelic worship, but as the object of angelic ministration, not only as the man of God in glory, but as the man with men on earth. His humiliation brings them near to us; his humiliation is the channel through which his grace flows down to us; it is here that we see him as the Lamb on which faith can feed: he is lovely therefore in his humiliation as well as in his ancient glory; it was by his laying aside his primeval glory, it was by his coming from the Father, it was by bringing his wealth and laying it out for his people that renders him the glorious object of eternal adoration; for we find that the church in heaven saith, 'unto him that hath loved us and washed us from our sins in his blood,' &c., but she does not stop there, for love without the practical results would never have lifted the Christian to heaven. The loveliness of Christ in his humiliation, is a matter that would lead the church to contemplate that he is precious. But again, is he not lovely in the employment of his power, the employment of his wisdom, and the employment of his love? He loved the church and gave himself for it. Not only is he lovely in his person, but he is lovely in the offices which he sustains, and the relationships that he holds in all his people. 'His mouth,' said the church, 'is most sweet,' &c. Is he not lovely in every office, believer? Oh how lovely is thy Jesus as thy Prophet, as he who is thy Teacher, as he who has brought delight into thy soul. It is Christ that makes the gospel lovely; the gospel would be an entire blank, if Christ was not in it. You may take your troubles to him a thousand times, he never says—'you have brought your troubles a thousand times, I cannot talk to you yet.' He says, 'Call upon me in the day of trouble,' he hears the prayer of the destitute, the world cannot beat me out of that. You may as well try to beat me out of my existence, as to say that heaven does not hear prayer, that God does not listen to the voice of supplication. The infidel may laugh at it, but the Christian is confirmed in the fact that God's promises are yea and amen.

Passing by this first part of our subject, we now look to the person *together* lovely. I think there is that meaning in the words of my text. We read in another part of Scripture, 'All things shall work together for good to them that love God and are the called according to his purpose.' Christ does not wear a name but what is necessary to salvation, if he wears the name of Jesus it is to proclaim that he is a Saviour; if he wears the name of Emanuel it shews that he is God with us. When all the vials of eternal wrath were poured upon the head of Jesus it was then that he said 'My God, my God, why hast thou forsaken me?' Take one single name he bears away, and I want something to complete my joy.

Let us notice in the last place that he is altogether lovely. This is not the case with all persons, this is not the case with all things. Persons however lovely they may have been will soon lose all their beauty. Time will wear them out, old age will enfeeble them, and

death will bury them out of the way. All earthly things will be worn away by the touch of time, but Christ who's eyes are as the eyes of doves by the rivers of waters, 'is ever watching the footsteps of his church. He will preserve them for ever. We find also that the church also speaks, 'His head is as the most fine gold, his locks are bushy and black as a raven.' Gray hairs don't belong to your Jesus, gray hairs are indicative of decay and old age. What he was he is. He wears all the strength, and all the vigour, and all the love, and all the infancy of his youth. What he was upon the cross he is now on the throne, what he was in the days of old he is now and ever will be. His blood, though it has peopled the heavens with millions, his blood is the key note of their undying song; his blood cleanseth from all sin. In sacrifice, was he not offered a sacrifice to God, a sweet smelling savour? it has not lost its fragrance, Christian; it has not lost its power, he is still as mighty to save. May I not apply this to my hearers that know the Lord? some of you that have grown grey in the ways of God, let me ask you if your age has rendered you tired of the ministrations of your Lord? Let me ask you if his promises have become a sameness to your mind, because they have often been repeated into your ears. The cross, is it not the great centre of Jehovah's glory? What says the apostle,—'he was not ashamed of the gospel of Christ, yea he is now altogether lovely.' There is no word that he has uttered that he will ever call back or deny; there is no pronouncement, sinner, that he will ever falsify. Thou mayest see no loveliness in him but recollect the sun shines though the blind cannot see its lustre, and the Saviour of sinners is precious to us though thou seest him not. 'He is altogether lovely.' By way of a few closing remarks, what think ye of Christ, my hearers? You have come here this morning to hear a stranger, never mind me, think of the subject that I have been speaking of, it is an important matter. Recollect whatever subject your mind may dwell upon, however useful the subject may be, this is the only subject that links time and eternity together; this is the only one that will be a solace in the hour of death, all others will then sink into oblivion. What think ye, then, of Christ? Do you ever think of him, or are you living without God and without hope in the world? Are you living without any love to him? Your's then is a sorry case, and dying in that state you must inevitably be lost. But, Oh believer, what think you of Christ? Meditate on his character; look to him; he loves you too well ever to leave or forsake you, he is the only subject that can fill thy soul with joy. May we therefore increase in the discovery of the loveliness of Christ, as we increase in years; and as we are daily led through this changing world may we show that the loveliness of Jesus is developed in us by our walk and conversation. May God bless the few hints given. Amen.

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Strong faith will make a strong Christian, and strong faith is trusting God's word much. *Romain.*

## "BAXTER'S BAPTISM" EXAMINED,

AND TESTED BY THE STANDARD OF TRUTH.

[A REVIEW.—THIRD NOTICE.]

### *Baptism: its Mode, Design, and Subjects.*

By A. J. BAXTER, Minister of the Gospel, Nottingham. London: Collingridge; Nottingham: Wilkinson.

HAVING disposed of Mr. B's geographical and grammatical argument against baptism by immersion; and having shown that while his geography was bad, his *Greek* was far worse, we proceed to examine what, for distinction sake, we shall call his **SCRIPTURAL ARGUMENT**; or, the *proper subjects for baptism*; and the **FAITH** required for baptism.

In relation to the *subjects* of baptism, Mr. B. contends that the *infants of believing parents* are the proper subjects for baptism; and therefore the latter part of his book is devoted to the defence of infant sprinkling. His arguments—though not very logically, or clearly stated—we find from careful examination to be threefold, for the sake of lucidity, and for the assistance of our readers, we shall classify them thus:

1st. *The household argument*, based on the recorded baptism of whole households; as that of Cornelius, Lydia, &c. in which households Mr. B. concludes, there must of necessity have been infants.

2nd. *The textual argument*, based on Acts ii. 39; 1 Cor. vii. 14.

3rd. *The inferential argument*, based on the supposition that baptism takes the place of circumcision.

Commencing with the **HOUSEHOLD ARGUMENT**. There are but *four* households named in the New Testament as being baptised; that of Cornelius, of Lydia, of the Philippian jailor, and of Stephanas.

We begin with the first, *the household of Cornelius*. In Acts x. 44 we read, 'While Peter spake, the Holy Ghost fell on all them that heard the word. Then answered Peter, can any one forbid water that these should not be baptised which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord.' Now, turn to the second verse of the same chapter, and we have these words, 'Cornelius, a devout man, who feared God with all his house.' In relation to this 'household' then it is established that they **ALL** 'feared God,' and **ALL** received 'the Holy Ghost' before they were baptised; *then there could have been no infants there.*

*The next household is that of the Philippian jailor.* Acts xvi. 33. 'He was baptised, he and all his straightway.' Were there any infants here? Let us see; in the 32nd and 34th verses, we read, 'They spoke the word of the Lord to him, and all that were in his house; and he rejoiced believing in God with all his house.' In this second household then, our readers will see there could have been no infants, for **ALL** heard the word, and **ALL** believed

in God. There is no foothold here for infant sprinkling.

*The third household is that of Lydia.* Acts xvi. 15. 'And when she was baptised and her household.' Now Mr. B. says:

'Her household is not said to be believers' (p. 100,) 'therefore it is consistent to premise that parents who received the Apostle's testimony concerning the person of the Lord Jesus were allowed to have their children baptised.'

Most lame and impotent conclusion! And this is the foundation of infant sprinkling! Mr. B. has first to prove that *Lydia* was a *married woman*, before he stands godfather to her children. But let us look a little more closely to the context. By reading carefully from the 12th verse to the end of the chapter, our readers will see that this was Paul's first visit to Philippi, that *Lydia*, or *Lydia* and her household, were the *only conversions* under his ministry during this visit, (excepting the household of the jailor, which we have just noticed); yet in the last verse of the chapter, we have the following statement, 'And they went out of the prison, and entered into the house of *Lydia*, and when they had seen the *brethren*, they comforted them and departed.' 'The brethren!'—Who were they? Why the 'household of *Lydia*,' the *only converts in Philippi*. Had they been infants, they would not have been denominated 'brethren,' nor could the Apostle very well have 'comforted them.' So the household of *Lydia* were believers.

*The fourth and last household* mentioned as being baptised is that of *Stephanas*. 'And I baptised also the household of *Stephanas*.' (1 Cor. i. 16.) Now says Mr. B. (p. 103.) 'his household is not described as 'believers.' Are they not? Really it seems almost too cruel to take away every crutch from the arms of our friend Baxter, but as the interest of truth compels it, it must be done. Turning to the 16th chapter of the same epistle, verse 15, we find the following language, '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*, and we beseech you to submit yourselves unto such.' Would infants have been called 'first-fruits.' Could infants 'addict themselves to the ministry of the saints?' Or, would Paul have recommended the Corinthians to have submitted themselves to infants or to men who were not believers? If the word 'household' means *all in the house* in one case, it does in the other. Here then it is clear that the *household of Stephanas were believers*.

Having thus shown, from incontestible Scripture testimony that all the *four households* named as being baptised were actual believers in Christ, and therefore could not have been infants, we proceed to examine and

demolish Mr. B's TEXTUAL ARGUMENT for infant sprinkling.

(P. 98.) Mr. B. quotes in support of his theory, Acts ii. 39. 'The promise is unto you, and to your children, even to as many as the Lord our God shall call.' The latter clause, one would think, sufficiently explains the first. The promise is to you and to your children; that is, to as many, and no more, as the Lord our God shall call. But Mr. B's principal blunder here is taking the word 'children' in the text to point to *age*, and to mean babes or infants, whereas the word used in the original is a *generic* term, and means descendants, and not *children as children*, or in a state of babyhood. As the text is a favourite, not only with Mr. B., but with most of the defenders of infant sprinkling, and is considered one of their strongholds, we shall examine it closely. To make this part of our subject clear to our readers, it must be observed that there are *four* Greek words which our translators have rendered into English by the word 'child,' or children. The first is '*nepios*;' (1 Cor. xiii. 11.) "When I was a child, (*nepios*) I spake as a child, (*nepios*) I understood as a child, (*nepios*.) I thought as a child (*nepios*) and here then the word 'child' represents a person capable of *speaking, thinking, and understanding*, therefore evidently not an *infant*. The second word translated children is '*uioi*' (Luke xvi. 8.) 'The children (*uioi*) of this world are wiser in their generation than the children (*uioi*) of light.' Now here the word cannot mean infants, for one infant at a month old is as wise as another. Again (Luke xx. 34.) 'The children, (*uioi*) of this world marry.' Here again, though the word is translated, 'children' it cannot mean 'babes,' as it is not usual for them to marry.

The *third* word translated children is '*tekna*,' and this is the word used in the text under consideration, (Acts ii. 39.) "The promise is to you and to your children,' which the infant sprinklers, interpret thus 'The promise is to you and to your babes of a month old, therefore let us sprinkle them.' And these men lay claim to learning, and to honesty! Why had they the most superficial knowledge of the Greek, of which they pretend to know so much, they would know that the word '*tekna*' is *never used* by the inspired writers to express infancy, or children in a state of infancy, but is *invariably used* to describe *persons of adult age, a race, descendants, or posterity*, and more especially the *children of God*; but the comparative poverty of the English language, will not supply terms to render fully, the various shades and refined niceties of meaning of the more copious Greek. The following texts will prove and illustrate the truth of our statement. Rom. viii. 16, 17, 'We are the children (*tekna*—not babes) of God, and if children (*tekna*) then heirs.' So Rom. ix. 7, 8; 1 Cor. vii. 14; 1 John ii. 1, 'My little children (*tekna*) these things write I unto you that ye sin not.' 1 John iii. 1, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons (*tekna*) of God.' See also 1 John iii. 2, 7, 10, 18; iv. 4; v. 2; Gal. v. 24,

(27, 28, 31; Mark vii. 27, 'Let the children (*tekna*) first be filled,' (John xi. 52.) 'To gather in one the children (*tekna*) of God which are scattered abroad. Numberless other texts might be given, if necessary, but these are sufficient to shew that the word *tekna* is never used to describe infants as such, and therefore the column built upon this text (Acts ii. 39) to support infant sprinkling, falls to the ground.

The *fourth* word translated 'children' is *paidion* from whence is derived *paedo* (*baptist*), and this is the usual Greek word for *infants*, (Luke i. 80,) 'And the child (*paidion*) grew.' (Luke ii. 21,) 'And when eight days were accomplished for the circumcision of the child,' (*paidion*); (27 *verse*.) 'And when the parents brought in the child (*paidion*) Jesus. (Matt. ii. 16,) 'Herod slew all the children (*paidias*) in Bethlehem from two years old and under.' (Mark ix. 36,) 'And he took a child (*paidion*) and set him in the midst.' (Matt. xviii. 3,) 'Except ye become as little children,' (*paidia*) &c.

Mr. B. quotes another text which is a favourite with the infant sprinklers, though it has not the remotest connexion with Baptism, (1 Cor. vii. 14,) 'But now are they, (your children) holy?' But here again the word is '*tekna*,' not *paidia*, and therefore represents descendants, though as old as Methuselah. But the text has nothing to do with baptism. Let our readers look at the chapter, and they will see that a difficulty had arisen in the Corinthian church, in relation to which Paul's advice was required. The converted wife imagined that she was wrong in continuing to live with her unconverted and idolatrous husband, and *vice versa*. The Apostle says, continue with him by all means, for if you separate on the ground of the marriage being now improper, you affix the stigma upon your children of being 'unclean,' illegitimate, begotten in adultery; but 'now are they holy,' *i.e.* legitimate, not bastards. But what has this to do with infant sprinkling? If the children were to be baptized because the mother was a believer, it follows that the *idolatrous husband* ought to have been baptized too, for Paul says the same of the husband that he does of the children, for if the latter were 'holy' through the mother's faith, the husband was 'sanctified' by it as well, and was as fit a subject for baptism as they were, for says Paul, 'The unbelieving husband is sanctified by the wife,' it is the *same word* in the original, which is rendered 'holy' and 'sanctified,' one being the adjective, *agia*, the other the verb *ageiazō*. But enough on this point, there is not the slightest reference to baptism in the whole chapter; but to such wretched shifts as these, are men driven in support of a rotten cause.

Mr. B. then takes up the old worn-out inferential argument that '*baptism takes the place of circumcision*,' (p. 99.) This is quite a *modern* discovery; it is *certain* that the *Apostles did not know it*, for when the dispute arose touching the circumcision of the Gentile converts, a dispute which was long and severe, (see Acts 15)—the dispute might have been settled in a moment by either of the Apostles reminding the disputants, that '*baptism sup-*

orsed circumcision,' and took its place; this is what any *pedo-baptist* minister of the present day would do in a moment, if such a dispute should arise in his presence; but the apostles, (who were of course ignorant men compared with our modern divines) never make the slightest allusion to such a doctrine; they met the disputants with every other argument but this, which had it been true, would have been the strongest of all, and have settled the point at once. What a pity, Mr. B. was not there to have set the Apostles right! But if baptism takes the place of circumcision, on what ground does Mr. B. baptize female infants? Circumcision was confined to the male sex, and if baptism takes its place, that ought to be confined to the male sex too.

Circumcision was performed on the eighth day, why then are not infants sprinkled on that day? Where is the authority for postponing it for a month?

When the master of the house was circumcised, all the males in the house (servants or slaves) were to be circumcised too; and if baptism takes its place, when one member of a family is baptized, why are not all?

If baptism takes the place of circumcision, where is the Scripture that affirms it? The soul that was not circumcised was to be put to death. If baptism supersede circumcision, who gave Mr. B. authority to abolish the penalty for non-baptism, why are not the non-baptised put to death?

The origin, meaning and purpose of the two institutions are altogether different. Circumcision was the sign of a carnal covenant, embodying merely national and fleshly promises (see Genesis xvii. 1-14.) Baptism is a sign of a spiritual covenant, embodying 'better promises.' All under the old covenant was carnal; all under the new, is spiritual. Circumcision represented 'the putting away of the filth of the flesh.' This was the only aim and end of that dispensation, with its constant oblations, ceremonial cleansings, &c.; it assumed that the flesh was capable of improvement. Thus, in Abraham, man, according to flesh, was taken into covenant. But baptism, the inspired writers constantly tell us, represents the death and burial of the flesh, as being utterly incurable; (Sec Rom. vi. 3-6, Col. ii. 12; 1 Peter iii. 21,) that the leprous house after all its scrapings and washing must come down; buried with Christ figuratively in baptism, 'Planted with him in the grave in the likeness of his death;' 'Raised again in the likeness of his resurrection,' 'That we should walk in newness of life,' 'Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God.' Hence, while the descent into the 'watery grave' represents the death of the flesh, the raising again represents the rising into newness of life—the new birth; while the sign of the old covenant represented the vain attempt to improve the flesh, baptism by its burial represents its utter incurability; hence, its subjects are, and should be, those only, who rejoice in the spirit, and have no confidence in the flesh.

Mr. B. says, (p. 98, 97) that the baptism of infants is not expressly denied or forbidden.

Admitted; simply because it is not usual to deny a thing before it is affirmed; or, to object to a practice or custom that has never been heard of. Let Mr. B. prove that infants were baptized in the days of the Apostles, and then their silence may be construed into consent; but that they never forbade, what they never heard of, is certainly not very marvellous to any one except Mr. Baxter. The inspired writers do not expressly say, that Joe Smith was not a prophet, simply because he was not born then; so with infant sprinkling it was not born then.

We challenge Mr. B. to produce one case of infant sprinkling from the book of God. Will he do it? If not, his gross distortions of the sacred Word are worthless. By implication the inspired writers prohibit infant sprinkling again and again.

Turn to John's baptism. (Matt. iii. 5, 6.) 'Then went out to him Jerusalem and all Judea, and were baptized of him in Jordan confessing their sins.' Two things are stated here in relation to those that John baptized, that they went out, that they confessed their sins. Babies could do neither one nor the other. Then they were adults.

And here we have to complain of the garbled and dishonest way in which Mr. B. quotes the Scriptures; the unblushing impudence with which he mutilates God's word; what will any unprejudiced mind think of Mr. B's honesty, love of truth, and reverence for the Divine Word, when they see the garbled and mutilated manner in which he quotes the account of John's baptism? (which we have just quoted exactly as it stands) and quotes it to prove infant sprinkling! (p. 108.) Mr. B. says,

'It is scripturally inferential, that those baptized with water by John the Baptist, and described as 'all the people,' and 'all Judea,' and all the region round about Jordan, (Matt. iii. 5) include both women and children of either sex. For as it is granted, that John baptized women as well as men, yet these are not once particularised; so is it consistent with the phraseology of Scripture to believe that infants were among the rest.'

By turning to Matt. iii, our readers will observe that Mr. B. quotes only part of the 5th verse, and utterly omits the 6th. They went out, (were not carried out, as infants must have been,) confessing their sins: infants have no sins to confess, and if they had they could not confess them. Had Mr. B. quoted the passage fully and fairly, he must have admitted that John baptized none but those who had sins to confess, and confessed them; but he has preferred his Romish theory to truth, and stands convicted of a deliberate falsification of the words of the Holy Ghost, a falsification which we should tremble to commit.

Again, (Acts viii. 12,) 'But when they believed Philip preaching the things concerning the kingdom of God, and the name of the Lord Jesus, they were baptized both men and women,' not a word about infants.

'Ab but, (says Mr. B. p. 102 quoting from another writer,) 'A learned convert from immersion baptism observes, 'to bring forth scriptural instances of men and women being baptized is no evidence that infants were not.'

So Mr. B. and his 'learned convert' conclude they were! What a sapient argument! Whatever may have been his 'convert's learning, at least he was a dolt in logic; he does not know it, therefore it is true!! Why any school-boy could tell Mr. B. and his 'learned convert' that the *logical rule* is to reason from the *known* to the *unknown*, not to do as Mr. B. and his 'learned convert' does; make our *ignorance the basis of our reasoning; and in order to secure a good vantage ground take our stand upon nothing!*

Again, Mr. B. says (p. 101).

'To say that the apostles first baptized adults, is no more than saying adults were first circumcised. (as was the case with Abraham's household.)

Gently, Mr. Baxter; we are sorry that your memory is so one-sided, or your references so garbled. We admit that *adults* were first circumcised; (Gen xvii. 23.) but in the 12th verse of the same chapter, there was an express command that for the future every male infant should be circumcised at eight days old. Now that adults were first baptized, we admit. Now let Mr. B. produce an equally express command for the baptism of infants, and the question is settled. If he cannot, let him blush for his dishonesty in dealing with God's word, in seeking to institute a parallel between things that differ, and where he knows no parallel can be established.

Of course one garbled quotation, renders another necessary; and so Mr. B. favours us with another on the same page, (107, 108). The path from truth is a steep descent, and Mr. B. by a kind of leap frog logic, soon gets to the bottom, leaving truth and fairness, far far above him. Quoting the 1st Cor. x. 2. They were all baptised to Moses in the cloud, and in the sea.'

That is, says Mr. B. (p. 106,) at the sea, and nigh to the cloud;

The sea and the cloud (at Sinai) being about forty miles apart! Quoting Exodus xxiv. 3—8, 'And all the people answered with one voice, all that the Lord hath said we will do,' he says,

'It is impossible scripturally to deny that infants both male and female were included in that baptism by blood, because the words all the people, comprises the six hundred thousand that were men beside women and children.'

Once more we have to refresh Mr. B.'s memory: for if 'all the people' included infants, it must be allowed that 'all the people' who answered Moses, and said, 'all that the Lord hath said we will do,' included infants as well, so that they must have made the same promise, being miraculously endowed with speech for the occasion. Does Mr. B. contend for this?

Having replied to Mr. B.'s arguments in favour of infant sprinkling, and shown that they are utterly baseless; that all the households were believers; that his texts have nothing to do with the subject of baptism; and that his *circumcision theory* breaks down at every step, we pass from this part of our review, simply remarking, that his *household* argument shows the carelessness with which Mr. B. reads his Bible; his *textual argument* shows his ignorance of the Greek; and his in-

ferential argument proves the wretched weakness of his cause.

Neither John, (as we have shown,) nor Jesus, nor his disciples, ever baptized infants. Scott, the commentator (a church of England clergyman) in his comment on Matt. iii. 6, says, 'It does not appear that any but adults were baptized by John.' So again, in his comment on John 4th, he says, 'the baptism of Jesus was doubtless of adults alone.'

Infant sprinkling was not heard of till two hundred years after Christ. About this time, it began to be believed by a church that was rapidly falling away from the doctrine and practice of apostolic times—that *baptism was necessary to salvation*, and therefore to save the souls of dying infants, they were baptized, or sprinkled. But the evidence that for the first two centuries, none but believers were baptized, is positively overwhelming and irresistible. The Puseyites, in the celebrated Oxford 'Tracts for the Times,' confess, that they have no authority from the Scriptures for the sprinkling of infants (though they contend that salvation depends upon it) but that the practice rests solely on tradition which they say, is as good authority as scripture.\*

Mosheim, (not a Baptist) in his Church History, says, 'we have incontestible evidence that for the first two centuries none but believers were baptized.' In his history of the second century, (ch. 4, sect 13) he says, 'the sacrament was administered twice every year, at Easter and Pentecost. The persons that were to be baptised, after that they had repeated the creed, confessed, and renounced their sins, were immersed under water, in the name of the Father, the Son, and the Holy Ghost, according to the express command of our blessed Lord.'

Salmasius and Suicerus, say, 'In the two first centuries no one was baptized, except being instructed in the faith and acquainted with the doctrine of Christ, he was able to profess himself a believer; because of those words, 'He that believeth and is baptised shall be saved.' (Pæd. Exam. vol. 2. p. 76.)

Curcellanus, (a Genevan Professor of Divinity, as quoted in the same page of the same work,) says, 'that baptism of infants in the first two centuries after Christ, was altogether unknown.' And Venema, (a learned infant sprinkler, quoted on p. 79 of the same work,) says 'Tertullian (who wrote about the year 204,) has no where mentioned Pædobaptism among the traditions and customs of the church, though he was very tenacious of traditions but in his book 'De Baptismo,' actually dissuades from baptising infants, and wishes baptism to be put of till a more remote age. Thus the first writer who names infant sprinkling, names it only to condemn it.

\* Many of the Puseyite clergy are anxious to restore the ancient custom of baptism by immersion, as practised in the Church of England up till within the last three hundred years. Erasmus, writing on the subject in 1530, says, with us (the Dutch) they have the water poured on them; in England they are dipped.' The Rev. W. Gresley, the Puseyite Incumbent of Boyne Hill, in a work recently published, laments the discontinuance of the ancient practice of dipping in baptism.

But we pass to the second and last part of the subject, as far as our present notice is concerned, *i.e.*, the NATURE OF THE FAITH that ought to precede baptism. We turn to the commission given by Christ to his Apostles, as recorded by the Evangelists, Matthew and Mark: 'Go ye therefore, and teach all nations, baptising them in the name of the Father, the Son, and of the Holy Ghost; he that believeth and is baptised shall be saved, and he that believeth not shall be damned.' We confess, we were rather curious to know how Mr. B. treated this commission; it seemed so clear, so explicit, that we wondered how he would wriggle out of it. Before showing what *must* be the clear and *undisturbed* purport of the passage, we will first show our readers how Mr. B. treats it, as it affords an apt, but painful, illustration of his usual reckless audacity in dealing with, and distorting, God's word. It is to be observed, then, in the first place, that Mr. B. never quotes the passages in *concert*, but always *separately*. Second, that he contends that the word 'baptise' in the one verse shall mean *water-baptism*, in the other, the baptism of the Spirit; reading thus, baptising them in (*water*) in the name of the Father, and he that believeth and is baptised (*of the Spirit*) shall be saved; but there is still another difficulty for Mr. B. to get over; the commission runs—'TEACHING and baptising;' the teaching to come first. But as an infant cannot be *taught*, when it is a month old, Mr. B. gets over this difficulty by contending that the arrangement of the words should be altered, and that it ought to be '*baptizing and teaching*,' 'For every Bible-student is aware that the order of things is frequently changed in Scripture, the last being placed first, and the first last;' (p. 120.) And this is all the respect that Mr. B. has for the words of him whom he calls Master and Lord! Undertaking to correct the carefully *expressed* meaning of Jesus Christ! Mr. B. might take credit for his boldness, were it not so very like profanity—'The order of things frequently changed in Scripture, the last being placed first, and the first last!!!' And therefore, we may transpose the words of Christ, and the Holy Spirit as we like! What a terrible, and yet what a welcome doctrine to many; the Armenian himself would have no objection to the doctrine of election if you simply 'change the order of things,' and put faith and repentance before election. To admit such a principle of interpretation as this, is to make the Bible a Babel of confusion, to unsettle all the great principles of christianity, and to insult its divine author; and all for what? That Mr. B. and those who think with him, may with undisturbed consciences, sprinkle infants!!

Passing from Mr. B's *distortion* of the passage to the passage itself, our readers will observe that there are three things in it—*belief, baptism, and salvation*: 'Go, preach the gospel to every creature, baptising them in the name, &c., and he that believeth and is baptised shall be saved.' Now here it will be seen, that salvation is to follow belief and baptism, and must therefore be *consequent upon* one

or the other, or both. Now we certainly believe that many are *saved* who were never *baptised*, and therefore that salvation is not the *result* or consequence of *baptism*; the salvation therefore must be connected with the *faith*, and in a certain sense consequent upon it: and therefore, the faith spoken of in the passage under discussion, as preceding baptism, must be what is commonly denominated '*saving faith*;' for *salvation, according to the Redeemer's own statement is to follow its possession*. And when Mr. B. tells us that the word baptizo in the second part of the sentence, means something *altogether different* to what it does in the first, he must pardon us for asking him when he received his special revelation to that effect? Till then, we prefer taking the simple statement of the Redeemer, to the tortuous and serpentine distortions of Mr. Baxter.

'All the faith that was required for baptism, says Mr. B. (p. 84.) was faith in the divinity of Christ.'

Now, here we meet Mr. B. on his ground, and prove from Scripture, that *that faith in the divinity of Christ* was, as understood by the Apostle to be *saving faith*. In 1st John 5th chapter, 1st verse, we read, 'Whosoever believeth that *Jesus is the Christ is born of God*.' Here the faith in the divinity of Christ is declared by the Holy Ghost to be an evidence of the new birth, and was therefore *saving-faith*. In fact, the Holy Ghost never recognises any faith, but a genuine and saving faith. It may suit Mr. B's theory, to make the distinction: the Holy Ghost never makes it. When Peter baptised Cornelius and his household, it was because they *had first received the Holy Ghost*. But, says Mr. B. (p. 92)

'I conclude it to be a sinful error to baptise with water as an evidence of salvation, those believers who have been savingly baptised with the Holy Ghost.'

Tolerably bold this, Mr. B. ! to charge the Apostle with committing a sinful error in baptising Cornelius.

When the Eunuch asked to be baptised, Philip replied, 'If thou believest with all thine heart thou mayest.' The Apostle Paul, explains this belief of the heart, as believing unto or up to righteousness; that is Christ's righteousness for justification; this then must be a saving faith.

But enough. While language has any meaning, and while Christ's commission to his disciples remains *unrepealed* by him who gave it, the necessity of a *saving-faith* preceding baptism cannot be called in question by any mind, not wilfully blinding itself to the truth.

But the self-stultifying blunders of Mr. B. on this part of the subject, will appear incredible to our readers, when we state them.

We have seen that he contends, 'that a profession of faith in the divinity of Christ was necessary to baptism, and he accordingly baptises *infants*, who can make no such profession.

At p. 111, Mr. B. says, 'Baptism sets forth the work of the Holy Ghost; therefore he administers it to infants, who are *strangers to that work*.' 'As the substance produces the

shadow, (he says,) so does spiritual baptism sanction infant baptism; and accordingly, by a most self-stultifying process, a species of spiritual legerdemain, he seeks to produce the shadow where there is no substance; and sprinkles infants who never heard of the Holy Ghost. Again having told us (at p. 111.) that baptism sets forth the work of the Spirit, in less than twenty lines afterwards, he contradicts himself by affirming, that baptism sets forth *the sinner's ignorance!* Again, (p. 112.) he contends that *infant baptism* has nothing contrary to holy writ, *saving faith* being no requisite for its administration; and yet in the face of this, he maintains at (p. 103.) that *all dying infants have saving faith;* and therefore it is wrong to refuse them baptism!! Certainly, this last, is the most extraordinary declaration we ever read: *infants have saving faith!!* If Mr. B. could but *prove this*, he might have spared himself the trouble of writing his book; for let him prove that infants have *saving faith*, and no one will raise any objection to their being baptised.

But never did it fall to our lot before, to read such a mass of random and reckless assertions, and glaring self-contradictions, as this book of Mr. Baxter's abounds with.

#### TO THE MEMORY OF JAMES FARMER,

Late Pastor of the Baptist Cause, Horsell Common, Surrey. Died June 25th, 1859.

[For many years, Mr. James Farmer was a firm and faithful follower, and useful preacher of our Lord Jesus Christ. He finished his course as the beloved pastor of that delightful little garden of gospel truth on Horsell Common. The following are inserted as a small token of grateful regard. &c.]

Why should we drop the mournful tear?  
Or shrink at death: or yield to fear?  
'Tis Christ that calls our brother home  
To take his seat beside the Throne.

In humble hope may we rejoice  
To hear the Lord, the Saviour's voice,  
The grief and loss which we sustain,  
Are turned to his eternal gain.

By faith in Thee, may we resign;  
And own Thy Sovereign right divine;  
That thou should'st bear him hence away,  
And speed his flight to endless day.

Now in his hand he beats the palm,  
Secure from every deadly harm;  
From Satan's fiery darts set free,  
And shelter'd in Eternity.

He's freed from labour here below,  
He dwells where holy pleasures flow.  
He sleeps in peace, in Christ the Lord;  
And now enjoys a rich reward.

Those earthly ties which once were dear,  
He's left behind to tarry here;  
'Till they shall meet with him above,  
And join to sing redeeming love.

Safe in the haven of the blest,  
His happy Spirit's now at rest:  
Where he will chant his song of praise  
In anthems through eternal days.

An honest servant of his God;  
He oft proclaimed the living word.  
A loving pastor and a friend,  
Kept faithful to his journey's end.

WILLIAM BURGESS

#### FUNERAL RHYMES

OVER THE GRAVES OF TWO MINISTER'S CHILDREN.

[William House—the pastor of the Baptist Church, at Hadlow, in Kent, is well known to many of our readers, as a poet—not perhaps of the highest literary order, but for devotional feeling—and for fervency of spirit—he is excellent. We give the following stanzas, because we love the writer, and trust his lines may cause many of his old friends to sympathise with him in the heavy bereavement he has sustained.—Ed.]

*For the Funeral of David House (my son) aged 25, buried at Hadlow Chapel, June 19, 1859.*

Is there not a time appointed,  
Hence to leave for an endless home?  
Are we but by grace anointed?  
Then to glory we shall come.

Thanks we give unto Jehovah  
When he takes a sinner home;  
All his sins and sorrows over,  
And the soul to glory come.

Is it not a wondrous favour,  
To depart to heav'n our home,  
With a hope in Christ the Saviour?  
Such at once to glory come.

Shall we grieve! O! shall we sorrow,  
When a lov'd one reacheth home?  
What if t'were to day or morrow  
If we too to glory come.

O! the blest Redeemer's merit,  
That's the dress for Heaven our home;  
O! the riches to inherit,  
Grace and glory then to come.

Cov'nant Lord! remember mercy,  
May we know that heaven's our home;  
Shew the soul that longs to see thee,  
That it shall to glory come.

O the sweetest greatest blessing,  
Christ in me and heaven my home,  
For ever, and always possessing,  
Glory! glory! yet to come.

W. HOUSE.

#### MISS WHITTAKER.

*Buried at Tonbridge Cemetery, June 15th, 1859.*

BY W. HOUSE, OF HADLOW.

The Lord he gave; and takes away  
According to his right.  
Bless'd be his name, who hath all sway,  
All glory, praise, and might.

The ties of flesh are severed soon,  
But never bonds of grace.  
O glorious thought! eternal noon!  
In light of Jesu's face.

Dear Father! bless the afflicted now,  
As is thy sovereign will.  
Help us unto thee now to bow  
And by thy grace be still.

Shalt thou take home; and we repine  
At what thou dost in love!  
Is there not an appointed time  
To take thy child above?

O Lord, in Jesu's name, may we  
Be ready to leave here;  
In Jesu's righteousness to see,  
And with him to appear.

In wonder rapt; our souls ascend  
To glory up on high,  
However with our triune Friend  
To all eternity.

W. HOUSE.



## Our Churches, their Pastors, and their People.

THE ANNIVERSARY OF SALEM CHAPEL, RAMSEY.

MR. GEORGE MURRELL'S SERMON.

WE have thought the individual growth of some Christians resembles that of certain trees; year after year passes by and there seems but little if any visible advance in the things of God; and so does it appear with some of the little interests of truth, they keep together, struggling on through the winter's cold; and the sun which shines upon others seems neither to give strength or fruitfulness to them. But as we mingled with the worshippers of Salem Chapel, Ramsey, on Thursday, July 7th, at their anniversary gathering, we were pleased to see and hear that the cause of God had there been blest with the spring and summer sun (we hope) of real prosperity, under the ministry of brother Irish. The winter's blast had long been felt by some of those who feared God at R—; yet the life of grace in the heart lived, and seems now to bear increasing fruit, and the deleterious 'wind of doctrine,' and cunningly devised fables, we believe have by the providence and grace of God now yielded to the testimony and power of truth in its New Testament form.

The now large and well built chapel was opened two years ago, and a steady increase of attendants upon the ministry, and to the Church, has been given; enough, we think to encourage the minister and friends to believe they have not laboured in vain; while we doubt not but they are waiting for yet more of the blessing of the Lord. And our prayer most sincerely is, that God may make the 'place of his feet yet more glorious in their midst, and gladden the heart of his dear servant by his last days being rich with ministerial blessing and peace.

The morning of July 7th, was fine, and friends from various localities here gathered, the chapel soon became filled with hearers, and amongst them several ministerial friends.

Mr. Murrell, of St. Neots, preached in the morning, and were it not that I should extend my paper beyond due limits, I should like to give your readers the outlines of a sermon so welcome, I am sure to many who heard it. The text was John iii. 8. 'The wind bloweth,' &c. If I were to say it was a sermon without 'Christ and precious blood,' those of your readers who know Mr. M. might well doubt my testimony. I will try and give your readers some of the good things he did say. Mr. Murrell commenced by saying, the salvation of the Bible is Triune, the God of it is triune; salvation is purely sovereign, springs from divine favour, and comes to the church of God through the mighty and mysterious work of Christ. Sovereignty apart from Christ never saved a sinner. It is by power in the heart of God, merit in the deeds of Calvary; and power in the application of it to the sinner's heart. Not the report of the

gospel that saves, but the power, of it. There is no want of harmony in the sacred three: Jesus's meriting work is done, his intercessory work is still being carried on in heaven. The law is magnified; God is reconciled, and Justice asks no more at the hands of the dear Redeemer. How blessed the condition of a pardoned sinner! he can look to God as his Father, and God can look at him with complacency. There is nothing, believer, in your God to frighten you; Jesus has set everything square, and made peace for ever.

The works of men are imperfect, and need improvement, and repairs, but the work of Jesus requires neither. If the law is magnified, and God, thy God, honoured, is not this enough? Condemnation can never fall upon thee. But is there nothing else wanting? Yes, we want the revelation of it to the heart, which is the work of the Holy Ghost: no more sacrifice for sin is wanting now; all is done. Now the Holy Ghost comes to reveal the character and holiness of God, and the mediation work of Calvary; and to shew to the sinner the necessity of regeneration before he can enter heaven. This, Jesus preached to Nicodemus, who, with all his knowledge, seemed to be ignorant of this.

Nicodemus went to Jesus with compliments, perhaps they were honest. Jesus preached the doctrine of the new birth, and Nicodemus listened with evident surprise.

There are four leading thoughts in the text. We will try and look at them.

### I. POWER.

It is invisible, we do not see it, but the work of regeneration upon a poor sinner's heart is an efficacious work. We know there is diversity in the operation of the wind, and so in the breath of God: the wind of life, has shook some with more violence than it has others; its power is not always alike, neither is it essential that it should be so to prove a gracious state. It is gentle, and soft at times, but still it is power. But few records are made in this book, where much terror was felt: see in the case of Zaccheus, Lydia, and others, how calm, how sweetly, the wind of the Spirit did its work. We must not measure the genuineness of the work of grace by the extent, but by the real character of its effects. The saving work of the Holy Ghost is effectual, though an attempt be made by the poor sinner to resist it, see how good Mr. Hart tried to do this; the testimony of the Holy Ghost may be resisted, but the gracious operation of the Spirit can never be resisted or turned aside from his purpose. To represent the mighty God, as defeated by the creature he has made, so that he cannot perform his gracious purposes, friends, I could find no comfort in a gospel like this. Can you turn back

the wind? Ah, no. So with the power of God; it defies resistance. I like the sentiment of that hymn which says,

"And thus the eternal counsel ran,  
Almighty love,—arrest that man."

The power of God is put forth, and it is done.

Look back, my friends, to the first exercises of your own soul. What made you a suppliant at the throne of God? You would have got tired of those feelings which brought you there, if you could; but no, it was the power of God; he wins the wandering affections of the poor sinner, and gains a conquest so complete, that he wishes now to be the Lord's, and grieves he cannot serve Jesus better.

#### II. SOVEREIGNTY.

Why men should oppose divine sovereignty, which is the will of God, I cannot tell, only as that opposition arises from the pride of the human heart. The will of God is the great hinge upon which salvation turns. "Not by the will of men, but of God." Two shall be in the field; one taken, the other left; the same field of the world. Two in a bed; and two grinding at the same mill: not both taken nor both left; but 'one taken, and the other left.' Is this right? Ask, is it true? I believe it is both right and true. See proof of this in yonder family. The Godly father prays for all his children; he strives to lead their feet in the paths of wisdom. Mark, how great the difference: whence comes it? One of them is a praying God-fearing man, the other is a vile swearer; the one dies in the triumphs of redeeming mercy; the other dies as he lived an enemy to God and to God's people. There was an old minister once, who had three sons for whom he had prayed, and sought to lead them in the ways of the Lord, but neither of them seemed to care about the God of their father. The old man felt he must soon die, but the condition of his sons pressed upon his mind. He sent for a young minister, and requested him to preach a funeral sermon for him, when he was dead, and wished him to preach from Prov. xxix. 2. And to enforce the truth of the text upon his dear sons. The minister did so, and God sent an arrow into the heart of the eldest, and he was brought to love the God of his father. And when he died, the same minister preached his funeral sermon; and the second son was by that sermon made a penitent, and found mercy from the God of his father, and loved and lived the truth he had once despised. At length he died, and the same minister, now an old man himself, preached his funeral sermon; the youngest son was there to hear it: but no arrow entered his heart, no change was seen in his after conduct, and why? Brethren, we can only say, it was by the sovereign grace of God that the other two were saved; and it is by the same sovereignty you and I have hope of interest in Jesus now. How men can read the Word of God and not acknowledge this great fact, I cannot tell. 'The wind bloweth where it listeth, so is every one that is born of the Spirit.'

#### III. SENSATION.

The wind is not seen, but its effects are

known: what are these? They are various, they will appear, because there is power and life. When the babe is born it brings no clothes into the world with it, but brings many wants. So the soul new-born of God, it no sooner lives, than it feels its wants and woes. See some of the spiritual sensations of the regenerated family of God are known to be these. Sin is hated, saints are loved, Jesus adored, the world shunned, the ministry of the gospel is listened to, the drunkard's song has now no welcome, but the songs of Zion are full of melody, and the poor thing loves to hear them, but fears sometimes to join in them.

I look back upon my youthful days, and I feel pain and pleasure. I attended a ministry where all were exhorted to believe and love the Lord Jesus. I wanted, I wished, I prayed, to love, and believe too, but felt I could do neither of myself. And I was told, if I did not, every sermon I heard would increase my misery. I was so terrified, I thought I would not go. I felt I was a lost sinner, and must sink to hell, for I could neither love nor believe as I desired, and the thought of every sermon I heard, sinking me lower in eternal torments pierced me to the heart. Oh, how such preaching wounds the tender mind, while it feeds the pride of the unhumiliated hearer, Godly sorrow—sorrow for sin, and a solemn renunciation of self—is the result of quickening grace. No extenuation of sin, or paliation of the evils of the heart. He now falls before God, and pours out his heart in confession. A head religion, nor a sound creed, will not suit his longing heart: the wound is deep, he feels that nothing but the blood of Christ can cure: he keenly feels his desert, and as ardently longs for deliverance; and he now wants deliverance in God's way. It comes, and now he has sensations of joy, and wonder, and is oft dissatisfied with himself, because he cannot love Jesus as he would, and praise him as he felt he ought.

#### IV. MYSTERY.

I am not acquainted with the philosophy of the wind. Where the storm comes from, I cannot tell. Where it went, I do not know, I felt it, I saw its effects, I could not doubt the reality of it. There is mystery in the commencement of the work of God in a poor sinner's heart. Can you tell me just when and how the Spirit entered your heart? I think not. Life precedes emotion. I feel, because I live. I remember the effect a remark made to me by my Father, that I could not shake off; but I cannot tell when I was born, but shall I say I never was born? I may feel to lack much that is lovely, but I cannot say I am not born of God because I am not able to tell when and how it was done. Do you see a beauty in Christ, friends? Do you long to love him? Are you ashamed of him? Do you not desire to be like him? And are you not pleased with the thought, that you shall live with him for ever? Why, you must be born of the Spirit; then there is mystery in the carrying on the work of the Spirit. I don't think good Hawker was quite right, when he says the 'soul when first new born

is as fit for heaven, as when it is taken there.' I believe meekness for heaven is a progressive work. The Spirit's work is needed by us all our journey to the heavenly world. What is it friends, we so often seek of God : more life in prayer, more help against the common foe, more faith in God and love to Christ.

The Holy Ghost has a power of communication to the soul when we are asleep. See Jeremiah xxxi. 26. Brethren, you often pray when you don't know; you grow in grace when you don't know. See the poor man at the plough; he sighs, he groans, oh, that I could love Jesus! Oh! that my heart could feel to love him, and that I could serve him as his people serve him, and be happy as they are happy—this is the crying out of life divine. We have been wounded and healed, weakened and helped; and we wonder how it is we have been preserved till now.

Good Bunyan has told in figure, how it is done: see the waters of trial cannot extinguish the fire of love in the heart, for the Holy Spirit secretly conveys the fuel upon which love to Jesus feeds, and the soul born of God lives on; and while its glorious Author lives, the soul that *loves* and *lives* on Jesus, shall live also. We have given but an imperfect sketch in the above; but many who heard it may have the hearing renewed, and, I hope, as I have done in writing, have a return of the savor, and power of it in the heart.

After the morning service, Mr. Irish informed the congregation, that Mr. James Wells, who was expected to preach in the afternoon and evening, was not able to fulfil his engagement. Consequently, Mr. E. Forman, of March, would preach in the afternoon; and Mr. Murrell again in the evening. Brother Forman preached an excellent sermon to us in the afternoon; and our aged brother Murrell gave us a sermon full of *point* and full of *truth*; and very many of the vast congregation, I doubt not, felt it was one of spiritual comfort and profit. I may sometime, perhaps, give your readers the outlines of both.

This second anniversary of Salem chapel was indeed encouraging to our Ramsey friends, and the prayer went up from the heart, as dear old Mr. Murrell descended the pulpit at night, that he might yet live to preach to them a few more anniversary sermons.

Whittlesea. July 15th, 1859. DAVID.

**ERITH, KENT.**—On Tuesday, June 21, 1859, interesting services were held to form a New Testament Church at Crown Street, Erith, Kent. The service commenced in the afternoon at three o'clock. Mr. Sack gave out the hymns, Mr. Wallis, of Bexley-heath, read and prayed; Mr. Bowles, of Poplar, preached from 'The church in the wilderness.' After the sermon, the friends took a comfortable tea. At a quarter to 7, the evening service commenced: Mr. Sack gave out the hymns, Mr. Bowles, conducted the service, and read the 12th chapter of Romans; Mr. Whitteridge, in an earnest manner, begged the Lord to bless the ministers, the people, and more especially the church about to be formed. Mr. B. then called upon one of the friends to furnish

them with a brief report of the leadings of Divine Providence towards them up to the present time. The following is the substance: a few of the Lord's children residing at Erith, consulted each other to see if they could bring the gospel into the place. They obtained the use of a school room: they applied to Mr. Bowles, of Poplar, for advice, he being well known to some of the friends at Erith, to whom his ministry has been made a lasting blessing. He advised them to take it; and promised (at their request) to preach on Tuesday evenings. The opening day was fixed for Monday, Sept 7th, 1857, when two good gospel sermons were preached by C. W. Banks, and Mr. R. Bowles. Seeing the Lord was with them, and great good effected through the gospel, their next desire was to be formed into a church; and partake of the ordinances of God's house. The report concluded by stating how much they had been indebted to Mr. Bowles for his constant labours among them; hail, rain, snow, wind, or blow he was at his post; and also for furnishing them with supplies for the Lord's-day. A declaration of their faith and practice was called for which one of the brethren read. Mr. B. then called upon those persons about to be united in Church fellowship, to stand up and hold up their right hand, as expressive of their belief in the fore-going declaration, and their determination relying upon God's grace to stand fast by the same; after which he united their hands, and gave to one, as the representative of the rest, the right hand of fellowship. Mr. Wallis gave them a short, savory, and snitable address. Mr. Bowles then proceeded to administer the ordinance of the Lord's Supper. Several members from sister churches sat down with them. After prayer, the solemn services of the day terminated.

ONE THAT WAS, AND WISHES TO BE OFTEN THERE.

**CHOBHAM.**—On Wednesday, June 29th, the anniversary of West-end Chapel, Chobham, took place. Mr. Perrett, of Yately, read a Psalm and supplicated the throne of heaven. Mr. Bloomfield preached a grand sermon. Our brother White and his fellow-helper provided a good dinner. In the afternoon, Mr. Ball of Wandsworth, gave us a deliberate discourse from Psalm xxvi, the chapel was full: a large company sat down to tea. In the evening, Mr. Bloomfield preached a sermon full of richness, love, and power; the people were made glad in the Lord: the weather being beautiful, and the country covered with verdure, it shed a lustre on everything around; so that nature itself appeared to join in celebrating the praises of Jehovah.

W. PERRETT.

**KEDDINGTON.**—The ninth anniversary of the Baptist Chapel, Keddington, was held Thursday, July 7th. Our kind and faithful brother Banks, who was at the opening, and has been every year since, was to have preached the night previous; but he was detained in London, to the sad disappointment of many. Mr. J. Simpson, of Haverhill, having come with the hope of hearing Mr. Banks, kindly consented to preach, which he did with acceptance. On the morning of the 7th, a letter came to say brother Banks would come in the course of the day. Brother Ince, from Clare, read and prayed; our loving brother Wilson, his pastor, who was to have preached in the afternoon, took the morning service, and was helped amidst all-exciting circumstances to give us a sound sav-

oury and unctuous discourse; there was a chapel full of people. After the morning service, we walked down to the cottage of brother Dillistone, at Woodland Green; and there his dear wife and daughters had prepared a good dinner for us; just as a nice company was about to do their best to it, up drove brother Banks, to the gladdening of every heart. He looked well and cheerful, although his position was very trying. After dinner, (with which all friends professed to be highly gratified,) we walked to the chapel. Brother Boxer, (from Heddingham) read and prayed; brother Banks delivered, in his usual warm and loving style, (to a densely crowded chapel) a most precious establishing, soul-comforting discourse. Such things are not meat and drink to many professors now-a-days. After the afternoon service we again walked to the cottage. About 130 took tea; and a pleasing sight it was to see the friends enjoy themselves; in the evening, a wagon was placed on the green near the chapel, when brother Murkin, we think a deacon of Mr. Wilson's church, read and prayed; we understood he often speaks in the name of the Lord in various places and from what we saw and heard of his manner and matter, he is we think, a sound and useful man; his prayer was a most excellent introduction to brother Banks's discourse, which was founded on Heb. vii. 19. He preached to a large concourse of people, a most clear, sound and comprehensive discourse, We love discrimination, and we do think in a great measure the cause of the darkness and death in Zion is for the want of decision in the ministry: there is in many, yea, most places, either a direct, or indirect denial of the Spirit and his work: brother Wilson ended the day's service by prayer; and a good and happy day it was to many, although clouds and darkness hovered around the little hill in the morning. We pray the Lord will graciously bless the services of that day to many, for truly we had all, through the day, the pure truth as it is in Jesus, and no alloy.

A LOVER OF ZION AND A FRIEND.

July 11th, 1859

[Brother Powell, our pastor, was happy in our midst; and said it was one of our best days.]

**MAIDSTONE. MOLE ROAD CHAPEL.**—'As dying, and behold, we live.' 11 Cor. vi. 9. That the church of God openly and continually exists in this world of sin, wickedness, and blasphemy, despite the malice and craft of Satan, 'The prince of the power of the air, who worketh and ruleth in the children of disobedience,' and, in any measure thrives, amidst the determined opposition of profanity and infidelity on the one hand, and freewill, and self-righteousness on the other hand; this, to all saints, must be a matter of wonder and gratitude, constraining us to acknowledge that the Lord of Hosts is with us, to prevent the floods from overwhelming us, for he sitteth King upon the floods, and he regulates the furnace, so that his people cannot be consumed, nor indeed really injured, because infinite power, wisdom, and love work all things for the best to the church, collectively, and individually. And while our Sovereign ever gracious and faithful, calls us his witnesses, it surely becomes us, as a part of his church militant, to testify of his goodness and mercy towards us another year. Although we have not increased in numbers, yet we are in peace, and united on the basis of truth, as displayed in the distinguishing doctrines of grace, a vital experience, and a practical obedience to the commands of ordinances as they were delivered by our Lord and his apostles, and observed by the primitive believers. On Tuesday, June 28th, we held our thirty ninth anniversary, and were favoured with a fair attendance, and collections. Brother Foreman, in the morning, addressed us, with great freedom and favour, from that precious portion, 'Unto him that loved us, and washed us from our sins in his blood,' in the afternoon, brother Whittaker clearly set

before us, with much earnestness, the necessity, nature, and effects of the teaching of the Holy Ghost, from John vi. 45. And in the evening brother F. preached from Gal. v. 5, being enabled to shew us, in a forcible, and yet comforting way, the position of saints here, how brought into it, and the means employed. Altogether, we had a good day, for which we bless the God of Zion; and pray that our stakes may be strengthened and cords lengthened, to the good of immortal souls, and the honour and glory of our triune Jehovah.

JOHN DIXON.

Maidstone, July 16th, 1859.

**YATELY, ZOAB CHAPEL.**—On Monday, June 13th, we held our 32nd anniversary, Mr. Bloomfield preached in the morning, a most sublime discourse on the power, riches, and glories of the grace of God, as exemplified in the salvation, justification, and eternal glorification of the elect family of God. At the close of the service a goodly number partook of an excellent dinner, provided by our friends. In the afternoon, Mr. B. delivered a sweet discourse, on prayer. We were crowded with hearers. About 160 persons sat down to tea, which (with the cheerful conversation of happy friends,) was greatly enjoyed. In the evening, we had a thorough good sermon, by our brother, Mr. Spencer, of Hartley Row. We closed this highly favoured day, by singing:

Let Zion in her songs record.

On the 1st Sabbath of July, we received a sister, who was set at liberty under the word preached by C. W. Banks, at our anniversary last year; and a brother, both of whom had testified of the grace of God, in their hearts: thus making a total of 20 additional members added to us during the past year. Surely the Lord of Hosts is with us, and Jacob's God is our refuge.

W. FERRETT, Pastor.

**WINSTON, SUFFOLK.**—In this place is an old cottage, which has been licensed to preach the gospel in for more than fifty years; and here the blessed Spirit of eternal truth has honored the rural cot with many out-pourings of his presence and power, here many of his servants have spoken in his name, with fervour, love, and liberty; and here brother Bloomfield, who is now the pastor of Meard's Court Chapel, preached some of his first and not forgotten sermons. And here, on Whit-Tuesday we had three sermons preached by T. Pooek, from Ipswich, we were wedged full in every corner; and there was as many without as there was within. The season will not be soon forgotten, because the Lord was precious, and the savor cannot be lost, while Jesus declares, 'He shall receive of mine and shall show it unto you.' The good master of the house, said, they felt obliged to the Editor of THE EARTHEN VESSEL for his favour, and asked Mr. Pooek, to name his Redemption Fund after preaching, when they directly subscribed £1 8s. 4d., for that object. A visit to these dear old disciples, would not be lost by any passing ministerial Spirit-taught brother.

MEPHIDOSHETH.

**IPSWICH.**—'Blessed is every one that feareth the Lord; that walketh in his ways.' Ps. cxviii. 1. On Lord's-day, July 3, 1859, three men and one woman were baptized in Bethesda Chapel, Ipswich, by T. Pooek. And truly the sight and season was solemn and refreshing: one of the candidates had been a partaker of divine grace fifty five years, and is now in his 80th year; and two of the others were travelling fast on for their three score, the youngest had passed his two score years in the wilderness, they were much blessed, and are now praying for preserving and persevering grace.

EBNEZZER.

## Our Australian Mails.

### LETTERS FROM HENRY DOWLING.

WE have a packet from this venerable servant of Christ. We have promised the choicest of those shall have insertion. The following is one of very many. The letter says:—]

MY DEAR BROTHER BANKS— Letters, in themselves are often thought too personal, to be interesting to general readers of our monthly records. However, as ministers of Jehovah's reign of love, and as breathing up to heaven aspirations common to the new-born, grace-taught church, they have their advantage, as marking out the displays of mercy to objects remote to those who read; and sometimes are the means of inducing a feeling of brotherly love toward the saint unknown to us in the flesh. The church of God, however scattered, are one in him, who is all in all to each heavenly redeemed soul.

The enclosed is from brother Allen, at Melbourne, of whom honourable mention has appeared in your VESSEL, by one who gave you an account of the Baptist churches, in Victoria. The conversation held with a young woman may be useful to some to lead their enquiries to the word of Truth on the command of Zion's King, that his subjects yield obedience of faith and practice, to the institution of immersion, as figurative of his death, burial and resurrection. Yours, in our common Lord

HENRY DOWLING.

Launceston, Tasmania, July 21, 1858.

TO MR. HENRY DOWLING.

DEAR BROTHER— 'Peace, and at such a time.' I have received, and am much interested by your large package; and desire to tender my thanks for the same. Believing you to be glad to hear of the extension of the kingdom of Jesus, I embrace every opportunity of informing you of the same. Last Lord's day we baptised into his death, three believers in his name and united with us, making nine within six months. One young woman whom the Lord met with about eight years ago in a way of divine justice, and about seven years in a way of mercy in the church of England. But those teachers soon brought her into bondage again, in which she lay six years. Seeing the emptiness of the forms of that body, she withdrew, thinking all the rest were the same; and that no tried, tempted, and sorrowful people were to be found in an organized order, as a church; and living in the country, gave up the hope, or thought, of finding any, and thought to drag through life as a sparrow alone upon the house-top; despised, and scorned by her friends, (except esteemed for her integrity.) But the Lord that preserveth the simple, the God that comforteth those that are cast down, comforted her by the coming of Titus. A cart wheel ran over the head of an infant of one of my children in the faith, twenty-five miles from Melbourne; I must go up to bury it, and taking advantage of the meeting together of the neighbours

and friends, to preach Jesus to them, this young woman being amongst them received the message and began to think that God had a people whose hopes were founded upon Christ; and not upon forms, and ceremonies. Therefore, designing to take the first opportunity of meeting with them. She soon came to our meeting place; at my house, she asked— 'Why could I not stop to your church meeting this morning?' Answered: because 'then, they that gladly received the Word were baptised, and added to the church, and they continued in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers.' Reply: 'I was baptised into the Church of England.' Answer: there is but 'one Lord, one faith, one baptism.' As one who hath seen the Lord Jesus, I ask you, whether in bearing the whole of wrath divine, your Gethsemane's view of your suffering Lord was a sprinkling of wrath, or did you see him overwhelmed? And did not your soul hear him say, 'Let not the waterfloods overflow me, neither let the deep swallow me up?' Here I was answered only with tears. Is it honouring to our ever blessed Jesus, to take an unconscious babe and sprinkle with a few drops of water, to set forth the suffering, death, burial, and resurrection, of 'the Lord's Christ, and our Saviour?' can our death unto sin, and resurrection unto God, the justification of our persons, and the sanctification of our whole body, soul and spirit, be set forth by such an unmeaning ceremony."

After some conversation I said, 'Now, why tarriest thou? arise and be baptised, and wash away thy sin, calling on the name of the Lord.' (Acts xxii. 16.) 'O, dear sir, wash away my sin, sir, a poor wash away that. 'You have partaken of the Lord's Supper I presume?' 'O yes.' You then thought of the words of our Lord; 'this is my body which is broken for you, the cup of the New Testament, in my blood which is shed for you,' did you not?' 'O yes.' Well did you think it was the presence of the flesh, and blood of Christ, or a commemoration of it? 'O not the real presence by no means, but, do this in remembrance of me.' 'Yes, and you partook of the sign because you had by faith partaken of the substance.' 'Yes, truly.' 'Well then, if in the ordinance of the Lord's Supper, the sign is expressive of the thing signified, why should it be thought so strange that the ordinance of baptism should be expressed in the same manner 'not the putting away of the filth of the flesh, but the answer of a good conscience, that is as the Holy Ghost has led you to the fountain that is open for sin and uncleanness, were you was enabled to see that you were not only cleansed by a few spots on your forehead, but that your hands, feet, and head, yea that you were 'clean every wit,' as Cowper saith,

'There is a fountain filled with blood,  
Drawn from Immanuel's veins,

And sinners *plung'd beneath that flood,*  
Lose all their guilty stains.

The dring thief rejoiced to see  
That fountain in his day !  
And there thy soul, though vile as he,  
Washed all its sins away.'

'So you will by baptism (or immersion) show practically, that your sins are washed away in the red sea of his own blood; or shew your faith by your works, as James also did, and others.' 'I do not feel able to attend to any thing unless the Lord shew me, and help me.' 'No, truly, you are not, and I rejoice you feel so; but, saith Jesus, 'if you love me keep my commandments,' and in keeping them there is great reward, though not for it, I cannot do any thing; Christ is all my life. Truly, but who so looketh into the perfect law of liberty, he being not a forgetful hearer, but a doer of the word, this man is blest in his deeds; but the rebellious dwell in a dry land.' This was enough, home she went, and wept the whole night. But the Holy Ghost bore witness, and baffled every effort to resist it. After some time she came again; and then constantly seven miles every Lord's-day morning, and being blest of God, she said 'I will go with you,' and God has wonderfully enlarged her coast, and she goes on her way rejoicing, as did the Eunuch. One of the others, God met with in mercy 12 months ago under a discourse from 'Except ye repent, ye shall all likewise perish. Another is a servant girl, 17 years of age. Thus we have lambs at last, a loving tribe. He carries the lambs in his bosom;' John leaned upon his breast; and it made him emphatically the loving apostle, all the days of his life. It is said by historians, that when old and unable to preach, 'he was carried to the church when he used to stand up before the brethren, and exhort, My little children, love one another.' Then it was said by Socrates, the philosopher, 'See how these Christians love one another; because Christ lay down his life for his friends in his great love for them, and fired with holy affection one to another, the then followers of Christ were ready to lay down their lives for the brethren, they also called them Christians, the plural of Christ. By this (love) all men knew they were his disciples; but as then they would lay down their lives for one another, and so were known as Christ's. Alas, now very often they will not cross the street to speak to one another, and therefore are not known to all men as Christ's.

Blessed be the Lord for what I suffered in this matter; it has sealed a lesson on my heart that will be of use to me all my life in my carriage towards the saints, and in the ministry to exhort in these sinful things: to charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against that day, that they may lay hold on eternal life.'

I know it has grieved the soul of my dear brother that they break these laws. The Lord help a worm to be an example in word and doctrine, and the God of love, help us to pour out our very heart in supplication for the daughter of Zion that she may put on her beautiful garments, and shew forth the praises of the Lord. The Lord bless, and prosper you, and yours faithful in the Lord. Greet the brethren by name. Faithful is he that hath called us into the fellowship of his Son, who will bring us to his heavenly kingdom. Your's most affectionately in the Lord.

DANIEL ALLEN.

Melbourne, July 1, 1856.

## Memoirs of Eminent Ministers.

No. II.

CONTRIBUTED BY J. A. JONES.

### THE LAST DAYS OF JOHN MARTIN, OF KEPPLE STREET.

MR. EDITOR.—Several weeks of illness and great prostration of bodily strength, has prevented my supplying you with the remaining account of John Martin till now. I resume my pen, though with a trembling hand.

Our last account closed with Mr. Martin's being called in providence to London, and to prophesy (as the late Mr. Huntington called it) among the '*thick boughs*.' The Baptist Church, meeting in Grafton Street, Soho, being then in a widowed estate, invited him to pay them a visit. He did so. His ministry proved acceptable, and resulted in an invitation from them to the pastorate. His ordination took place, March 31, 1774. Mr. Abraham Booth gave the charge, and Mr. Macgowan preached to the church. This union was not long maintained. Country churches have frequently a sprinkling among them of strange and fickle members, and so it is with London churches. Mr. Martin soon found amongst his people some who had erroneous views of the Person and work of Christ, and who held loosely the best of sentiments. These things alarmed him, and the more so (says he) 'as I knew that I possessed a much greater degree of *fortitude*, than of sound *discretion*.' I advise the reader, and especially if he is a *minister*, to mark this *distinction* well. Warm and unhappy altercations resulted, a separation took place. Seventy members withdrew, and built a new meeting in the *Adelphi*, Strand. The separatists were soon divided among themselves, and unable to keep together; so that, says Mr. Martin, 'I believe that not *three* persons out of the seventy-three who went from us, now meet together stately in any place of worship, except the few who have long since returned to us in peace.'

The meeting house in Grafton Street,

being considered both uncomfutable and inconvenient, a new one was built for them in Keppel Street, Russell Square. The erection of this place of worship, was such a noble act of individual liberality, as calls for a particular record. William Ashlin, Esq., one of the deacons of the Church, at a Church meeting, addressed them as follows, 'My friends, if you are still of opinion that a larger and better place of worship is wanting, *I will build you one at my own expense.* When it is finished, I will say **THERE IT IS.** If the building meets with your approbation, you may give me just what you please. No one shall be pressed to subscribe a single guinea, but I am willing to accept whatever any may be disposed to give. When I have done my best to give you satisfaction, the new meeting shall be vested in trustees, chosen by yourselves, and settled in trust in such a manner as you shall approve.' The whole expense in the erection of this excellent place of worship, amounted to £3,475; the Church and Congregation subscribed £1,700, and the remainder (£1,775) was defrayed by Mr. Ashlin. This gentleman died in the year 1826, aged 76, and was buried in Bunhill Fields. My esteemed brother, Mr. Samuel Milner is the present pastor of the Church. *A sound Divine.* Mr. Martin brings his own written account of himself down to the year 1797, when he was 56 years of age, and had been the pastor of the Keppel Street Church 23 years. His concluding remarks are of great importance. 'To be serious; our works, wise or foolish, are in the hand of God. He can pardon our imperfections, and prosper our feeblest attempts to shew forth his praise. His providence is not under the control of any of his creatures; for they are, without exception, subject to his dominion. *By the grace of God I am what I am.* When a sound believer speaks of himself, then, of himself he cannot glory.'

After Mr. Martin had laboured exactly 40 years at Keppel Street, he was on Lord's day morning, April 17th, 1814, visited with a paralytic attack, by which the *pia mater* was ruptured; or, as that eminent surgeon, Thomas Chevalier, Esq. (Serjeant-surgeon to George III.) who was a member of Mr. Martin's church, scripturally defined it, 'The golden bowl was broken.' Eccles. xii. 9. From this period his intellect became rapidly impaired, and he declined into the most affecting imbecility of mind. It was indeed a most humbling scene, to behold a man of his strong mental powers, reduced to a state of mere infancy. He could understand nothing that was said to him, unless it referred to some striking passage of scripture, and then it appeared evident that he was leaning steadily on those glorious doctrines of sovereign grace and mercy, which he had always

delighted to publish throughout his edifying ministry.

In this trying state of prostration of mind Mr. Martin continued from April, 1814, to April, 1820, exactly six years; when he entered into his rest and into the full enjoyment of all the powers of his soul, to the praise of the glory of Him in whose service he had laboured more than fifty years. He was in the 80th year of his age. The members of his church, with his numerous friends followed him to his grave in Bunhill Fields, in fifty mourning coaches. His grave is situated E. and W. 95,—N. and S. 35, 36.

The Keppel Street church gave a most substantial proof of their regards, by unanimously and affectionately requesting his acceptance of £100 per annum during the remainder of his life (6 years). Their church letter is now before me. It is a noble one in every point of view; but my space forbids insertion.

Mr. Martin published several works, of which I have a list, and am possessed of most of them. His reply to Andrew Fuller is an unanswerable performance, and so poor Fuller felt it; he writhed under its infliction as a skinned eel. His sermons, in two volumes, (52 in number) now before me, contain more original, striking ideas than is generally exhibited. His eleven letters on Baptism, O that I had but space to give some long extracts. Why the acumen and scriptural argument in those letters would grind to powder a hundred such A. B. C. darian infant-scribblers as your presumptuous *Barter, of Nottingham*, or even an host of such. Alas! some men (alias children) are huge giants in their own eyes, who are nevertheless looked on as insignificant as grasshoppers in the eyes of better judges.

I must earnestly entreat the Editor to allow me space for the following.

Mr. Martin, a little before his humiliating affliction, preached a sermon, in which he most strikingly described his own imbecile state. He said—'Perhaps it will be said, we grow old, and weak; our eyes are dim, and we can hardly read; we are deaf, and can scarcely hear, we are dull, and with difficulty can hardly understand at all. *No matter!* I enjoy myself, as far as I have any enjoyment on this subject, even with the apostle, who said, '*I can do all things through Christ which strengtheneth me.*' Phil. iv. 13. All things fit and proper for me to do; suited to my state, condition, and trials. Lord! there is no strength nor comfort in my heart, but through the medium of thy word and gospel. I know that Eliphaz declared a great truth when he said, '*Doth not the excellency that is in man go away? they die even without wisdom.*' Job. iv. 21. And, I am not terrified at it. Old age does not seem to me as it does to some of my friends. *I know that I am to depart!* but I

know that God is my strength. What if I cannot *preach* any more? What if I cannot *write* any more? Let somebody else preach; let somebody else write. What if I cannot go to a place of worship? Let others go that can. I have had my day, and a blessed day, I hope. And what have I to do when decrepitude and old age comes on, and, *I do not know my right hand from my left!* What of that? God knows them both, and will take care of me. He will make my bed in my sickness; and, I can then, when on a dying bed, and when I walk through the valley of the shadow of death, do all things fit for me then to do *through Christ which strengtheneth me.* Let me put on my cap, when I cannot put on my wig; let me shake my crutches, when I cannot walk on my legs. My God is the strength of my heart, and my portion for ever! It is nothing to me, when I cannot give a pertinent answer; *I have run my race.* I wish all my elder friends would take the subject up in this calm and pleasant way. Let them not grieve that they cannot act any longer; but rather bless God that they have been able to *act so long.* Never let them complain because *nature decays, and eternity approaches;* for then the utmost blessings of the Christian are *nearer than they ever were before.*

Jireh, July 3rd, 1859. J. A. JONES.

## THE GREAT MOVEMENT IN IRELAND.

JUST as we are going to press, an original and spiritual, an evangelical, and truthful letter comes to hand from our excellent correspondent in Dublin. We simply make an extract from that letter first. Our Correspondent, a deeply devoted follower of Christ, says—

‘Can you come to Ireland, to preach the good tidings of great joy to sinners? God has given me a large house. Will you come and preach Jesus Christ in my house? I offer it to my Saviour, who, I believe, shed his blood for me—who has given his Spirit unto me to abide with me for ever—I offer it to God the Father, in whose mind was the purpose of love to send his only and blessed Son to fulfil the covenant of grace, and to redeem his people, elected before the foundation of the world. If you come to Ireland, I am sure there are many places in Ireland where they would be most happy for you to preach. *I believe GOD will make a way for you.* Tell me—CAN YOU COME? *And when?*’

Our heart and soul is all on fire to go; but like Moses, we would say,—‘If thy presence go not with us, carry us not up hence.’ For a long time, we have had the most painful sorrows—because so little fruit has appeared from our heavy labour. We have certainly gone forth weeping, yet bearing precious seed; and we hope the annexed promise belongs to us. There is a great movement in Ireland. Our correspondent further says:—

‘There are seeking souls about here. If my God would make me the means of setting a light in this dark place I should feel grateful. We attend a meeting in the city of Dublin every week where *four thousand* people meet to ask God to pour out his Spirit on them. It is a heavenly sight. I should like to hear you pray there as the representative of the Baptists.’

Oh! that the Lord may direct us—and make our way plain. We may add, two godly brethren have offered to contribute their mites towards our going: but one thing is much pressed upon our spirit, and in the Lord’s name, we purpose to carry the inward suggestion into outward practice—it is this—to hold a PUBLIC MEETING for Special Prayer and Addresses on the movement in Ireland.

This meeting is to be holden in Unicorn Yard Chapel, on MONDAY, AUGUST the 8th, to which meeting we earnestly ask the attendance of all ministers and people who feel that if God has been pleased to ‘*Say to the North give up—and to the South keep not back—bring my sons from afar,*’ &c.,—if the Lord is thus speaking and working in Ireland—AND WE VERILY BELIEVE HE IS—then, we ask, shall we endeavour to carry THE GOSPEL of Christ to them? To all who are moved towards this object, we say, Come to Unicorn Yard Chapel, on Monday, August 8th, at 3 o’clock, in the afternoon. Extracts from the Published Reports of Revivals in Ireland, will be read and Addresses given. At 5, tea will be provided. At half-past 6, the Evening Meeting for prayer and addresses will be holden. Brethren, announce this, come, and invite your people.

The editor of the *Coleraine Chronicle* has done excellent service to the churches of Christ in personally examining, and reporting at great length, on the different evidences of the Lord’s hand and power being in this revival. We have a copy of this *Coleraine Chronicle*, dated July 23, this moment come to hand. It contains letters from nearly all parts of the North of Ireland. Nearly ten columns are filled with soberly-written, and we may say, self-evident truthful details. We wish we could make a few selections; but we have not room for one quarter of the articles we wished this month to give, either fully or in part. In *CHEERING WORDS* for August, we have given some excellent tidings from Ireland; and we think our friends will do well to their neighbours, and to their neighbourhoods, if they would circulate a few packets of ‘*CHEERING WORDS*’ wherever they go. It is our intention to let the English churches see and hear more than they have yet heard, of God’s good work in the sister island. We wish to call very special attention to the following notice.

—An almost universal complaint from all parts of the country has revealed to us, that ‘*CHEERING WORDS*’ cannot be obtained. We beg to call special attention to the fact, that a new office for *EARTHEN VESSEL* and *CHEERING WORDS* is now opened at No. 9, Crane Court, Fleet Street, any bookseller in the world can obtain these publications regularly if he chooses to apply for them.



## The Wells of Salvation!

WHAT ARE THEY? WHO CAN DRAW WATER FROM THEM?

THE following truthful and savoury little paper led us to turn over the pages of a volume of *Rutherford's Letters*—in one of which the following pithy words are found. Writing to his dear friend, John Fennick, he says—'I approve of your going to the Fountain when your own cistern is dry. A difference there must be betwixt Christ's well and your borrowed water: but ye have need of emptiness, and of drying up, as well as ye have need of the well. There must be a sense of want and a vacuum in our vessel, to make room for Christ's flowings of compassionate love. Christ's well hath its own need of thirsty drinkers, in order that Infinite Love (which from eternity did brew such a cellar of living waters for us,) might be commended. Oh! if I could, I would gather an earth full, and an heaven full of tongues dipped and steeped in my Lord's well of love, to raise a song of praises to Him! O, welcome, welcome, great Sea! Come, come, dear friend, and be pained, that the King's wine cellar of free love, and his banquetting house—(so wide, so stately, so God-like, so glory-like,)—should be so abundant, so overflowing, and your vessel so little to take in some of this love. But since it cannot come into you, for want of room, enter yourself into this sea of love, and breathe under these waters; and live as one dead and drowned to all beside.'

This heart-bursting desire to glorify CHRIST; and to encourage and to comfort all who do in the Lord believe, was Rutherford's great joy. Brethren! let us labour more to lose ourselves in the lofty hallelujahs of our souls in adoring our LORD the Lamb!

But we here present a new Correspondent's thoughts.

THE man of God is passing through a land which is not his rest; he is often ready to faint. Sometimes he feels that he must stand still, if not go back; but when he believes and knows that God is his salvation, it is with joy he then draws water out of the wells of salvation. In order for a person to draw from these wells, he must have the *bucket of faith*

linked on to the chain of divine life. Such persons are in a position to draw water from salvation's wells. '*With joy shall ye draw water out of the wells of salvation.*' Isaiah xii. 3.

The first Well, is God's ETERNAL LOVE. This well is very deep; so deep that some persons are afraid to look into it; and never draw water from it. But those who have once tasted it, never wish to lose the flavour. How blessed to know that God loves me *now*; that he has loved me in all the past; and that he will love me for ever! Come, saint! let down thy bucket of faith, and draw from this deep, but glorious well of salvation; it shall be the water of life to thy soul. God's love was, and is, greater than our guilt.

The second Well, is PREDESTINATION. What a happy fact to contemplate; before the worlds were made for an universe, God's people were safe for a Paradise: and that it was fixed and settled before the stars did shine in heaven, that we should shine in Christ! Notwithstanding all our sins, God made the path to glory clear for us. Yes! before we were made, it was agreed that all who believed, should be saved; being elected for salvation, we were destined to salvation. This well is ignorantly despised by some, but loved by many. Come, sinner saved by grace! drink at this sweet well of Predestination.

The third Well is EFFECTUAL CALLING. The man of grace can sometimes find water at this well, when all the rest are dry. When we think of our conversion; when we can clearly see it to be of God, it brings to our minds many happy feelings. We remember what was our condition. We were full of sin, and bound for destruction; and must have been launched there, had it not been that God's mercy was greater than our misery. What a mercy, that we are not roaring in the flames! Come, child, born for heaven! if thou art in a doubtful state, come to the well of thy calling; and try and draw water which shall wash thy fears away. Remember the voice that said '*pardon!*' and let it

cheer thee. You might have been constrained to alter your ways, or to go to God's house, but what power could have caused thee to long after, to press to, and to pray for, *spiritual* realities, but God himself? One man can lead a horse to the water, but ten thousand cannot force it to drink. Then, saint, if thou art spiritually thirsty, God has made thee so. Therefore, with joy, draw water from *this well of thy calling*.

The fourth Well is JUSTIFICATION. The people of the Lord are more white in the garments that Christ made for them, than they were black in the cloak that Satan put upon them. Christ's righteousness is more than a match for all our wickedness. We are more fit for glory, through the life and death of Christ, than we should have been for misery through the fall of Adam. 'Ye are complete in him.' Therefore we are in Christ *just what God would have us to be*. Bless the Lord for this.

The fifth Well is ADOPTION. Once we were the children of Satan by transgression. But now we are the children of God by a grace-wrought position. 'Now are ye the sons of God.' If God has made us sons, who can make us bastards?

"Blessed are the sons of God,  
They are bought with Jesu's blood."

It is a great mercy to have a natural Father in heaven; but a

greater mercy still to have a Spiritual One, to whom we can make supplication. Saint! thou hast a Father, a Brother, and a Comforter, in heaven. These three are ONE GOD, and *thou art his child*.

The Sixth Well is SANCTIFICATION. This Well sends forth holy water, and all who have it, will also labour for a holy walk, a holy talk, and holy thought. We can only feel holy or act holy, in proportion as we receive the sanctifying power of God's Spirit. If we are sanctified, it is because One was crucified. Oh! beloved, it is better to have grace in the heart, than gold in the bank. 'For where our treasure is, there will our heart be also.' If we are sanctified in time, we shall be glorified in eternity.

The Seventh Well is GLORIFICATION. This Well lays the other side the river of death, and near the crystal fountain, in the street of gold, close by the Tree of Life. The just made perfect; angel and archangel: cherubim and seraphim; drink at this well, and who can tell the glory that shall be revealed in US? Come, Pilgrim, and draw with thy bucket of faith, and holy chain now, that you may draw with the bucket of praise, and the chain of joy hereafter. If the world and the saint never part, the saint and heaven can never meet.

A NEWPORT PAGNELL SUBSCRIBER.

## OUR INDEPENDENT MODE OF CHURCH GOVERNMENT.

It is a well accredited fact, that no good can exist in this imperfect world, without an evil either emanating from it, or being closely associated with it. Therefore our greatest study should be, not to attain the illusion of perfection, but to seek that which has the least amount of evil connected with it.

Our Independent Mode of Church Government, is a privilege we shall not think of parting with under any circumstances; and the person who would presume to deprive us of this right, could only be considered a traitor to the denomination he professed himself a member. Our fathers fought and died for the privilege of being delivered from Governmental, and Hierarchical, interference with the order of their Church government, and sought to lay the basis of their faith and practice on the revealed Scriptures of truth, which certainly admit of no human dictation from

one section of the church to another, although Christian caution, advice, and even reproof, are not only allowed, but even exhorted to be given. Our churches being really a theocracy, acknowledging no other governor than God, and allowing none other to prescribe fundamental laws for us, we may reasonably be supposed to be guided by the highest wisdom, and to have as a consequence, more than earthly bliss dwelling in our midst. But, is such the case with us? Gladly would the writer blot out from his mind the vivid negative that sits there paramount, supported by observation, experience, and the confession of others. I know the delinquency may be easily stated; but the *fact* remains the same. Without dwelling on, and exposing a subject of which all complain, let us ask the question, can a remedy be provided for an existing evil, the abuse of privilege, without in any manner

infringing or compromising the rights of freedom, we as a denomination enjoy? How difficult to legislate, or advise a remedy for a corporate evil, and yet how easy to complain!

I cannot look at the aspect of affairs in our denomination unmoved. I cannot look at the machinery of government in the body, in its eccentric revolutions, without noticing its defects, and wishing to aid in producing a more regular and quiet state of existence in our Churches. The great evil of our Churches is the want of our immediate, local, and general unanimity; we have oneness of faith and ceremonial practice amongst us, but it is a question which I fear cannot be answered in the affirmative; that there is oneness of interest in the welfare of the whole community. I should be sorry to assert, without firm premises on which to rest my assertion, that there is not sufficient liberality among us; that the charity which should be cast over the whole community is not circumscribed by sectional limits; but I fear it greatly; I think in the general acceptance of the term, all seek their own too much, and not the things which are of God. Yet, if this evil exists, is it not to be remedied? I think it is.

In many of our Churches, there is a positive fault; while in others, it may be the effect of circumstances; that persons who should bear rule in our Churches are such persons as are not intellectually, I do not say spiritually, qualified for their office. This sometimes is the effect of circumstances, as in a rural district, when the Church is composed of men and women, who from their condition in life, have never been blessed with the advantages of education, who just know the Bible true, and know no more, and are entirely unfit for anything like self-government. What are they to do? They have no choice of material; they must select officers from such as they have, and as a cabin boy, could hold the helm of a ship in a calm sea, or a child drive a quiet horse along a smooth road, so can these persons rule in time of quiet, but should a root of bitterness spring up, and like the upas tree, spread desolation around; then it is they prove themselves incapable of ruling, as a boy a ship in a storm, or a child a restive horse.

That there should be men in office in churches situated in our cities and towns, where intelligence is more diffused, where the mental powers of men are more exercised from business habits and other causes, who are intellectually incapable, is a disgrace to the cause which has them, and a source of evil to the entire body. It would be an argument unnecessarily called for, to prove that some persons are unfit to rule, not possessing the mental capacity for office; to entrust them with it, would be as judicious as putting a destructive instrument in the hands of a baby. That such persons are plentifully scattered amongst our churches is patent to us all, and that such, from circumstances at least, are injudiciously placed in office, is too truly demonstrated.

Our Churches—if we are to adhere to the

apostolic practice, and the opinion is general, I may say universal, that we should do so—must have Pastors and Deacons; and we can only choose them, (the officers,) from the Church they belong to. Seeing we are thus circumscribed in our choice of persons for officers in many of our Churches, would it not be as well, if it were to become the practice that officers should prove their capability for ruling by probation, as well as our Pastors? That their election to office should then take place, and that only for a period of two, three, or more years, with the privilege of being re-elected should the Church think proper. By this means much evil might be prevented, by honorably removing those men who, although good men, are unqualified for their office, and introducing others who are; whilst those persons who are really fit for the honorable office of rulers, and wish to retain their position, would have no difficulty in doing so, as a good Deacon is of too much value to both Minister and people, to be easily parted with; and that an election, or re-election, as now, should be by a given majority of members.

But if this practice were established, something more I think is required, similar to the practice which exists in some places, but with either greater powers or more energy in putting them into practice. I mean a *body politic*—composed of Ministers and Officers of the Churches, in certain districts.

County Associations do exist in some places; but I think that joining of two or more counties together makes the machine too ponderous to be useful, or the usefulness I wish to see it perform. My opinion therefore is, that county distinctions should be laid aside, as railways have brought all counties into one family apartment: and that circuits should be formed by fixing a centre somewhere, and forming a radius of ten or fifteen miles, as the causes in our denomination are so numerous. The powers of this politic body should be such that they might be of use, without interfering with the prerogative of independent government.

The order of our Churches being in general matters uniform, or nearly so, it is the minutiae of Church government where our independence of action really lies. Fixed laws are laid down for faith and general practice, and a deviation from these is the forfeiture of denominational distinction. Not on these larger points therefore rests the cause of distraction; it is in the minutiae of Church government—little things in which a difference of opinion is held, involving perhaps no important principle, but is a mere crotchet of some one; or it may be an innovation of some brother wishing well to the cause, and is anxious his opinion should be adopted. But bring it before minds illiterate, illiberal, and bigotted, under the specious name of being zealous for truth and good old ways, with a mortal hatred of innovations in any shape, and glorying in not being under a law of progression; he is repulsed immediately his wishes make their appearance. Some men could calmly lay their desires on one side, and bide their time for bringing them forward again. But it may be the brother is a young

man, who has more zeal than prudence, and is what is termed a man of spirit who does not like to be set down,—he wishes his opinions to be discussed, being prepared to meet a candid discussion of them; and being unable to do so, he feels (naturally enough) excited at a refusal, and in his warmth expresses himself rashly. He is then censured, judiciously or injudiciously, by the Pastor or some senior, and the opposition is made a grievance of. Were this thing to take place among persons of liberal education, it would soon, from a sense of honour, cease. But in our Churches we do not set up an educational standard of Church membership; nor does our God confine his operations in effectual calling to persons of education, we know the greater portion of his people are not such as have had advantages of this kind, God having chosen the poor of this world, consequently we have minds of every calibre among our Churches; and experience teaches us that persons of weak judgment, without examining the merits of a case, naturally side with any person who can, or who pretends to make out, that his is a case of oppression. The effect of this is, an unhappy feeling is created in the section. A fire is kindled!

O! for some wise, discreet, and strong-minded man to set his foot on the spark, and prevent it spreading. The Minister—where is he? It may be that although he is a man bold for the truth of God in the pulpit, out of it he has not courage for such an emergency; and when he should act decisively he vacillates. Condemn him not as wanting principle, nor be uncharitable in supposing he has sinister reasons for such conduct. It is not so; but constitutionally wanting moral courage, he wishes for peace, and is afraid to move on either side to obtain it. The Deacons—where are they? Perhaps as frail as the Pastor, or it may be they are parties engaged. Now comes a scene of distress and trouble, like the falling of an avalanche—it sweeps away peace, comfort, and sweet communion. Is the Church to be given up to desolation? Who, or what, is there to prevent it either breaking to pieces, and ceasing to be, or from dividing itself into sections, and becoming so enervated, that its death instead of being sudden will be lingering? It may be said, a sister Church with its Pastor and Deacons, in the neighbourhood, under circumstances of this kind, would come to the relief of a people where anarchy has fixed its abode, and use their utmost effort to adjust the differences, and restore peace. Such a theory is pretty enough, but circumstances will not, as a rule, justify us in assigning it practicability. Neighbouring Churches, with their officials, deem it most prudent to stand aloof, and not soil their hands with the dirty waters of another's strife. How far their prudence is just I must leave it for themselves to decide by the sequences which appear. I know there is a difficulty in interfering with the confusions of another section of the Church as matters now stand; our Ministers and Deacons not possessing a generally acknowledged delegated power for that purpose. Moreover, in a neighbouring

Church there may be a strong party feeling on the merits of the case, from ex parte evidence received from one or another of the contending parties, that were the officials to move in the matter at all, it would be like putting a fusee to a powder train, an explosion would speedily ensue.

Local influence is too great for a neighbouring body to interfere but at a serious risk; and in tenderest sympathy toward the denomination I belong to, I am afraid such a risk will hardly be made; nor would it be required if there existed a body politic, with delegated powers to act as referees, whose decision should be held as binding.

Therefore, this is the plan I would suggest. That the Churches of our denomination in England should concentrate into societies, embracing a circumference, the result of a radius, of ten or fifteen miles from a common centre, and the Churches thus embraced should, by mutual consent, delegate their Ministers and senior Deacons, two in number, from every Church in the district, with power to meet and settle any differences which may arise in any one of the Churches within the prescribed boundary, that cannot be settled amongst themselves. The decision of these persons, or a majority of two-thirds of such persons, should be binding in any case; and a refusal to abide by such decision should be considered a delinquency, exposing the opponents to the forfeiture, at least till repentance, of the privilege of denominational acknowledgment.

I would venture further. Lest in some serious cases in the provinces it should be thought that local influences might extend to, and beyond, the boundary of the prescribed limits, and that justice could not be fairly administered because of it,—that our Metropolitan Churches should form themselves into a body, as in the provinces, and that our London brethren should not only look after themselves, but have conceded to them by the provincial Churches, the power of forming a Court of Appeal, from the decision of the District Board, in such serious cases, where it might be thought local influence weighed against a right decision; the privilege of appeal being granted by at least three-fourths of the London Association, on the written evidence of both parties together, with the decision of the Local or District Association. And the decision of the Majority of the London brethren, be considered imperative. Having ventured these prepositions, I know they lie open to discussion, and doubtless, to improvement, but is not such a subject worthy of discussion? Who can look abroad as a lover of Zion, and see the anarchy which abounds in many of our Churches, without being appalled, without being made sick at heart, without being driven to a throne of grace, and with bitter weeping exclaim, 'O Lord, how long? Shall the wild boar of the field, and the wild beast of the forest, trample under them thy beloved vineyard? Arise, O Lord, for their help! make no tarrying, O my God!'

Cold and contracted must that mind be which doth not feel the warmth of brotherly

affection and ardent desire expanding it, to revolve the case in private before his God, and deeply to cogitate for some practical means, to re-establish the dilapidated and shattered constitution of our Churches, giving her pulse a healthier tone, invigorating her whole frame, and making the decrepit, paralyzed body sing as in the days of her youth!

Foes without we fear not—the remainder of our strength shall be more than a match for them, armed as we are with God's eternal truth. But foes within we have need to guard against. We will laugh at the whirlwind of opposition which seeks to bring down the umbrageous arms and stately trunk of the once grain of mustard seed which has become a great tree; but let us watch the canker-worm at its roots.

I think the suggestions made in this paper will not violate that sacred freedom we enjoy, and will preserve intact the right of self-government, whilst it will raise a barrier to the possibility of strife and discord; which, while we are here in this imperfect state, are the 'offences' that must come,—from making those sad divisions, and mutilating our Churches as they do now, rendering them feeble, incapable, unhappy and unblest. Making them the contempt of the respectable and moral; the scoff of the unbeliever; the song of the drunkard; the ridicule of the profane; the distress of the good; the perplexity of the judicious; the grief of ministers; and a cause of universal sorrow to all God's people.

Being prompted by the best desires, for the welfare of Zion, I have written on this painful subject. I would gladly have covered with the mantle of charity the discrepancy of our Churches; and I have laid them bare for no other reason than that the minds of my brethren may, by God's blessing, be directed to consider a remedy so much desired; and should any hint given be brought into practice, God shall have all the praise.

I am, dear brother, your's in Jesus,  
 J. BOXER.  
 Hermitage, Sible Heddingham, Essex.

## Memorials of Departed Saints.

### OBITUARY OF W. ROE ROSS,

LATE OF SMRETON, LEICESTER.

'Blessed are the dead which die in the Lord.'

THE late William Roe Ross was delivered from the burden of this mortal flesh on Wednesday morning, October 13, 1858, at the advanced age of 80 years.

He lived on a very small estate which came to him at the death of his father, which took place about 11 years ago. He brought up his family in the nurture and admonition of the Lord. He was brought to a knowledge of himself, as a ruined and undone sinner in Adam, and by actual transgression, in early life; also to a knowledge of his own salvation, through covenant love, blood and mercy in Christ Jesus th Lord. He stood an honourable member of the church meeting at Peters Lane, Leicester, from about the time the late

Mr. Vorley, Sen., commenced his ministerial labours in that place; and although living at a distance of about ten miles from Leicester, used to attend on a Sabbath day as often as an opportunity offered; and Mr. V. for many years went and preached the Word in his house one Sabbath evening in each month. After the decease of Mr. V. he could not profit under the various supplies, consequently relinquished his attendance; and being advanced in years, for the benefit of himself and a few friends, they opened his barn for preaching occasionally, as supplies could be obtained.

The writer of these lines has had many comfortable and refreshing seasons in that old barn, and many beside have confessed they have experienced the presence and glory of the Lord there, and his loving-kindness, which is better than life; yea, the barn several times has been as the house of God, and gate of heaven to my soul: and many such happy seasons the deceased has been favoured to enjoy; at such times, I believe, he has esteemed the Word of God more than his necessary food. With voice tremulous through age, withered, but sedate countenance, and silvery locks, I have often seen him stand up under that homely pulpit, reading the hymns, with peculiar emphasis and solemnity; and when leaving the barn after service, he would drop into mine ear some sweet, savoury, and experimental expressions, which have been 'like bread cast upon the waters, and found after many days;' which words to me have been more weighty than the sermon. I have stayed many times at his house, and always enjoyed his company and conversation on Divine things, his favourite topic; the solemn acquaintance of which he had evidently been taught in the school of experience. Indeed, no religion short of the operation of the Holy Ghost in the conscience, to convince a sinner of his lost condition, and a revelation of Christ to his soul as the hope of Glory, could he receive. I have enjoyed his supplications at the throne of grace more than my own preaching, and before retiring to rest, would seldom consent to pray in the family, because I enjoyed his prayers more than my own. Yea, without any encomium on the deceased, I have found his prayers so scriptural, sound, weighty, experimental, searching, and savoury, that they have been as a cordial to my heart, and as a strengthening draught to my mind for hours and days afterwards.

Nevertheless, he was like the rest of us, he had his infirmities and failings, naturally a strong will, stern and determined in his movements, and when cross, discovered an irritable temper, which in calmer moments caused him much sorrow, grief, and compunction. He was a man of many trials, afflictions, and temptations: trial upon trial, and some of a very severe character, from professors of religion, from whom better things might have been expected. One trial very touching and severe, while his wife lay dead in the house, and it was his mercy he was enabled to commit the whole into the hands of his God, who alone could sustain him under this stroke; and indeed, in the later years of his life, there

was a marked resignation to the Divine will under trials and difficulties—a submission to the will of God, as if saying in his heart, 'it is the Lord, let him do what seemeth him good.' The last few years of his life he complained much of the sinfulness of his nature; darkness of mind, and the temptations of Satan. I have seen him very low, and much dejected in mind, but the Lord sustained him through faith in Christ; and settled covenant love, which was his great theme when his head was above water. He was very sound, and firmly grounded in the covenant of grace. I never knew a man more sound in gospel principles: covenant love, blood, and mercy through Christ, was his chief subject. He would confess his sins were like a swelling flood, which only atoning blood and the power of the Spirit could stem and calm; or like a black cloud which only the rising brightness of the sun of Righteousness could clear away. And the more we advance in the knowledge of ourselves and gospel truth, and the more God is pleased to live his own life, and do his own work in us, the more tenacious are we to hang on Christ all the glory; and confess what we are, what indeed we are, less than nothing and vanity. Any thing contrary to sound gospel truth he could not endure: if he heard any thing preached contrary to truth, his opposition would be aroused, and he could not but earnestly contend for the truth, and the faith he had received, regardless of offending friends or foes. I never knew a man more keen to detect error than he was. Little or great foxes that come over the wall to spoil the vines and the tender grapes, he would be sure to smell them out, ferret them, and hunt them out of the corner of the vineyard where he lived. But any servant of God who came preaching peace by Jesus Christ—the sound, savoury, experimental truths of the gospel, were welcome to any thing he possessed; a true son of the Son of Peace found peace in his house. I have lost a dear, old faithful friend; a loving and comfortable companion in Divine things; but according to my time of life, I am fast hastening after him, hoping soon to join the Spirits of the just men made perfect, and to sit down with him at the great supper of the Lamb.

About a year before he died, he sent for me to consult with him about his temporal affairs. I found that his afflicted daughter caused him much concern, expecting soon to leave her behind him in the world; but it pleased the Lord to take her suddenly away (and not without hope.) A few weeks before he died, I went to see him again, after her death, and found her removal sorely troubled him; he wept and mourned much his loss, and often saying, 'I am all confusion.' I said, 'Friend, Ross, I think the Lord has dealt very kindly with you, in taking her away before you, that you might not be distressed about leaving her behind you in her affliction in the world. He consented to what I said; but I saw it sorely preyed upon his mind, and I thought he was not long for this world—and shortly after it pleased the Lord to take him too.

A FRIEND OF THE DECEASED.

(To be Continued.)

## THE STREET PREACHER; AND SAM, THE DUSTMAN.

WE are not all qualified for preaching in the open streets and squares; we are not all fully persuaded that the settled ministers of Christ are called to scenes of labour so difficult—and sometimes so dangerous; but, we hardly think any of us—not even the most select and dignified of our brethren, can dare to question the fact, that Open-air Preaching has been the means, in the Lord's hands of effecting great good. A Superintendent of a Sunday School went one Sunday afternoon into one of the lower kind of Squares; and commenced what we may call a Ramble among the Reprobates; that is, among those hardened ones, who can laugh at religion; and think themselves either above the need of it: or too far sunk to ever hope of obtaining it. In the midst of this square, stood our Superintendent. He read the Scriptures; and he spoke to the people.

My friend began to read to them the parable of the rich man and Lazarus. This unusual proceeding brought together a large number of people; and he, finding them attentive, went on to explain and to exhort, and as he had a strong voice, many were attracted to their windows to listen to his remarks. Among the heads which were thus thrust out of the dingy windows, was that of a man who commonly went by the name of 'Dusty Sam,' his employment being that of a dustman. I had often seen this person about the neighbourhood, and his remarkable appearance had attracted my attention, he being little of stature—not much more than five feet in height—with thick limbs, broad shoulders, and an unusually large head. Sam was of a quiet, harmless disposition, but was occasionally subject to fits of melancholy, which, at times, ended in temporary derangement, when it was found necessary to place him under restraint.

As the speaker proceeded with his address, the dustman's attention seemed riveted, and I fancied that I saw a tear glistening in his eye. This was the first time that I had ever been associated with a street preacher; and I was glad to find that the service was allowed to be concluded without the slightest molestation.

On the following evening, our superintendent being present at the school, the dustman's wife came in to request that he would visit her husband, who wished very much to see him. It appeared that, after the service, poor Sam became very thoughtful and dejected. The words of the parable, 'In hell he lifted up his eyes,' had powerfully affected him, and he sat silently pondering them in his heart. His wife became seriously alarmed, thinking a melancholy fit had seized upon him, and tried, without effect, to draw him into conversation. Towards night he became much excited, darting strange looks at his wife, and muttering incoherent sentences about being sinners, and lifting up their eyes in but he tried to

soothe his troubled spirit, by saying, 'You are not well, man; sit down and smoke your pipe.' But Sam could not sit, he could not stand, neither could he remain still, in any position. 'I cannot bear this,' thought Sam; 'but there is one thing I can do—I can go out and search for the man whom I heard this afternoon, and, perhaps he will tell me something more about Him who is able and willing to save.' Accordingly he seized his hat, thrust it on his head, and made towards the door; but his vigilant wife was on the alert, and believing that her husband was now deranged, she threw her arms around him, and, holding him fast, called loudly for assistance. A violent struggle took place at the door, and Sam succeeded in getting as far as the stairs; and some of the lodgers making their appearance, he was forced back into his room; and as no doubt was entertained of his temporary insanity, he was bound hand and foot, and effectually prevented from doing mischief, either to himself or others.

Against this violent proceeding Sam most loudly and energetically protested, declaring that nothing was the matter with him, and that he only wanted to go and see the gentleman who told him about the man that lifted up his eyes in hell; but his words appeared to them as idle tales, and they believed him not. What was to be done? It was useless for him any longer to contend with his friends; he resolved, therefore, to try to come to a compromise. He told his wife that he would be willing to remain quite still, if she would only go the following day to the Sunday school and ask the teacher to visit him; and as he urged his request with much importunity, she, after considerable hesitation, acceded to his desire.

Though our superintendent had been previously prepared for something extraordinary, he was not a little surprised, on his entrance, to see poor Sam lying on his back, with his legs and arms extended, and fastened to the bedstead with strong cords; but still more was he astonished to hear him say, with great earnestness, 'Oh, sir, I want you to tell me if such a sinner as I am can be saved? You said yesterday something about God being able to save to the uttermost. I am very ignorant, and wish to have it made plain to me.' After a little conversation, the visitor found out how matters really stood, and requested that the man might be unloosed, 'He is mad' whispered the wife. 'Would to God,' answered our friend, 'that hundreds more of your neighbours were as mad as your husband. No, my dear woman, you make a great mistake; his disorder is not that of the head, but of the heart.' After much persuasion, the wife was induced to release her husband from his uncomfortable position; and his spiritual counsellor, with great plainness of speech, showed him how we are tied and bound by the chain of our sins, and pointed him to the Friend of sinners, who unlooses our bonds, and sets the prisoner free. The poor man listened to these statements with intense interest. Light was breaking in upon his mind, joy was depicted in his countenance, and that night,

for the first time in his life, his knees were bent in humble supplication before the footstool of mercy: and his teacher returned to his home, with his soul magnifying the Lord, and his spirit rejoicing in God his Saviour.

The subsequent history of this man proved that the change which appeared in him was genuine. He became sober, steady and industrious in his habits, and a regular attendant at the house of God. His master, finding him a person to be depended upon, made him a kind of foreman over the dust-yard, where he acquitted himself to the satisfaction of his employer. His temperance and industry gave fresh vigour to his constitution, so that his fits became less frequent, and in the end entirely ceased. Fruitful, indeed, was the branch which had thus run over the wall. The sight was glorious. Rich clusters, moral, physical, and spiritual, appeared, to the praise of our God, encouraging us in our work, and affording us a fresh illustration of the delightful truth, that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'

Let no man despise these means; for who can tell?

#### A FIGHT WITH THE GIANT 'DISCORD.'

And doth our old friend BANKS enquire  
To know who'll kill the great Goliath?

The champion of much evil,  
A mighty giant strong and tall,  
A Gittite that defies us all,  
A champion for the devil.

I hardly know who'll take in hand  
This boasting giant to withstand;  
Who makes such mighty bluster,  
I know the giant very well,  
I've seen him swagger, strut and swell,  
A mighty boggling boaster.

Day after day, year after year,  
He advance, recede, again draws near,  
On Israel's sacred ground;  
Who'll face the giant? who! say who?  
What! no one speak? don't Israel know?  
Can no brave man be found?

And is it so rare, *Major Banks?*  
Is no one found amongst the ranks?  
Or captains of the boat?  
We have great men, some call them so,  
And will those captains nothing do?  
To stop this giant's boast?

I fear some captains are too great  
In their own eyes him to defeat.  
God chooses little men;  
Not great, wise men in their own might  
Will with this great Goliath fight:  
They are too near of kin,

But, I'll direct you, if I can,  
To find a brave and valiant man,  
To meet the foe, and strike him.  
Down in the fens, on boggy ground,  
A *Little David* may be found;  
Take him; you'll find none like him.

Some say his sling and stone are weak,  
Well, what of that? a *ground ash* stick  
Not polished by much rubbing;  
Yet with such wondrous warlike skill,  
If *scorns and beetles* he can kill,  
T'will give the giant a drubbing.

But if he kills him not outright,  
T'will shew him valiant in the fight,  
If he does all he can;

And if he has not fought for self,  
Say, will he fight the giant. Self?  
The devil in 'the old man.'

Ah! that's the giant strong and tall,  
Who, vaunting, now defies us all,  
Come little David, face him!  
If sling and stone cannot be found,  
Go at him, if on his old ground,  
Deny 'the old man' abase him.

David! fight the old giant, fight!  
But not the 'Old Watchman of the Night,'  
Kick no more at his lantern;  
Like *lepidum capitulum*,  
As if to pass they had not room,  
Those naughty lads so wanton.

Proud Giant 'Discord' I have fought,  
By pen, and word, and deed and thought;  
And many a wound received;  
Sometimes the troops in my vile heart,  
Have seemed to take the giant's part,  
And my poor soul most grieved.

Some feed the giant still, I fear,  
For he seems stronger here and there,  
Almost in every place;  
Come, let's unite the giant to fight,  
And try to put Goliath to flight,  
The troubler of our race.

But if they can't and won't unite,  
I know who can the giant fight,  
And bring him to the ground;  
'Tis David's Lord, and David's Son,  
Who has a glorious victory won,  
With many crowns he's crowned.

He was the stone laid in the sling,  
That smote the boasting giant king,  
The arm was Deity;  
Which smote the giant in the head,  
And laid him struggling there for dead,  
For death himself must die.

A WATCHMAN ON THE WALLS.  
Leicester. July 6, 1859.

#### UPHELD TILL NOW.

Upheld till now! yes, dearest Lord,  
Thou art ever faithful to thy word:  
In pain or sorrow, want or care;  
In every trial Thou wast there.

Upheld till now! yes, bless thy name,  
I've ever found thy love the same;  
Yet, dearest Lord, what can'st thou see  
To love in such a wretch as me?

Upheld till now! and shall I sink  
When I arrive at Jordan's brink?  
What? when the promised land's in view?  
No! Christ will conduct me safely thro'

Upheld on angel's wings, my flight  
Will be to that bright world of light.  
Then, O what joy! I then shall be  
For ever, dearest Lord, with thee.

E. B. BABBER.

#### INVITATIONS TO VISIT IRELAND.

"Speak Lord, for thy servant heareth."

DEAR BROTHER in the mystery of Godliness,—my comfort, my strong tower, is, that I and all I have is the Lord's, that he is mine; hence, for ever all that I have is his! blest and consecrated to his use: the condescension is his, that he uses his poor sinful creatures: makes them his; and puts his glory on them.

"Oppressed with sorrow and with sin,  
On their beloved Lord they lean."

Sin, great as they feel it, reigning in their mortal bodies, cannot separate them from

Him. Oh precious Calvary! Glorious sacrifice! No earthly limit to the efficacy of that blood! The beloved disciple 'saw as it were a Lamb newly slain;' and so his children want him continually.

Come! you, and your's; I am ready. May all considerations but his glory, be kept out of view. Come in his strength; making mention of his name only. I fear we put too little honour on the power of 'the truth as it is in Jesus:' 'They conquer through the blood of the Lamb!'

'I am still finding 'a hidden one' of his here and there. I met a sister the other day, just come out of my old church, seeking for bread, starved there. Her mind is much on the ordinance of Baptism, asking me all about it. I said, I expected a Baptist minister this summer; and if you see the command of your Master, I should like he should baptise you. 'Ah, when will he come?' said she, with the tears in her eyes. I told my dear old father in Jesus, Mr. Dowling, that a few sisters met for prayer. His answer was, 'I should like to be in one corner at your female prayer meetings to say, Amen to your cry of want of faith in the ability of Christ to help! Why should not the sisters pray on earth together, they will sing together in heaven?' His monthly letters have been a great comfort to me: I am fed from the ends of the earth; with men these things are impossible, but with God all things are possible.

E. S.'

'Sabbath.

'MY DEAR BROTHER in him that hath life in himself,—Can you come to Ireland, and preach the good tidings of great joy to sinners? God has given me a large house, and I have been in much exercise of mind, I may say, tribulation, for some time; but anything that brings us in closer communion with our reconciled Father in Christ, must be the work of the Spirit of God, taking the things of Jesus and presenting them to the soul! Will you come and preach Christ in our place? I offer it to my Saviour, who I believe has shed his blood for me; who I believe has given me his Spirit, to abide with me for ever. I offer it to God the Father, in whose mind was the purpose of love, to send his beloved and only Son, to fulfil the covenant of love, elected before the foundation of the world.

'But when I say, come, preach here, you are perfectly free as to when you come; and I am sure there are many places they would be most happy for you to preach in. I offer you a home while God sees fit for you to stop.

'There are seeking souls about here. If my God would make me the means of setting a light in this dark place, I should be proud.

We attend a meeting in the city every week where 4,000 people meet, to ask God to pour out the Spirit on them. It is a very heavenly sight—I should like to hear you pray there as the representative of the Baptists.'

'Netherby, Round Town, Dublin.'



## THE LATE MR ARTHUR TRIGGS.

## Recollections, Life, Last Days, Death, Funeral, &amp;c.

WITH SOME PARTICULARS OF THE FUNERAL SERMON.

WHO would have thought—when Trinity Chapel was crowded with anxious and earnest hearers listening to the ministrations of Arthur Triggs—when the sun of gospel prosperity shone brilliantly both on his head and into his heart—that he would have closed up his heavenly mission in Crosby Row Chapel, in the busy borough of Southwark? No one, we think, could have ever imagined that such changes would pass over the once hearty young Stonemason of Bigbury Bay in Devonshire. But so it has happened. The most popular—and perhaps the most powerful preacher that Plymouth has had since Dr. Hawker went home to glory, was ARTHUR TRIGGS. In that far west town he was made a blessing to many; he was beloved for the truth's sake to a very great extent indeed; and his departure from Plymouth caused the hearts of many of his spiritual children to break with inward grief. His removal from his happy home was followed by many changes; until on Wednesday, August the 9th, 1859, he breathed his last, about four o'clock in the afternoon. With all his flights from place to place, Mr. Arthur Triggs continued stedfast in the great and essential pillars and principles of the Christian faith. He preached CHRIST JESUS, the Lamb for sinners slain; although, towards the end of his ministry, he had not a large congregation, yet, his writings, his preachings, and his peculiar powers of profiting the Lord's people, secured for him to the last, an affection and a practical regard which does not fall to the lot even of all good men. His work is done. He is gone to his reward.

THE  
NATURAL & MINISTERIAL LIFE  
OF THE LATE MR. ARTHUR TRIGGS.

IN publishing the lives of good and great men, we aim at three things especially: first, to furnish the living family of God with certain evidence of the faithful fulfilment of Jehovah's gracious promises unto his own dear people. Secondly, to send out into the world, as far as we can, the strong-

est facts illustrative of that great principle that

'Tis Religion which can give  
Holy Pleasure while we live;  
'Tis Religion must supply  
Solid Pleasure when we die.'

Oh! yes! with the deepest emotions of heart and mind, we say to our fellow-mortals, Come, and see the Grace of God in its constraining, preserving, saving, and comforting powers, as made manifest in the living days, and in the dying hours, of those who have in Jesus Christ believed! Do not look after, and endeavour to magnify the faults and failings of good men! All of us have them. There is not one perfectly righteous in himself, of all the fallen race of Adam; but while we behold thousands of poor wretched dying men, led captive by Satan at his will, breaking the laws of our land, and bringing swift destruction upon themselves, how thankful should we be, that there is a people, that there are men, whose great concern it is, to shew unto us the way of life, the way of peace, the pathway unto the holy and happy kingdom of our eternal Friend. Brethren, Sisters, Friends, and Foes, we entreat you all to remember, that it is THE GRACE OF GOD ALONE that can bring salvation; and if that Grace has reached you, it is designed not only for your own good, but that you should tell to others what a dear Saviour you have found. We write these lines in simplicity and sincerity, hoping our Churches may be stirred up to much Godly and zealous action for the diffusion of the Gospel of our Lord Jesus Christ. But, thirdly, we would fill our VESSEL with testimonies of the goodness of God to poor sinners, in order that we may hand down to our children, and to our children's children, the most interesting pledges of the wondrous mercy of God to their fathers, who have before them trodden the tribulatory path.

Ah! this is a sweet reflection, and sometimes a happy reward for our toils, when, we consider that every year, for the last fifteen, we have been furnishing thousands of volumes, filled with the living Expressions of Truth Divine; and when our heads are silent in the grave, these volumes shall be read by yet unborn thousands; and who can tell the good which by them the Lord our God may bring to pass?

We shall, please God, write a Review of Mr. Triggs's life ourselves, from materials which may be relied upon. There are great

lessons to be drawn from such a man's life. We shall endeavour to read out these lessons impartially and faithfully, for the good of those who may come after us.

We shall not attempt too much at a time. We have promises of letters and particulars which will greatly aid us. A chapter each month is all that we shall give until this good man's life is completed.

We begin with his Natural Life.

MR. ARTHUR TRIGGS, so many years the valued minister of Trinity chapel, Plymouth, after that, stated Preacher of Christ's Gospel in Zion chapel, Waterloo-road, London; then Minister of Gover-street chapel, near Euston-square, London; and, lastly, of that old, and by many, much-loved Gospel-banqueting house, Crosby-row, in the Borough of Southwark. This Arthur Triggs was born April 23, 1787, in a village called Kingston, in Devon., in a thatched cottage, and of very poor parents. He says, 'My father's name was James Triggs, and my mother's name was Mary; they were both serge weavers; they had nine children; and I was the eighth.'

How singular to us, and how sovereign, appear the ways of God, in choosing, in calling, and in honoring his own sent servants! Here is one poor child out of nine, in whose heart CHRIST is so wonderfully revealed, and in whose regenerated mind the Truth of God is so powerfully effective, that he becomes unto thousands, in the course of a long ministerial life, a very great spiritual blessing. And even down to the end of his days, not a few cleaved unto him; and found it good and pleasant unto their souls to sit beneath the sound of his Master's voice through him.

'Wonders of grace to God belong;  
Repeat his mercies in your song.'

We shall not proceed further with the LIFE this month, having many interesting papers come to hand, some of which here follow. The following are the commencement of a series of letters from Plymouth.

#### MR. TRIGGS'S LAST DAYS.

"How sweet, and sacred is the memory of that dear servant of the Lord, whom he has just called into his immediate presence, Mr. Triggs. His once loved Trinity will never be supplied with a more devoted, faithful, and powerful ministry, delivered with the simplicity, that is in Christ Jesus, for which his preaching was so remarkable. Still many friends here, greatly deplore the loss the church has sustained by his death; and though they were deprived of his labours by the *injustice* (to say the least of it) of those who were the cause of his leaving Plymouth, in 1856, his memory will ever be cherished with feelings of the highest veneration, and affectionate esteem. He appears to have

been for some time living in the high enjoyment of close communion with Jesus, and in divine anticipation of that perfection of bliss he now has entered into. In a recent letter he writes,—'There is nothing the world can charm me; and to our precious Lord Jesus, I say, 'Whom have I in heaven but thee, and there is none on earth I desire beside thee.' I am constrained to bless and praise him that I am not living for myself, but for the Lord. I am not looking to be taken to heaven to be made happy, as I am now happy. I am waiting all the days of my appointed time when he will come and receive me to himself to be glorified together with him, Jehovah our everlasting light, our God, and our glory. Hallelujah! And soon it will be, He will present us faultless before the presence of his glory with exceeding joy. I will sing one verse with Zion:

"O blissful dawn of endless day,  
When sin shall cease, and death shall die;  
And Christ his glory shall display,  
And beam upon my longing eye."

In another, (letter) 'I am waiting, and longing, and looking, and soon it will be realized, blessed are the dead that die in the Lord.'

Deeply will his bereaved widow, and children feel the loss of one of the most affectionate of husbands, and fathers, and it is hoped they will find that sympathy, and kindness from the people of God, their position may demand.

DEAR BROTHER—That faithful servant of God, A. Triggs, is gone to rest. I was with him a few weeks before he fell asleep, and shall never forget his angel-like appearance. He said some sweet things; one was respecting his end. 'I am packed up; and parcelled; all is ready; well corded with a three-fold cord; and I am only waiting for my Lord to call for me, not knowing, or having any care about, the time; he willed my departure; and all that will is love.' Much was said, proving the strength of Christ in him, as his hope of glory.

I have preached twice for him; and when I was at his grave last Monday, I had several blessed testimonies that my feeble labours were blessed to several of his old hearers.

J. RAYMENT.

#### THE FUNERAL.

SIR—Allow me to register, in your periodical, my tribute of regard to that servant of Jesus—Mr. Arthur Triggs; who slept in Jesus—August 9th, and was interred at Norwood Cemetery, on the 15th, on the top of the hill, close to the dissenting chapel of the cemetery. Some might like to look on the spot where one so eminently distinguished lay. He was a man of faith indeed;

and he told the truth of God in unearthly strains. He was conspicuously original in his manner, and practically indifferent to man without offence. I love the name of Mr. Triggs; but now this 'bird of the heavens has fled;' (Jer. iv. 25,) 'of whom the world was not worthy.' (Heb. xi. 38.)

The services at the funeral were conducted jointly by the minister of the ground, and Mr. Willet; the former reading 90th Psalm and 1 Cor. 15th chapter, each following in prayer in the Chapel, and the hymn, 122nd in Zion's Songs was sung.

"The righteous shall hold on his way."

At the grave each spoke and engaged in prayer; and the following verses were sung at the request of Mr. Triggs, (last hymn in Zion's Songs.)

O blissful dawn of endless day,

When sin shall cease, and death shall die;  
And Christ his glory shall display,  
And beam upon my longing eye.

Then, then, my God, this soul of mine,  
Bought, dearly bought, and made thine own;  
In thy bright righteousness shall shine,  
And have his portion on thy throne.

Then wrapt in everlasting bliss,  
Mids't heaven's innumerable throng;  
Thy love shall all my powers employ,  
And be the theme of every song.

Thus, in a simple, unostentatious way, Mr. Triggs was laid in his resting place, sincerely regretted by the people of God, who loved him for his work among them. A goodly number attended; among them an aged woman, about his own age, on two crutches: she must go to indicate her sympathy to a loved servant of God. Yes, these little acts, when they spring from unpretended love, are interesting indeed.

O that the spirit of this servant of God may fall upon his people, left to regret his loss. This is my desire for them, though not of their number. C. S.

For a minister of truth so long standing in the Gospel, we felt disappointed that none of his well-known brethren were invited to be present, and to take part in the last solemn services connected with his departure. Nothing could have been more quiet, nothing could have been more in accordance with the retired manner in which Mr. Triggs has spent his few last years: with his Lord, with his people to whom he ministered, and with his ever most affectionate family, he has been almost entirely shut in. There has been a gradual dying to the world; and, we hope, a blessed growing up into him with whom for ever now he dwells.

It was expected a funeral sermon would be preached in Crosby-row, on Sunday, August 21st; a few references were made to Mr. Triggs's life and death, by Mr. Willet, who preached; but his bodily sufferings

were so severe (it is said) that only at short intervals could he converse much. He had borne a long testimony for his blessed Lord; and, like other men, when he came to die, he found the pulling down of the old tabernacle painful to bear.

Since the above was written, we have received the following from our correspondent 'R,' respecting

#### THE FUNERAL SERMON.

DEAR SIR,—Hearing of the departure of our venerable friend, Mr. Arthur Triggs, and hoping that some remarks touching his

'Crossing the valley,'

might be made, I wandered mournfully to that, in bye-gone days much-loved spot, Crosby Bow Chapel, the place where the departed closed his long life of ministerial usefulness. I was disappointed on entering the chapel, to find so few hearers: not more, I think, than one-hundred persons were gathered to hear the funeral sermon for that Godly servant of Christ. I enquired of an official, if there was to be a funeral sermon; to which he answered 'No; only a few remarks.' I think the small attendance may be accounted for by the quiet and unostentatious manner which has characterised the whole proceedings. No one knew that any notice would be taken of the circumstance; and I should hardly suppose the preacher himself anticipated making any comment on the departure of our brother—for, near the close of the discourse, he told us he had received a paper from one of the family, containing a few of his deceased brother's last expressions, *since he had been in the pulpit*. The minister who officiated was Mr. Willett, of the Brixton Road. He is not a stated pastor, but a good brother who has for a number of years supplied various pulpits as an itinerant. It is the same friend who spoke at the grave.

The text was from the latter part of the 21st verse, of the last chapter of the Epistle to the Ephesians,—'A beloved brother and faithful servant of the Lord.' In the course of the discourse—which was of an encouraging nature—the preacher shewed in what way the departed was a 'beloved brother,' and spoke also of him as a 'faithful servant;' of his boldness, as a true soldier; of his success, which more especially attended his labours in former times. Neither did the preacher shun to notice the limited numbers which have latterly attended the deceased's ministry; we were reminded that Isaiah made lamentations, perhaps under similar circumstances, 'Who hath believed our report?' His removal was in kindness. What a mercy that the Lord preserved him for such a number of years, a faithful, bold, and courageous minister of his everlasting gospel! Grace was equal to his day. May the Lord enable you to plead for a successor as faithful and as bold. God's grace was sufficient for him in the valley! and so it shall prove for you.

It appears, the moving cause of his decease arose from a disease that set in in his foot. I

think in his 'Memorial of the Lord's kindness,' he speaks, while recounting several providential escapes he had in his childhood days, of a circumstance where his ankle was either much injured or broken. At the conclusion of the paragraph which gives us these particulars, he says: '*The effects of which I shall carry to my grave.*' How truly were these words fulfilled: a short time back a small speck appeared on the side of his foot, near the injured ankle. At first no notice was taken of it, but as it increased in size, it also became painful: the speck enlarged, and formed into a wound, which spread and increased, till it reached the bone. Here mortification set in; and, as the result, death ensued. The pain which the dear saint experienced no pen can describe; it was truly said, that his 'groans were awful to here!' yet a resignation to his Master's will, was manifest by his expressions, when for a moment the agony ceased. No lengthened conversation, could be expected under such distressing symptoms. What was spoken by the departed consisted principally in ejaculations of praise and thankfulness, invariably couched in Scripture phraseology. The following are a few of the expressions: '*The Lord lieth, and blessed be my Rock.*' '*I am now proving my acceptance in the Beloved.*' Again, feeling he was about to depart he exclaimed, '*When he calls I will not fear, because underneath are the everlasting arms.*' Also, '*Christ is my joy and rejoicing.*' Near to the close, while realizing the gracious presence of his Lord, he said, '*My dearest Lord! My precious Christ! what should I do now, if not for thy presence.*' '*The night with me is past, and the morning is dawning.*' '*I am young! I am young!*' referring to the words of Job, '*Their flesh is as the flesh of a child.*' Again, '*When shall I come, and appear before him?*' To a dear old friend, who had listen to his voice for years, he said, with feelings of pleasure, '*I shall be home first, I am going home; going home!*' '*In the Lord I live.*' '*My life is hid with Christ in God.*' In one of his sharp pains, he said, in the words of Job, '*Why am I thus afflicted?*' But he also, exclaimed, '*He will not fail me!*' And the last words which escaped the dying lips of Arthur Triggs were truly characteristic of him, for it was Christ first and Christ last in his own life, and his very last words were, '*COME, LORD JESUS, COME QUICKLY.*' Thus closed his earthly pilgrimage of one of the most Christ exalting preachers of the gospel that we have had in these latter years, after a pilgrimage of upwards of 72 years. A notice appeared on the chapel doors, stating that the place would be closed after that evening. So that we may say, Arthur Triggs is gone, and his flock scattered. R.

[We have been disappointed in the receipt of some communications, but all that is of interest to the Church of God will be furnished by us. Ed.]

Mount Zion is a name for Christ's kingdom, and as that kingdom cannot be moved, so they who trust in him are to be like the kingdom into which they are brought; that kingdom can never be moved, and they themselves can never be moved.—*Surrey Tabernacle Pulpit.*

## EPISTLES TO THEOPHILUS.

### LETTER LIX.

#### THE SEVEN SEALS: THE SEVENTH SEAL.

MY GOOD THEOPHILUS—We now enter upon the *seventh seal*, which seal you perceive is introduced by a *solemn pause*, of about the space of half an hour.

I will here, before I enter upon the spiritual meaning of this seal, just give you the views which most of the learned writers take of the opening of this seventh seal, together with the four trumpets of this eighth chapter of the Revelation; and which views are somewhat after this manner. That the half-hour's silence in heaven, that is in the heavenly dispensation, that this half-hour's silence means a period, a short period of tranquility to the Church; which half-hour's silence most writers apply to the time of Constantine the Great, when by him Pagan persecutions were made for a little time to cease.

The first trumpet of hail and fire, mingled with blood, the invasions upon the Roman Empire of Alaric, and his Goths the latter part of the fourth and the beginning of the fifth centuries.

The second trumpet, with the burning mountain, Genseric and his Vandals upon the Roman Empire, first part of the fifth century.

The third trumpet, with the wormwood star, Attila in the middle of the fifth century upon the Roman Empire.

The fourth trumpet Odoacer, completes the overthrow of the Roman Empire.

Thus, you see the sense in which most of the learned take the opening of this seventh seal, thus understanding it chronologically and historically, as pointing to the successive states of the church, and to the wars, which should break down and overthrow the Roman empire.

Nor have I much doubt but these learned men are upon the whole pretty correct in their views of the opening of this seventh seal. But we must look for mystery as well as history; for a soul as well as a body; for eternity as well as time; for grace as well as providence; for internal as well external. for spirituality as well as intellectuality; I therefore think that we can, without injuring the body, find out, and have a little fellowship with the soul; and without destroying, much less denying the history, discover and have some little advantage of the mystery. Let us then go on in our humble path of vital experience, and of eternal life. You will at once see that this silence in heaven does not mean heaven itself, but simply the kingdom of heaven as established on earth. You will see also that the time of this silence was a *praying time*, and a *meditorial*

*intercession time*; for here is the angel (of the covenant) standing at the golden-altar, to him is given much incense, that he should offer it with the prayers of *all saints*, upon the golden altar which was before the throne. This "much incense," means the fragrance of Christ's life and death. He came up out of the wilderness perfumed with myrrh, and frankincense, and all the powders of the merchant; all through life and through death he savoured of holiness, righteousness, and loving-kindness; and that therefore, which is his own is given to him, to offer it with the prayers of all saints; shewing that it is by the excellency of his Name that their prayers prevail. This is that good name that is better than precious (earthly) ointment; but because of the savour of his (heavenly) ointments, his Name is as ointment poured forth.

But what meaneth this *silence*, about the space of half an hour? Can you be at a loss to understand this? I think not. I have already noticed that this time of silence was a praying time. The Priest is gone into the holy of holies; the people are praying silently without. Again, then, I say, what can this mean but that which every saved sinner must experience? For 'if any man have not the spirit of Christ, he is none of his. What then is this silence in heaven but the stopping of a sinners mouth from boasting; he is brought under a conviction of the exceeding sinfulness of sin; made to feel that his heart is a very cage of unclean birds; that he is a poor, helpless, lost, vile worm of the earth, and he putteth his mouth as it were in the dust, if so be there may be hope. Such a one sighs before God, waits, watches, and hopes that there is at the appointed time a vision of mercy for him, and thus is he so far put to silence; also he is made to feel that the whole matter lies with God, and not with man, except the man Christ Jesus. It is not now, whether the sinner will accept mercy, but whether mercy will accept him; not whether he will have Christ, but whether Christ will have him; not whether he will go to God, but whether God will come to him; and thus must all flesh be silent before the Lord, 'For no flesh shall glory in his presence. 'But then this silence is *limited*: it's only about the space of half an hour; this half-hour seems to me about the time the priest was burning incense then when he had concluded burning incense; he came out, and blessed the people with a seven-fold blessing; beginning where he left off, and leaving off where he began. This leaving off where he began, would in some things denote the futility of what was done; but in this case, the beginning where he left off, and leaving off where he began, constituted the very excellency of the blessing, because it shews he meant to *finish* as he began; not beginning in the spirit and ending in the

flesh; not beginning with *free-grace* and ending with *duty-faith*; but beginning with a good foundation, and bringing home the head-stone thereof gracefully and in order.

And thus it runs: 'The Lord (that is Jehovah) bless thee;' this is gospel in contrast to law; for the law in consequence of sin, is the ministrator of death, and can curse only, but cannot bless; but in Christ, who is the end of the law, there the Lord bless thee, and keep thee in Christ, for there is thy life, and all thou canst have; 'The Lord make his face shine upon thee;' in Christ, for nowhere else canst thou meet God and live; and be gracious unto thee in Christ, for grace and truth came by Jesus Christ; lift up his countenance upon thee in Christ, approved in Christ; and give thee peace in Christ, for he is our peace, being justified by faith in him, we have peace with God. 'And they shall put my name upon the children of Israel;' 'That worthy name,' saith James, 'by which ye are called.' And so his Name and their's are one: 'She shall be called Jehovah our righteousness;' and all that his name can bring them they are to have. And what is there that this name cannot bring to them? Or, what honour or glory is there in vast eternity to which this name cannot bring them? 'And I saith the Lord, will *bless* them.' Thus, then, the great High Priest of our profession began by blessing; he goes on by blessing; he finishes, he completes everything by blessing; and there is no more curse. It is then, my good Theophilus, to bring you into possession of these blessings, that you have been put to silence; that your enmity and fleshly boasting are silenced; and in silence you must be kept until you are well prepared for the grace which is to be brought unto you at the revelation of Jesus Christ. The half-hour you are to wait is the Lord's half-hour which to you may be a very *long* half-hour; but 'the vision is for an appointed time; there is 'a set time to favour Zion;' and that set time will come, and will not tarry.

Now, look at the golden altar, and at the angel; and see what he doeth; see if the silence be broken; see if it ends; and see, and hear, and know how it end; and ask what meaneth this,—that 'the angel took a censer, and filled it with the fire of the altar, and cast into (upon) the earth; and there were *voices*, and *thunderings*, and *lightnings*, and an *earthquake*?'

What then, my good Theophilus, meaneth all this? At any rate, the silence is broken, the stillness is ended; but how was this brought about? Look at it again, and then ask what made Isaiah say, 'here am I, send me.' What made him thus speak out, be thus so ready for the service of God?—'here am I, send me.' What made him thus so cheerful? It was a live coal from off the altar that did all this. What made Daniel,

in this 9th chapter, so rejoice in the Messiah? Was it not because the angel touched him? Doubtless; the same as Isaiah was with a live coal from off the altar. What then are these live coals, which the angel with his censers cast upon the earth, but living truths of the Holy Gospel of the blessed God, ministering life, and pardon, and peace, and setting the soul on fire, with love to God. 'Is not my word like fire?' saith the Lord; and shall not his ministers be as a flame of fire; and now come voices—the voices of them that make merry; the voices of them that are healed, set free,—and thus doth the Lord comfort Zion, even all her waste places.

But here are also thunderings. And so, saith John, "I heard as it were a voice of a great multitude, and as the voice of many waters, and as the voice of *mighty thunderings*, saying, Alleluia, for the Lord God omnipotent reigneth!" Here then is no mincing the matter, no hesitations, but their testimonies flow forth to God, like many waters, hastening to pay their tribute to the mighty ocean. He is their sea of love, where all their pleasures roll; and as *mighty thunderings*; no studying people's nerves here, no fear of giving offence by making so much noise about what God hath done, and about the omnipotency of that all-sufficient grace by which he reigns, to save, to bless, and glorify! What care the rolling thunders for man's alarm? And let not the saints of the Most High fear man; let them fear God, for it shall be well with them that fear him;

these voices, these mighty thunderings, can never be stayed; such thunderings are nothing but the eloquence of the gospel, the echo of the voice of God, and the very music of heaven.

But here are lightnings also. Where then shall we go for these lightnings? Shall we go to Sinai? No, my good Theophilus, we must not go to Sinai, for these are not law-lightnings, but *gospel-lightnings*; and are expressive of the living rapidity of the soul when made lively in all the intensities of the love and presence of God. And so in Ezekiel 1st chapter, you will find that the living creatures ran and returned, as the appearance of a flash of lightning. These lightnings are but the reflections of the glory of God; his presence makes the countenances of angels vivid as lightning. Matt. xxviii. 3.

Thus you see, the silence is followed by voices, and thunderings, and lightnings. But here is also an earthquake—is this earthquake gospel? Well, I verily think it is; for what the Lord Jesus hath done hath certainly undermined all our sins, and all our troubles, and death also itself: these are swallowed up in victory; thus, that which swallowed us up is itself swallowed up, and we made to esape. Yet, while here in our time-state, we seem to know but a whisper of his ways—but the thunder of his power who can understand?

May we then have grace to wait, and watch, and pray, until we see HIM as he is. So pray  
A LITTLE ONE.

## The Protestant Watchman.

No. III.

### SPEAKING LIES IN HYPOCRICY.—1 TIM. iv. 2.

BAD as human nature is, popery is so bad, so cruel, ludicrous, and frivolous, and so degrading, that if it was not lyingly and hypocritically put until the intelligence was blinded by the dust of their horrid conspiracy, it would not, could not, be received in Britain at this day. A few persons, even in this indifferent age, dare look into matters, and though not alarmed at being dubbed *alarmist*, are nevertheless grieved that ministers and peoples imitate the drunkard, who was determined to sleep on though his house was on fire, and taunt his friends with being afraid of little flames, because they to his danger tried to arouse him. Political men too allow a party stealthily to possess the judge's chair, the army, the gaols, the workhouses, paid agents of a foreign foe, and our parliament, as our law makers, to vote their pay out of the pockets of the nation at large, and defiantly demanding more and more, and every year getting it too at our charge. Their power and their pay they get by pretensions to religion,

which gives them unbounded supremacy over both the souls and bodies of our fellows, and lays at their will most abjectly their devotees. And at this day, they have more confederates and advocates in the British empire, than ever since the glorious Reformation they have had. But let all the Protestant pulpits be sound, according to God's word, as seen in our previous papers, then the people will take care whom they send to Parliament; and if the British electors are sound, then down goes the payment of Popish agents just to the level of Baptists, and away will flee state-patronage of the most deadly foes to all true liberty, and of these traitors to English liberty particularly.

Roman Catholic authorities stretch their power into political sway, day by day, just so far as they extend religiously. If they have a convert, a pervert we term them, they use him or her in every way possible. If he is a clergyman of a parish, or a professor of the University they are kept in their station as

long as they can serve the Church of Rome, by unsettling the minds of the young ladies and others, or the young men sent to the University to be Protestant teachers. Doctor Newman, held his very responsible post four years after he had been received privately by the Romanists. And when at length it was too apparent, then open meetings, published farewells, with reasons do their work. If a lady, or a nobleman, so called, because of hereditary honours, then they publish his or her perversion throughout the world, so that, as there are so many who prefer a 'rich devil to a poor angel,' their example may tell on such, &c., and then in their own immediate circle, among their tenants, their tradespeople, their charities, their priests, their electors, their relatives and acquaintances in the government, and by every available means they are bound to serve England's deadliest foes, the Roman Catholic Hierarchy. Yea, and they are kept up to it by the Almighty power of God, which they blasphemously assume in the confessional, as theirs, and at which every one literally kneels at their feet, from the lowest in the scale of such degradation up through our knights, lords, ladies, and dukes, up to Louis Napoleon, the Emperor of the French.

But how is all this accomplished and accomplishing? The Bible says, by 'giving heed to seducing spirits, speaking lies in hypocrisy.' Who will deny that 'every man and woman who kneel at the feet of a priest, for his passport to the eternal regions, is the priest's slave as long as he lives?'

In this paper, I will give a case or two only of one of the ways in which this conspiracy is so successful at this day. A favourite means with them is the worship of the Virgin Mary. And all join in promoting it—the Pope, Cardinal, Priest, and Priest-ridden people at home and abroad. And now, the first time since the Reformation, our Popish-favouring Parliament votes money to pay for the Romish Prayer-book to our army! Cardinal Wiseman, to the edition we paid for, has added some extra prayers to the Mother of Jesus's body. We consent, by our representatives whom we send to Parliament, to pay for prayers which make the soldiers pray thus—including, you will see, the last Popish dogma lately added, upon pain of damnation by the present Pope,—the Immaculate Conception of the Virgin. Is not this a deep move by the Pope's agents, to make Protestant England pay for the dissemination of this delusion. They are made to say, as a prayer, to a saved sinner—'O Mary, conceived without sin, pray for us sinners, who have recourse unto thee, &c.'

When once any are deluded enough to worship this fellow-sinner saved by grace, they are deemed safe for the priest. And to effect this, the lies they have spoken are deplorable, beyond all expectation innumerable, and told in their prayers, their sermons, hymns, essays, and novels. In one hymn they sing—

'Mother Mary! to thy keeping  
Soul and body we confide,  
Toiling, resting, waking, sleeping,  
To be ever at thy side:

Cares that vex us, joys that please us,  
Life and death we trust to thee,' &c.

As I can only quote one more, see this—

'All our joys do flow from Mary,  
All then join her praise to sing;  
Trembling sing the Virgin Mother,  
Mother of our Lord and King,' &c.

In a book open before me, published lately with the appended recommendation of Cardinal Wiseman, and written by a very great favorite saint of his, and which accounts well for his zeal in putting those idolatrous prayers in the soldiers' prayer book at our expense; in this book we read, as quoted from another saint they also adore—'This Divine Mother, O my children, is the ladder of sinners, by which they re-ascend to the height of divine grace; she is my greatest confidence, she is the whole ground of my hope.' 'The blessed Albert the Great,' makes her say, 'I am that dove of Noah that brought the olive branch of universal peace to the church.' After shewing, in their way, that Mary was the rainbow of Noah, and of John, also the moon of the Canticles, Cardinal Wiseman's book says,—'Feed thy goats, was our Lord's command to her in creating her. It is well known that sinners are understood by goats, and that at the last judgment the just, under the figure of sheep, will be on the right hand, so will the goats be on the left. These goats are entrusted to thee, O great Mother, that thou mayest change them into sheep; and those who by their sins deserved to be driven to the left, will, by thy intercession, be placed on the right.' 'But,' adds the Cardinal's book, but 'God recommended ~~HER OWN~~ goats to Mary, for the blessed Virgin does not save all sinners, but those only who serve and honor her. So much so, indeed, that those who live in sin, and neither honour her with any particular act of homage, nor recommend themselves to her in order to extricate themselves from sin, they certainly are not Mary's goats, but at the last judgment, will, for their eternal misery, be driven to the left-hand with the damned.'

Again, Dr. Wiseman's book says as truth, 'Brother Leo saw in a vision two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided his blessed mother. He observed that many who endeavoured to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful; so that they never obtained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them.'

The following 'lying wonders' are given, as 'examples,' in Wiseman's book among a host of others. A certain noble youth having reduced himself by vice, in his misery was induced to seek of the devil the restoration of his squandered estates. The devil required him to renounce God and obey him, to this he agreed. Then he must renounce the Virgin Mary, this he refused, and passing a church dedicated to Mary, he entered it and cast himself on his knees before her image,

began to weep, &c.; he had scarcely done so, when Mary began to intercede with her Son, for the poor wretch. Jesus at first replied: 'But Mother, this ungrateful soul has denied me.' But on seeing that his Mother did not cease to pray, he said finally: 'O Mother, I never denied thee anything; he is forgiven, since thou asked it?' The person who had purchased all his property, was concealed in the chapel, and witnessed the compassion of Mary towards this sinner. He had an only daughter, and determined to give her to the young man in marriage, and make him heir of all he possessed. And thus did this youth recover both the grace of God and his temporal possessions, by the means of Mary.' To gain such characters, and to delude poor souls from the 'only Name given under heaven, among men, whereby they can be saved,' are such lies spoken in hypocrisy.

One more quotation only can be given in this paper, for want of space, in one number of THE EARTHEN VESSEL. I wish all to see in the head of Roman Catholics, and from the Cardinal's own publications, what delusions his children, high and low, rich and poor, are the subjects of, and so to be forearmed against the more plausible lies of the arch-deceivers, now so successful in our land. Also, to be familiar with the temporal and national good—Protestantism is above Popery, even were there no glorious hereafter. What an awful swallow must the Papists have, to believe these lying and hypocritical assertions—but they all have a money-meaning—Purgatory sells well! Saint Peter Damian relates, that 'a lady named Marosia, appeared after her death to her godmother, and told her that on the Feast of the Assumption, she, together with a multitude exceeding the population of Rome, had been delivered by Mary from Purgatory. On the feast of the Nativity and Resurrection of Jesus Christ, Mary does the same thing; for on those days, accompanied by choirs of angels, she visits that prison, and delivers very many souls from their torments.'

Oh! the mercy of a Bible opened to us, and the infinite mercy of an interest in the grace of our Lord Jesus Christ, in the love of God the Father, and in the communion of the Holy Ghost, above the highest of the splendid gewgaws, even if they hid not, as they do, misery, robbery, and chains!

Bradford-on-Avon,

W. HAWKINS.

ORFORD HILL CHAPEL, NORWICH.—Last Thursday, we had the pleasure of hearing Mr. Wilkins, of Chatters, preach a very instructive discourse from Rev. xiv. 4; after which Mr. Corbett baptized three males and three females: it was a very solemn occasion; and in the presence of the largest audience I have ever seen on such an occasion. Several others are about being admitted to membership who have been baptized. The Lord is showering his mercies on this branch of his vineyard.  
G. BARBER.

NORWICH.—A correspondent writes—Mr. Kempster preached an excellent farewell discourse, on resigning the Tabernacle. Mr. Kempster is highly esteemed and beloved; and it is hoped the cause at the Tabernacle will be favoured with a Revival.

## MR. J. BLOOMFIELD PREACHING IN HIS NATIVE PLACE.

STOWMARKET, SUFFOLK.

On Lord's-day, July 24th, the anniversary in connexion with the school was held, when three sermons were preached by Mr. J. E. Bloomfield, of Meard's Court, Soho, London. This being his native town we were right glad to see his face, and hear him once more setting forth the great truths of the everlasting gospel. A very large congregation from the town, and from many miles round the neighbourhood, assembled to hear. We were rejoiced to find our friend and brother is kept in the good old way in divine things, bringing forth savoury meat such as our souls love. He is indeed a scribe well taught, and well able to teach others, in the 'mysteries of the kingdom.' On this occasion, his heart seemed as a flowing brook, and 'his tongue as the pen of a ready writer.' Although in spiritual things, the 'fine gold is become dim,' in many parts of this country, and much fashionable preaching is substituted for the old-fashioned truths of the Bible; yet, there are still some to be found who love the certain joyful sound, and whose hearts receive the sovereign, distinguishing truths of God's Holy Word. Long may our esteemed brother live to labour in the Lord's vineyard, and may his work still be owned of God, and crowned with abundant success.

As a church, we trust the Lord is with us. We are living in peace and harmony; and sinners are called from darkness to light, and are blest and strengthened under the ministry of the word. Our Sabbath schools are well attended with children, numbering about 130. The superintendent and trustees are working together in unity; and may God succeed their efforts is our hearts desire.

The collections at the anniversary were better than were ever known upon a similar occasion, about £12. On the previous Thursday, a social tea meeting was held, at which about 250 met, when addresses were given by brethren Bird, of Battlesden; Bloomfield, of London; and Cooper, of Wattisham. On the following day the children of the school had their festival, and enjoyed themselves to their hearts content.

"Except the Lord conducts the plan,  
The best concerted schemes are vain,  
And never can succeed."

A WEAKLING.

GUILFORD.—Baptizing at Barrick Field Chapel. On Lord's-day, August 7, 1859, Mr. Short, of Cheltenham, after preaching an appropriate sermon from Acts viii. 12, baptized two Christian sisters, and gave them the right hand of fellowship, on behalf of the church, with whom they then partook of the ordinance of Lord's Supper, having first given themselves to the Lord, and then to his people. May this be but as the first fruits and ingathering of those that have long been waiting, to hear their Lord saying, 'This is the way, walk ye in it.'

A MEMBER OF THE CHURCH.



## Our Churches, their Pastors, and their People.

### MEETINGS IN LONDON ON THE IRISH REVIVALS.

[The following very edifying paper has been presented to us by the writer—a brother well known, and highly esteemed, in our Churches. We are looking very closely into the Irish Revivals. Whether the Church at Unicorn Yard will allow us to go is a question at present undecided.—Ed.]

On Monday, August 8, meetings were held at Unicorn Yard Chapel, in reference to the reported revivals in the North of Ireland. The first assembled at 3 o'clock in the afternoon, and there were more present than we expected to see at that hour of the day. Several brethren engaged in prayer, and delivered addresses; and a good hopeful spirit seemed to prevail. We could not help thinking, however, that all spoke as in the teeth of a prejudice, as though the word revival was a marginal term, not incorporated in the text of our orthodoxy. We do not see why it should be so, and perhaps it was only a fancy of ours, but if there is a doubt in any part of the church, whether a religious revival is a possibility, and a thing God's people may pray for, and expect, we can only say that where such doubt exists a revival is most sadly wanted. Why should it be thought a thing incredible with us, that God should raise the dead. We hear Christians in and out of pulpits, praying for more spiritual life, more devotional power, and more real converts; is it mere talk, lip service without meaning? We should be sorry to think so, and if the prayer is sincere, there must be anticipations of an answer. Declaim as we may, about the floodings of doctrinal error, it would be a gross abuse of charity, to pretend that a sound creed is always associated with a broken heart, and that every champion of the five points, is an humble disciple of the meek and lowly Jesus. Those who have never been slain by the sword of Emanuel's mouth can talk big, and utter swelling words of vanity, while not a few of our Father's family vent their feelings in similiar language to that in Isaiah, 'We grope as if we had no eyes; we stumble at noon day as in the night; we are in desolate places as dead men.' Yes, truly, we have need to cry like those of old; 'O Lord, revive thy work in the midst of the years.' We want to realize more extensively and blessedly the end of our Saviour's advent, 'I am come that they might have life, and that they might have it more abundantly.' Away with all conventionalisms, and party shibboleths; let us confess our sins, our carnality, our unholy strifes about the mint, and anise, and cummin, and our guilty neglect of the great commission, 'Go ye into all the world, and preach the gospel to every creature;' and let us cry 'Come from the four winds O breath, and breathe upon these slain that they may live.' Then shall we have no scornful sneers at the mention of a revival, no incredulous comments on vital

movements among those who follow not with us; while we may aspire to usefulness in declaring to quickened sinners 'The whole counsel of God.'

In these remarks we have been telling, in fact, the drift of the talk at the meetings we report; where all agreed that the present is a Laodicean time, when there is much to repent of, and much to pray for. The afternoon meeting closed at five o'clock, when a good plain tea was ready, and at seven a much increased company joined in a hymn. Mr. Chamberlain supplicated the divine presence and aid, and another hymn was sung. Mr. T. Jones was voted to the chair, who, after a brief introductory address, called on Mr. Banks to relate the circumstances which had suggested this gathering. Seldom have we heard a more interesting account of the sovereign gracious doings of our wonder-working God. Thinking it probable our brother may see fit to rehearse the particulars in his own way another time, we will not forestall him, nor run the risk of wounding tender minds by printing of names, but just give an outline of his speech. A young Irish female, bred up in popery, went with some members of her family to Australia, many years ago. By some means she was induced to hear a Scotch preacher, whose ministry was made a blessing to her, and also to a sister of hers. With the light of life came pity for those in darkness and in death, and a desire that others, especially her relatives, should know him she was brought to love, who had first loved her, and given himself for her. Nor did these desires die out in barren sympathy, albeit she had much to learn of divine wisdom; but what she knew by happy experience she tried to propagate, to

—Tell to sinners round,  
What a dear Saviour she had found;  
And pointing to redeeming blood  
Exclaimed, 'Behold the way to God.'

After a time a stranger was announced to preach at the Scotch Chapel. He came; he preached a whole Christ, as she had never heard preached before, and opened to her admiring mind the full meaning of the gospel statements, '*By grace are ye saved, through faith; and that not of yourselves, it is the gift of God.*' The preacher was the venerated Henry Dowling; and now, having learnt the way of God more perfectly, she left the half-way-house, and determined to travel in the path which shines brighter and brighter until the perfect day. Under Mr. Dowling's ministry her faith grew exceedingly; she was bap-

tized by him, and became the companion of such as knew the grace of God in truth. Subsequently she became a widow, and as her deceased husband was a Jew, she had no family associations to cherish, so she came to England, bearing a commending letter from her pastor to Mr. Banks. After visiting, at his suggestion, sundry pastures in London, she settled down under Mr. B.'s teaching, and he describes her as a sound and savoury Christian. Circumstances called her lately to her native Isle, from whence she has continued to send letters to Mr. B., touching her own spiritual welfare, and the condition of the professing world within the rule of her observation. She has made it her business to inquire, on the spot, the awakenings reported as taking place in the North of Ireland, and she pledges all her discernment to the fact that a glorious work is going on there; and, though Satan does his utmost, to disparage the work, by enthusiastic rant, and ridiculous apings, there is a good amount of real, earnest God-fearing principle; and she entreats Mr. B. to go over as the representative of our section, and as an exponent of truth in its fullness to declare to the excited throngs, who are willing to hear, the yea and amen testimony of a free and finished salvation through the blood and merit of a crucified Christ. She uses every serious form of persuasion, begs him to 'come to the help of the Lord, to the Lord against the mighty;' at the same time she invokes the prayers of British Christians, for the overthrow of anti-Christ, and the saving enlightenment of her native country. One, and the main object of Mr. B., in calling this meeting, was to lay these communications before his brethren, and to ask their opinion on his duty in this case. He could not decide for himself, for though he was willing to go to serve his Master anywhere, he has more calls at home than he can respond to, and he should not feel authorized to cross the sea without some token from the Lord; and if his brethren advised him to go, that advice would have great weight with him as indicative of the Lord's pleasure; but he could not sit down without expressing his heartfelt sympathy in the movement his kind friend reports, and his hope that the agitation may continue and extend till 'He shall reign whose right it is.'

The chairman said it was open to any brother to give an opinion, and Mr. Boxer, of Sible Hedingham, after a modest apology for stepping before his seniors, took a calm Christian review of what had been related, and concluded by saying, he thought Mr. B. had a call to Ireland; he trusted he would see his way to go thither, and that the Chief Shepherd would go with him and make his visit a lasting blessing to immortal souls. After Mr. Rayment had spoken to the same effect, the congregation were asked to signify their sentiment, and the vote in favour of the Irish tour was all but unanimous. The only neutrals were members of Unicorn Yard church, who said they preferred to keep their pastor at home. It came out incidentally that THE EARTHEN VESSEL had found its way to the

Emerald Isle, where the number of its readers is steadily increasing. If Mr. Banks goes to Ireland, and we think he cannot well refuse, we shall look forward to another meeting for a report of progress, when we may hope to say and sing, 'The Lord hath done great things, whereof we are glad.'

The Irish question discussed, the chairman was requested to give some account of Wales, where he has been during the last three months, and where a good deal of religious excitement prevails. His statement shall be furnished for the next number of the VESSEL.

## ORDINATION OF MR. JNO. BRUNT,

(Late of Bedford.)

To the Pastorate of the Baptist Church, Colnbrook.

OUR esteemed Pastor, Mr. Brunt, after ministering to us for two years, was publicly ordained to the Pastoral office, on Thursday, July 28th, when we were favored with the presence of a goodly number of friends from London, and the surrounding towns and villages.

The service commenced before 3; when a lineal descendant of John Wycliff read the opening hymn. The Scriptures were read, and prayer offered by brother Parsons, of Brentford; after which, Mr. P. Dickerson briefly but Scripturally described a Gospel Church; among other things, he insisted that a Christian Church should be composed of baptized believers, and of such only: that they acknowledged no head save their Lord and Master Jesus Christ, to whom alone they were responsible. That such a Church was competent to elect its own officers and manage its own affairs, without the interference of any man, or body of men, whether it be a Synod, Presbytery, Conference, or by whatsoever name they may be called. Such an assumption of power being inconsistent with the word of God.

Mr. Box, of Woolwich, before asking the usual questions, remarked, he and his brother ministers, were come publicly to sanction an act done by the church. He (Mr. B.) had long known the church at Colnbrook, and on looking around could not but be reminded of many who had passed away. While this was a matter for regret, yet the purpose of this day was a matter which called for gratitude and congratulation. He assumed that the church had made a wise choice; and doubted not his brother Brunt was qualified to help the church in its present circumstances. After brother Wild (the senior Deacon) had related how Mr. Brunt was brought amongst us, Mr. Box called upon the pastor elect to make a statement, 1st as to his call by grace; 2nd, his call to the ministry; 3rd, how he was led to Colnbrook; and 4th, what doctrines he intended to preach.

I would give extracts from the answers; but as it is the intention of Mr. Brunt to print them in the form of a small tract, (if his friends will help him,) I refrain.

A solemn part of this service yet remained.

The deacons, as representatives of the Church, held up the right hand to testify how willingly they received Mr. Brunt, as their Pastor, to which Mr. Brunt responded by holding up his right hand to denote his readiness to receive them as his charge. Mr. P. Dickerson, then gave our pastor the right hand of fellowship, addressed a few words of affection to him, and wished him success in the name of the Lord. Mr. Box offered the ordination prayer, a hymn was sung, and brother Wise, of Carmel, Pimlico, concluded with prayer.

The congregation then proceeded to the new Public Room, where tea had been provided. At six o'clock service was resumed by singing a suitable hymn, when Mr. Bloomfield (after prayer) proceeded to give the new Pastor his charge.

This charge was conceived in a loving spirit, and expressed in plain language; whilst the manner of the speaker was courteous in the extreme. Mr. B. enlarged upon the importance of the Gospel Ministry, and shewed powerfully what any ministry must be to answer such a designation. He then addressed the pastor on what should be the matter and manner of his ministry. These thoughts were enlarged upon proving that Christ in his person and righteous work is the great centre of the gospel.

A few thoughts on the source of success, were compressed into one sentence, *success comes by the Holy Spirit.*

Mr. Wyard then addressed the Church, from Ephesians v. 2. 'Walk in love.' After a very lucid introduction, Mr. Wyard said, we must walk in love with God. This led to a particularization of the persons; and he shewed that the people of God were exhorted to walk in love with the Father, Son, and Holy Ghost: again to walk in love doctrinally, to walk in love declaratively; to walk in love towards each other, the officers, the minister, and towards them who are without. Singing and prayer concluded these soul-refreshing services, the savour of which, we sincerely hope may long remain amongst us.

Allow me to add that on the following Sabbath, our Pastor baptised a brother of advanced age; and we trust there are some others amongst us, (whose hearts the Lord has touched) whom we hope will soon be constrained to follow his example.

W.

[It is pleasant to record this settlement of brother Brunt. His gifts and studious habits well qualify him for permanent usefulness. Not only as Pastor of Colbrook Church; but as bishop of that diocese, we hope he will very long be spared and honored.—Ed.]

#### A NEW BAPTIST CHAPEL FOR STOKE-NEWINGTON.

Church Street, Stoke-Newington, is one of the most ancient aristocratic suburbs now surrounding the metropolis. In that circuitous thoroughfare stands an immense number of mansions for the merchants; there, also, is the old humble-looking parish church; opposite to it, the grand Catholic Cathedral;

near to that is Abney Congregational Chapel; and last, and in some senses, the least too, is Salem; the meeting place of the Baptists. On Wednesday, August 10th, a tea and public meeting was holden for the purpose of furthering a subscription towards erecting a new Baptist Chapel in that neighbourhood. A most respectable company assembled. Mr. Dovey, the pastor, presided. He introduced the subject; he showed the absolute necessity there was for having a more commodious, a more convenient, and a more healthy place of worship to meet in. Mr. Dovey regretted that his brethren Ball and Bloomfield had not been able to come to their help that evening; still, he felt glad that C. W. Banks was come; and he knew he could do three men's work without much difficulty. Mr. Dovey called upon Mr. Benford to pray; and Mr. Winfield to deliver the preliminary address; after which, C. W. Banks commenced to speak, first, for Mr. Ball; secondly, for Mr. Bloomfield, and, lastly, for himself. In closing he said if they did not wish to kill Mr. Dovey outright, they certainly should unite together most strenuously to have the chapel erected as early as possible. Mr. Banks promised to make this most desirable effort known to the churches through the VESSEL; and he suggested the following plans of action and co-operation beside. First, that the friends meet often for prayer, that the Lord would enable them to arise and to build. Secondly, Mr. Banks strongly advised the church at Stoke-Newington, to ask the London Churches (one and all) to allow Mr. Dovey to preach once in all their pulpits; and make a collection for the New Chapel Fund. Mr. B. said Mr. Dovey should have his pulpit for one; and he believed that Mr. Dovey was so beloved and esteemed that all the churches would count it an honour thus to assist an aged and a faithful servant of Christ to build a house for God ere his ministerial course came to an end. Other suggestions were earnestly put before the meeting; and the friends separated in lively anticipation of seeing this long-thought of, and long-needed new Baptist Chapel for Stoke-Newington. If every member and friend to our principles and practice, would only give one penny; and send it to the Building Committee at Salem Chapel, in Church-street, Stoke Newington, care of Mr. Dovey, the work might all be done before Christmas.

We have lately seen a most delightful picture—it represents Lady Abney introducing the Countess of Huntingdon to Dr. Watts. It appears in *The Sunday at Home*; and certainly to all who have read of the Abney Estate—the Abney family—the Countess of Huntingdon—and have sung Dr. Watts's Psalms and Hymns, this view of the meeting of three such Characters must have a thrilling interest indeed. We give in the September number of *Cheering Words* some reflections and facts drawn from this pretty view. We hope our readers encourage little *Cheering Words*.

**THORP LANE, HYTHE FIELDS, STAINES.**—ANNIVERSARY. In the quiet, and retired little village of Thorp Lane, near Staines, Surrey, a few people styled 'Hypers,' met together on June the 6th, 1859, to hold their annual services, in support of the cause of God and truth in that place. The morning opened fine and fair, giving promise of a good day to those who occasionally wend their way from neighbouring towns and villages, to help their brethren in this rural locality; but before the day closed, a fearful thunder storm arose, and the bottles of heaven poured out their contents with a witness. Doubtless, sir, you are aware that 'Hyper' is taken to mean something high, and you, who are something short of six feet, are counted to be a very high man. I opine that these *Hypers* are an ancient race, since we have records of them anterior to the sons of Anak, those giants of olden times; but these people who are *high*, are not necessarily mighty, except as they are made strong by the mighty God of Jacob. There is a theory extant in an old record, which in some wise accounts for these *Hypers*: It is that they come originally from the heights of covenant glory; (see John xvii.) and that they are now raised up to heavenly places and things in Christ Jesus; (Eph. ii.) and that they are destined to stand ultimately on Mount Zion, the other side Jordan. Rev. xiv. 1. Well,

With them numbered may I be  
Now and thro' eternity.'

Excuse this aberration of the pen, 'tis no digression from the subject. Our respected brother Chivers gave us a good sermon from 1 Tim. iii. 15, 'The house of God,' &c. Our brother forewarned us not to tell anybody that he preached (you hereby see how literally I follow out his will,) otherwise he would fall under the displeasure of his medical man, who said, 'I permit you to talk, but not to preach.' Oh, thou disciple of Aesculapius, thou didst make a fine distinction here, I would that thou wert the oracle of many, who cannot distinguish between things that differ, and who therefore say they have *preached*, when they have only *talked*; however, whether it were talking or whether it were preaching, this deponent sayeth not, yet is this true, it was good to be there. Our brother preached or talked again in the evening; and brother Winslow, of Richmond, preached an excellent sermon in the afternoon. This little garden of the Lord appears to thrive under the care of brother Myerson ministerially,—who it appears is a Jew indeed, being so literally and spiritually. Enclosed are some verses, written for the occasion by brother Faraway, who is known to the Churches of Christ, who pays us an annual visit, and who, on every such occasion treats us to his thoughts, and best wishes in a poetical form.—

ONE WHO WAS THERE.

[This note has been unintentionally delayed. We hope our correspondent will forgive—and furnish us with many interesting reviews. The poetry was too long. It would not come in.—Ed.]

**RISLEY.**—DEAR BROTHERS, Last Wednesday, Aug. 3rd, it was our anniversary; and Mr. Wilson's recognition blended together. Mr. Bradford, of Rushden, gave out the hymns in the afternoon; Mr. Corby read the Scriptures, and prayed most affectionately for the Lord's blessing upon the services of the day. Mr. Bloomfield stated the Nature of a Gospel Church in a brief but comprehensive manner; he then called on Mr. Birch, the Deacon, to give some account of the rise and progress of the cause of God in this place; and how it was that they were directed to Mr. Wilson. This account was of a very interesting nature, the particulars of which we cannot give now. Mr. Bloomfield then called upon Mr. Wilson to give a brief account of his call by grace, and his call to the ministry, and also his views of doctrine; these questions being answered, he then called upon the church to signify their approval, also

upon Mr. W., for his acceptance, of their oblation. Mr. Corby then gave the Pastor and Deacons the right hand of fellowship. Mr. Bloomfield then proceeded to give the charge, with great affection and fulness of matter: it was full of caution, instruction, and doctrine; the substance of which I hope will not be forgotten. We then repaired to the tables well spread with provisions, provided gratuitously by the Ladies; we had a good company, and cheerful friends from different parts round this village, and all seemed happy. In the evening, Mr. Wells, of Thurlough, commenced by giving out a hymn; Mr. Bradfield read, and prayed for the blessing of God upon both pastor and people; Mr. Flanders then preached to the people; he gave some wholesome and good advice; he appeared to speak with some deep emotions of mind in the recollections of past days. Thus the services of the day were closed, and we hope will not soon be forgotten. May the union formed, prove of the highest advantage to both pastor and people. Already we have had nine within the last ten months, and more are waiting to come in.

A REAL FRIEND.

### THE GOSPEL IN CORNWALL.

TO THE EDITOR OF "THE EARTHEN VESSEL."

DEAR SIR,—IN your February number of the VESSEL, in a letter from Joseph Greenslade, the following passage occurs, "I want you to come down to visit the Rock again, and to go into Cornwall, from whence I have many letters from dear souls: not a man of sterling, experimental truth, in all the County, THAT I HEAR OF, to preach God's truth purely, but all you and nay trumpety."

Now sir, if you do go down and go into Cornwall, I hope you will not stop short of the Land's End, and then, at the Church village of Sennen, enquire for the house of one James Wallis; when you will find a man far removed from *yes and nay*, that same James Wallis will tell you of another, one Thomas Stevens, who shun not to declare the whole council of God. In the little circle where these men move, there are many precious sons and daughters of Zion, and many others have gone to glory, having fought the good fight. If this is the first intimation Mr. Greenslade has had of preachers in Cornwall, who, have not bowed the knee to the image of Baal, he will rejoice to hear of it from 16,000 miles away. A respect, cemented by years of friendship, and Christian communion with those individuals, as well as a love which still lingers in my heart for the place of my *two births*, has induced me to send you the above particulars. Should you, in the Lord's providence, ever have a personal knowledge of these faithful, humble and noiseless servants of Jesus, you will not object to emblazon their names in your little pot of earth. Wishing you every spiritual blessing to aid you in your Master's business, I am your's in Him,

W. MADDERN.

Adelaide, South Australia.

May 18th, 1859.

[We have not yet gone far in Cornwall, but when the way is clearly opened by the Lord, we shall certainly go—and then his blessing, we hope, will attend our labours.—Ed.]

### A HOME FOR AGED SAINTS.

—Aged Pilgrims' Asylum, Caumberwell. The annual tea meeting in aid of the fund for the erection of "Another Asylum," was held on the grounds of the present Asylum, on Thursday, July 7th. About 200 friends assembled. After tea, Charles Curlling, Esq. took the chair, and gave an excellent address on the great utility and value of asylums for the aged, especially believers in the Lord Jesus Christ. Mr. Box presented a statement of the present amount realized for the above object. £900 had been funded, but the rule required £2,000 be raised before commencement. The committee were very desirous to begin operations, hoping there may be found one of

the Lord's favoured people, who may be disposed, as in a former instance, to place at their disposal a plot of ground for this noble and benevolent object, "A HOME FOR THE AGED SAINTS." The Chairman promised 20 guineas, and F. M. Beresford, Esq., 10 guineas. The meeting was excellently addressed by Messrs. Moyle, Pells, Jay, Anderson, and F. M. Beresford, and F. Allport. The doxology closed the proceedings. Friends desirous of assisting the new Aylum Fund, may obtain cards and boxes for the purpose on application to the Secretaries, Mr. Box, 13, Northampton Square; and Mr. W. Jackson, 8, the Crescent, Peckham Rye.

[The Christian Blind Relief Society; and this "Home for Aged Saints" ought to have auxiliaries in all parts of the kingdom. In our wanderings through the wilderness, we meet with many deserving cases. If a scheme for the provinces was well conducted, both these Societies might be a thousand times more useful than they are.—Ed.]

**KETTERING, PROVIDENCE CHAPEL, FACTORY LANE.**—On Lord's-day, Aug. 7th, Mr. J. Marsh delivered two interesting and excellent discourses on the three Witnesses, the Spirit, the Water, and the Blood; and Divine Plantation in the likeness of His Death and Resurrection: afterwards administered the ordinance of Baptism to one, and the Lord's Supper to the newly baptized and the Church. The Lord seemed to acknowledge the services in this infant cause of truth. The preacher evidently had much help in tracing out a precious Christ, and the 'old paths.' The discourses were listened to with great attention and profit, also good order prevailed; altogether it was an encouraging time, amidst the persecution surrounding this little hill of Zion.

JOHN FLUMER.

Tanner's Lane, Kettering.

**PLYMOUTH.**—We have all been stirred up to solemn reflection by the announcement of the departure of our once venerated and always beloved pastor, Mr. ANTONIA TAIGOS. The scenes which have passed over TRINITY CHAPEL, in this town, since Mr. Triggs left, have caused pain in many a Christian's heart: but it is now re-opened. Announcements are made, that Mr. Gad Southall; Mr. Thomas Gunner; Mr. Wilcockson; and other noble champions for free grace, are to preach; and we hope that hundreds of happy saints may yet be gathered together under the sweet sounds of love and mercy. I have a long tale to tell of Mount Zion; but as you have not inserted my last, I suppose you fear. Mr. Collins is progressing very steadily at Howe Street. Mr. Hemmington is well received at Stonehouse. So we are not without the gospel; but I shall defer for the present, as

I AM NOT QUITE A STRANGER IN THE WEST.

**HADLOW, KENT.**—"High days at Hadlow." We baptised July 31st, eight persons; four of each. It should have been twelve, but some drew back, only to come with some more directly. It is not long ago the pool was opened, and it must open again. The Lord hath done, and is doing, great things for us, whereof we are glad. We had a crowded place. O, dear brother, if you had heard the testimony of the last seal brought to light, you would wish us wept for joy. I write from my comely home, a good garden, with pleasant flowers, and plentiful fruit, in a park. I walk in parks, preach, pray, and perceive the still small voice, that makes my soul above all rejoice.—W. HOUSE.

**IRTHLINGBOROUGH.**—The anniversary sermons were preached in the Baptist Chapel, Irdlingborough, by Mr. C. W. Banks, on Lord's day, July 24, 1859, for the benefit of the Sabbath School. The Chapel was crowded all three servi-

ces—and the collections were very good. Kind friends came from all quarters, and I believe our best friend was with us, even Jesus Christ our Lord. Our pastor, Mr. Trimming is still labouring with us, but we really need a revival.

**Society for the Relief of Poor Baptist Churches.** On Tuesday evening, August 9, 1859, a meeting of the above Society was held at Bethesda Chapel, Clapham Rise. Mr. R. S. Bird, minister of the place occupied the chair; brother Peacock opened the meeting with prayer, the chairman gave an interesting address after which, Mr. J. Winfield, Mr. J. E. Cracknell, Mr. Sindell, Mr. Thos. Keys, and Mr. H. Hall addressed the meeting. A collection was made at the close of the meeting for the benefit of the Society.

## NEW ZEALAND.

### A KIND WORD FROM POVERTY BAY.

MY DEAR SIR—You will, I doubt not, be surprised to receive this from a total stranger to you. But I read the EARTHEN VESSEL which my friends send me out regularly. In it I read of a suffering brother, named Samuel Foster, of Sturrey, near Canterbury. I send him a trifle. Two Pounds sterling; it will assist him a little; and may he indeed daily experience, amidst all his troubles, that the everlasting arms are underneath him. I should like to spend an hour with him, but this cannot be. I send also twenty shillings for the Redemption of the EARTHEN VESSEL; if this is already done as it ought to have been long since, you will then please to accept the above (as I have said to my brother) towards purchasing a water proof of some sort to keep you dry when next you hunt for Farmer Plowman.\*

Touching the re-purchasing of THE VESSEL. What are British Baptists about, to let it be so long in bondage? Are there not two hundred and fifty wealthy men left, who love God and his cause enough, to put down their sovereign each, and settle the matter without troubling the poor for their shillings and sixpences? Fix on them. I see you often get amongst the Philistines, and get well thrashed too. Never mind, my dear sir, but just think so was your Master served, and worse too. All these things shall work together for your good. I doubt not. Seeing you love your Lord and Master and his work.

To you I would say, look a little more at the silver lining of the dark cloud, in which you seem oft times to be enveloped; and may the God of all grace, pour out upon you more of his Holy Spirit, and fill you with his fullness, that so you may teach others more fully more freely the blessed gospel of our Lord Jesus Christ.

I must beg you to excuse the shortness of this, as I wished to be ready for the early morn, as I have to send this nine miles to the seaside, where the little vessel is that will carry it to Auckland. I am, my dear Sir, your's very sincerely,

W. B. COOPER.

Poverty Bay, New Zealand.

February 1st, 1859.

[For this kind note, from Poverty Bay, in New

\* See Earthen Vessel, March 1859.

Zealand, we thank Mr. Cooper most sincerely. The £8 has been sent to our poor brother Foster, by Mr. J. B. Cooper, of Gravesend, the respected brother of the writer. It was a singular coincidence that beside this letter from New Zealand, comes one from a man in London—who, (because we cannot insert his communications; and because we have spoken favourably of 'The Christian Cabinet') writes us rather tardily, and informing us that a minister once told him that our character was that of 'a begging hypocrite, deceiving the churches.' After nearly 25 years incessant labour by pulpit and press. After literally suffering the loss of all things—after having been robbed, reproached, and deceived by plausible professors to an extent, never to be described—this is our character by a minister. Thank God! there are tens of thousands of witnesses who know the contrary; we should be glad to receive from Mr. Cooper some accounts of the progress of truth in New Zealand.—Ed.]

## Our Australian Mails.

### PROGRESS OF THE TRUTH IN AUSTRALIA.

DEAR MR. EDITOR,—I have thought for some time of writing to you of the dealings of God with us, as part of His vineyard, in this far distant land. I am thankful to say that we get THE ELARTEN VESSEL regularly, which to us is a great treat. There is no publication yet published in Victoria, but the yea and nay, from unsound men. We have a few of the Lord's servants here who preach the truth; they have been talking of sending out some monthly periodical; but the time has not yet arrived. We often see accounts of our brethren Allen and McCure in your VESSEL. We are but small; and the youngest in our Father's house; yet I do believe the Lord is amongst us for good. Our brother Allen has, hitherto, carried away all the laurels for Melbourne in your accounts of the Churches here; but I hope there is still one left for our pastor, Mr. Samuel Ward, who is no stranger to you; therefore, I need not say anything to you respecting the doctrines he so boldly preaches. He has now been our pastor over three years; the Lord has owned and blessed the Word by him to the conversion of some, and the building up of others. We have met for worship in an iron house, where we could seat about 100 persons, which was not at all suitable for this hot climate, but the Lord opened the door and we were not willing to shut it. In His own time He closed the door there; it was sold without our knowledge, and we had notice to quit. That was a time of prayer and anxiety for us as a church; believing the Lord would not let his people be scattered. We found his promise good, although we knew not what steps to take. We had an offer of a piece of land, 33 feet by 94 feet, in Wellington-street, with a wooden house thereon, which could be converted into a chapel. The purchasing of it was a great obstacle to us, so small a body, and mostly

composed of the Lord's poor. We called a public meeting of church and congregation to see if it were the Lord's will to buy the land; at that meeting was collected nearly £60. With this encouragement the church resolved upon it, believing the Lord would carry us through, although the amount was large, viz., £350. We have two years to pay it in. Having made the alterations, we opened for public worship on Lord's-day, March 27th, 1859; when three sermons were preached; morning and evening, by our Pastor; brother Allen in the afternoon. The chapel was quite full, a solemn time. The Lord was evidently in our midst. A public tea meeting was held on Easter Monday, when over 100 sat down. We were addressed by brethren McCure, Allen, Peach, Friend; and brother Ward, in the chair. All the addresses were delivered in a most solemn and impressive manner. I can truly say it was a good time. The profits of this meeting, with previous collections, amounted to £128 7s.; therefore, you see the Lord has wonderfully appeared for us, in that we are comfortably settled on the land; and if the Lord will, we hope to pay off the debt; then raise a good stone building with every accommodation. Brother Ward receives nothing for preaching until this is accomplished. I hope the Lord will doubly repay him in his own soul, and go on to bless his labours, for since he has been with us he has baptised ten, and, we believe the Holy Spirit is at work on the hearts of several more.

What a mercy it is that the Lord doth keep some faithful servants, who are not ashamed to proclaim a full, free, and unalterable gospel. Christian love to brother Wyard, of Deptford, I will answer his epistle next mail. Believe me to remain your affectionate brother in the Lord.

W. STEPHENS.

63, Smith-street, Collingwood, Melbourne.  
June 16th, 1859.

Letters, by the last mail, have reached us from Mr. C. Hooper, and of Keremode Street, North Adelaide; also from Mr. T. Smith Wayth. We desire to express our many sincere thanks to those brethren for their activity in circulating our works; and for the very Christian-like spirit in which they always address us. We hope they will continue to supply us with all the 'Good News' which the gospel of Christ, and the grace of God, may produce in the Churches around them. We shall always endeavour to make room for such communications. These remarks are justly applicable also to Mr. John Bunyan McCure, of Geelong, whose note is to hand; also to Mr. Daniel Allen, of Melbourne; whose former letter and book is still designed for notice; and gladly would we write to these brethren, but our work has lately prevented. We feel we need the prayers and sympathies of all for whom (in the Lord's name) we labour.

## Notices of New Works.

### THE GRAND CRISIS IS AT HAND.

SUCH is the great feature—the leading thought—in a stirring pamphlet by Mr. Sam. Cozens, shortly to be published, bearing upon the times that now are, and those which are coming.

The following paragraphs are from the Preface. We understand that the London Protestant and Baptist Churches get a sound thrashing in this pamphlet. There is no doubt but we all richly deserve it, or Mr. Cozens would not administer it; and we hardly think any man in England could be found better qualified. We hope to bear our part as patiently as possible, and to report progress next month.

'*Anti-Christ*, the 'Man of Sin,' is grown old—the decrepitude of old age is upon him—the almond tree is flourishing upon his wicked brow—the sands of his long life are fast running out—his pulse is feeble—his eye is dim—his limbs tremble—his strength fails—he is dying. He may *struggle* yet, but it will be only the death-struggle—it will only be a dying gasp for life.

'The grand crisis is at hand—all agree that this is the *age* in which the 'Man of Sin' shall die—when 'the Son of Perdition' shall be cast into hell, when Babylon shall be smitten with the fiercest lightning of the blackest thunder cloud that ever darkened the heavens, when she shall fall under the terrible thunder bolts of burning indignation. 'And none shall lament her.'

'*The Death of the Righteous.*' *A few Memorials of the Life and Death of Mr. John Vinnal, Jun., with address by Mr. John Grace.* Brighton, C. E. Verrall, Pulpit Offices, 14, Prince Albert Street. As regards the ministrations of Gospel truth, Brighton has been subjected to changes and circumstances the most singular and the most severe. Who that has known Brighton for the last twenty-five years, but, must, upon reflection, call to mind a series of events both adverse and pleasant to the Christian mind! Our memory just reaches far enough to call up a thought or two connected with the movement of that self-denying and truly spiritual man of God, JAMES BROOK, whose life and letters we esteem as pure and precious to all Godly people. That good man's widow—a powerful Deborah in Divinity—was suddenly laid in her grave while we stood by, leaving her son, an orphan, to heaven's protection and care. And since those days how strangely hath the gospel been dealt with by some who said they were its friends! Ah! Brighton: the Master's solemn word is still true; 'Many shall come in my name, saying I am Christ, but go ye not after them.' We must not indulge in reflections on the past. What is the gospel doing in Brighton now? We hear of no revivals there; still, we hope they see that the work

of the Lord is prospering amid so many respectable men in the ministry. Mr. John Grace, the author of this address, is the highly esteemed minister, of West Street Chapel; where as well as in many parts of England, his labours have been rendered useful to the election of grace. We are promised a series of '*Sketches of Brighton Churches*;' we hope they will bring Good News from that fashionable metropolitan resort. John Vinnal, the senior still lives. John Vinnal, the junior, is gone to his rest. 'The Memoir' in this pamphlet, written by his most affectionate widow, furnishes some sweet and certain evidences of the trials and the triumphs of the grace of God in his soul. We have made an extract or two in the '*CHEERING WORDS*' for September; because the death bed of a Christian always furnishes lessons for the living that ought not to be thrown away. Every God-sent minister of Christ—every spiritually exercised Christian, will read this account of John Vinnal's last days with deep emotion and soul profit.

'*A Voice from the Old Church of England to the New Converts in Ireland.*' By a Senior Curate. London: G. J. Stevenson; and all booksellers in England and in Ireland. There are so many different voices in the Old Church of England now, that no one can tell from the title of this pamphlet, whether it is *Popish*, *Puseyish*, or *Protestant*. Indefinite, however, as the title may be,—and, left in the dark (as the reader is,) as to who this Senior Curate may be, one thing is clear to us, that he aims, instrumentally, to lead the minds of the Irish Converts—(such, as are, indeed, converted unto God, by Divine life implanted; and a holy faith in Christ bestowed,) into the beautiful green pastures of a New Covenant gospel Salvation; and certainly we have enjoyed the Senior Curate's address to his Irish Lads and Lasses very much. He is next of kin to John Gill; first cousin to John Bunyan, claims William Huntington for his grandfather; and William Gadsby for his uncle, and good old Dr. Hawker for his brother; or we are greatly mistaken. We shall try and turn to this book again, when we see a little more of the progress and permanency of the Great Movement now in that sister isle. This pamphlet is as good for England or Australia, as it is for Ireland.

'*Puseyism Foretold and Minutely Described.*' Under this title a sixteen page two-penny tract has recently been issued. It has an extract from Dr. Thomas Goodwin's writing on the Revelation; it has been reprinted by J. Row, of Halton, near Hastings; and may be had of Mr. J. Martin, Blackheath; of G. Marchant, Sevenoaks, and at the Dane Meeting House, Cranbrook. Now to the ten or twenty thousand of our readers, let us most honestly and sincerely recommend the perusal of this most marvellous prophecy of Goodwin's writing—(as Mr. Row says) 'of that hideous monster rising up in our days, called *Puseyism*;' rapidly spreading through our land; and which, unless the God of Israel

prevent, will become a fearful scourge to Britain's best sons.' We have read these pages until we sighed again; because the face of our times is so fully described by Goodwin in every department; and because both Goodwin's prophecy and the onward marches of the spirit of outward shows, amalgamations, and delusive deliaocies, deeply and dreadfully declare that the worst has not yet come. With a vast amount of formal and gaudy profession on the one hand, and extraordinary revivals on the other, we often come to a most solemn stand, and watch, and wonder, and feel to wish we could wrap ourselves up in the garments of a Saviour's glorious salvation, and weep and wrestle until himself he doth reveal.

'A General Truthful Epistle for the Comfort of Zion,' &c., &c. By Edmund Greenfield. London: Edward Palmer, 18, Paternoster Row. Mr. Edmund Greenfield is a father in Israel; and although he has sometimes used the rod very severely; we must believe he has never done so, only when he has believed it absolutely necessary. William Huntington was a stern reproof when he saw reproof needful; nevertheless, he had a heart as kind, and as full of sympathy, as ever Christian man could have. Edmund Greenfield is of the same cast. Forty years have passed over his head, since he first began to preach Christ's gospel in Sussex, and there, as an author, as a critic, and as a minister, he has obtained considerable popularity. For some time past, as an author he has been very quiet; but the powerful articles which have, of late, gone forth into all the world, through our EARTHEN VESSEL, defending the New Testament mode of Baptism, have fanned into a flame the almost slumbering controversial talents of our revered friend, Edmund Greenfield.

Rising up, suddenly, one day, (as we imagine,) from a perusal of the last few numbers of the EARTHEN VESSEL; our friend Edmund exclaimed, *I will write a book, I will shew these Baptists they are wrong altogether, I will write a history of their origin—their rise—their delusions—and their doings. And I will exhort them to repent of their sins and to confess their errors, before I, Edmund Greenfield, go hence, and be no more seen.* The records were searched, the extracts were made—the book was written, Ebenezer Palmer has printed it; and here it is, with this bold heading—'A General Faithful Epistle for the Comfort of Zion,' that is, for the comfort of those whose consciences tell them, and who see plain enough from the Word of God, that they ought to be baptized; but fearing to offend, they stifle the inner voice of truth; and continue on in error. We can prove that Edmund Greenfield's truthful epistle sets out with a great mistake; but we can go no further this month being compelled to fly off to Ramsgate.

'Kingston Tracts and Leaflets.' By Rev. T. W. Medhurst; pastor of the Baptist Church, Kingston-on-Thames. Also by the same author, 'Pulpit Recollections,' received.

## A VISIT TO SEVENOAKS.

MR. EDITOR.—Having lately paid a visit to Sevenoaks, I had a desire to enter the chapel where the late Mr. Thomas Shirley, preached so long; and I will tell you why:—it was there, when a youth, and unconcerned about my soul, I was obliged to go by my master; and it was there God met with me, and manifested his love to me, a hell-deserving sinner: yes, God met me; he did not find me first seeking him; he, I believe, is always first with the sinner; and not the sinner first in the matter, as some would say; I am sure he was first with me; for I was dead, spiritually dead, till the never-to-be-forgotten night, the Lord gave me spiritual life. I then had a ear to hear, and heard as I never did before; and while the good man was stating what God's people came to his house for, he said, the Lord knows what all of you are come for, and in his discrimination I felt condemned; from that time I was greatly distressed; and then my former companions would not do, I did not want them, and they did not want me; they declared I was going out of my mind. But when the Lord wounds, it is to heal, and this was done in me. When Mr. Fremlin was preaching at Borough Green from the text, 'There is joy among the angels in heaven over one sinner that repenteth,' I went away that time with as much joy as I could have on earth; and felt my sins forgiven I saw Jesus on Calvary as my substitute bleeding to death for sinful men, and could then sing, heartily too—

'Sweet the moments rich with blessing,

Which before the cross I spend;

Life, and health, and peace possessing

From the sinner's dying friend.

Here I'd sit for ever viewing

Mercy's streams in streams of blood;

Precious drops my soul bedewing.

Plead and claim my peace with God.'

I could not get peace till I got it here, for nothing else could heal till Jesus did, and he did it well; precious is his blood and righteousness to my poor helpless soul. Though many days have passed since then, yet he has helped me, and kept me to this day; he has been with me in all my changes; and for the future I still rest upon him, my Rock. Oh, for more of his love shed abroad in my heart, that I may love him more, and serve him better! Another reason why I wanted to go to that blessed spot to my soul, was to hear the successor of Mr. Shirley. I had heard there was a departure from the truth; at least some said so. But a dear saint told me the evening before, that she heard well; which I was glad to hear; I went to hear for myself, and if that sermon was a specimen of Mr. Mountford's preaching, if my lot was cast in Sevenoaks there I should go. It was a clear and truthful statement and all of a piece. May God bless him; and make him as great a blessing as dear Shirley was, such is my prayer.

Oh ye lovers of truth! let not mere trifles keep you away from each other in defending the truth as it is in Jesus. Strong, and many are the arminian workers—the helpers of Rome—in setting up error. R. COLLINS,  
High Wycombe.



# The Irish Pentecostal Resurrection ;

OR,

“THE TRIUMPHS OF THE HOLY SPIRIT OVER SIN IN THE SINNER.”

THE last part of the above heading is the emphatic title of the new volume edited and issued by Mr. Edward Samuel, the present Minister of Ford Street Chapel, Salford, Manchester: and it is the most appropriate description that can be given to the awakenings and amazing revolutions and reformations recently so powerfully manifested in the North of Ireland.

The thought has struck us that there are three tests by which the reality and the vitality of these awakenings may be tried. We call them ‘*awakenings*’; because inasmuch as it does appear that the great feature of the Irish movement has been—not, so much, the brilliant manifestations and powerful out-goings of grace *previously possessed*, as it has been—the *awakening of the dead*; the *enlightening of the blind*; and the *calling in* of multitudes of those who were once a very far off; we therefore think the term ‘*Revivals*’ not full enough. It has been a Pentecostal Resurrection: if it has been, and is, a heavenly, a God-wrought work at all; and we do believe it to be (in the deep beginnings and goings forth of it) the mighty power of God unto the salvation of many precious souls.

The tests we refer to, are, first, **THE BIBLE** itself. Let the word of God be the rule, by which these great movements are tested. Secondly, let the future character, the spiritual conduct, the faithful continuance of those who profess to have experienced a change; let the perseverance in faith, hope, truth, and righteousness; let this, also, be the criterion whereby to prove that it was a good work begun. And, thirdly, this elaborate and well-defined volume on *The Triumphs of the Holy Spirit over Sin in the Sinner*—this written testimony may,—under God’s gracious teaching and anointing much aid the careful enquirer, in searching for Scriptural evidence that the hand of the Lord hath been in it for his own glory; and for the fulfilment of His own most precious promises.

We have not been very forward in noticing Mr. Samuel’s new work: we were anxious that its own merits should recommend it: and we are thankful such has been the case. We have heard it spoken well of by ministers of the gospel; and very useful it has been made in edifying, comforting, and confirming not a few of the Lord’s own people. It is by no means a hasty summary

of the work and way of the Holy Spirit; it is a deliberate, and detailed delineation of almost every branch of that internal part of a sinner’s salvation by which he becomes dead to the world, and alive unto God; by which he becomes crucified, (in measure) to the flesh, and consecrated to the Saviour; by which he becomes dead to the law, as a ground of justification, and rises up into a life of faith on the Son of God; by which he is brought to loathe himself; and to long for that likeness to his living head, and to thirst for a meetness for Christ’s kingdom, which only the truly sanctified can be partakers of. Oh! this saving work of the Third Person in the Godhead: this Holy Victory achieved in the hearts of the ransomed; this gracious dispensation of life, love, faith and every new covenant blessing! This is of mighty import indeed. The man that can scripturally, experimentally, faithfully, and fully describe it, and contend for it, must be highly honoured of heaven; and unto the man who can give to the church and to the world so great a boon, the warmest gratitude of Zion is due. Such a work EDWARD SAMUEL has produced; and for it, and the blessings which will attend it, the thanksgivings of many will arise to HIM who moved the writer to, and helped him through, a work so permanently useful to the generations of the righteous. We rejoice in the fact, that we have been instrumental in putting into print this excellent work; and our necessarily close intimacy with the author, enables us to assert that in all his private walks, and time transactions, he carries out with much decision and honor, the principles he so ably advocates both from the pulpit, and by his pen. A second, and beautiful edition of his ‘*Triumphs of Christ on the Cross*,’ is now in our hands; and we feel increasing power to extend the circulation of these works in all directions: they never can fail in being well received by all who know and love the truth. When we say, Mr. Samuel has fetched all his material from the Bible; that he has in the most easy, beautiful, and refined spirit and style, arranged that material; and that he has (by grace given unto him) tried, illustrated, and proved the essential advantages of all the different parts of the Spirit’s work, by his own heart’s experience, we say no more than the contents of the work warrant; these contents in future numbers we hope severally and separately

to analyze and lay out. Our closing word, on this work, at present, is this—*THE TRIUMPHS OF THE HOLY SPIRIT OVER SIN IN THE SINNER*, is the work for Ireland at this time. It is published in London by G. J. Stevenson, 54, Paternoster Row: and can be had through the post, or of any bookseller in Christendom.

The above remarks are designed as introductory to our Review of the several books, papers, pamphlets and periodicals, which have reached us filled with powerful illustrations of what we call

#### THE PENTECOSTAL RESURRECTION IN IRELAND.

Beside Mr. Samuel's work on *The Triumphs of the Holy Spirit*, we have for some time, noticed that ministers of almost all sections of the Church, have been calling the attention of the people to the fact, that we are becoming like the parched desert; and that "until the Spirit be poured upon us from on high," the state of the church would be no better. On the Personality and Work of the Holy Spirit, books have been written, lectures have been delivered, sermons have been preached; and for the down coming of the Spirit's power, thousands, yea millions of prayers (we hope we are not extravagant here,) have gone to heaven. Now the question is mooted,

#### SHALL WE HAVE A REVIVAL IN ENGLAND?

We dare to answer that question by another, *Has not a Revival here commenced?* We are not one hundred years old yet, nor nothing like it; and do not we well remember the time when the Church of England was all but fast asleep? And did not a certain Cardinal come from Rome, for the express purpose of taking advantage of her ladyship's drowsiness; and so to assume a possession of her, and a government over her, which was entirely to eclipse the Reformation? And was not that daring usurpation overruled for good? Did not Protestantism awake? And has she not been hard at work from that very moment, arousing the British Churches to a sense of the danger to which they were exposed? Let *The Eighth Annual Report of the Protestant Alliance*, (just published at the office of 'The Protestant Alliance,' 9, Serjeant's Inn, Fleet-street, London,) be carefully read, in proof of this assertion: and which Report we hope soon to notice more specially. Again, did not the Lord stir up the hearts of the people in our non-conformist churches half-a-century or more ago, to activity and zeal for the good of the people—and for the spread of the gospel? and as a consequence, has there not been quite a spirit of emulation in all Christendom, ever since? Look at Mr. Knapp's

*'Church in the Circus'* at Portsmouth. Look at the thousands flocking to hear the word of God in certain popular places: Look at Exeter Hall, crammed in every corner, Sunday after Sunday, to hear Mr. James Wells preach the gospel! Look at the exceedingly suitable discourses he has preached to those immense masses of the people! Look, again, at the mighty gatherings we have had all this summer at different anniversary visitations. Think of the thousands of miles such men as Mr. John Foreman, Mr. John Bloomfield, and others are travelling, preaching every where. Look at the uprising, in all directions, of zealous young men—who, having caught fire, are opening their Halls, their rooms, their booths; and their throats too, in the Highways and Hedges. Look at their charity and determination. They tell the people, that us old-fashioned sort of parsons have never known the whole gospel: so they have opened a new line; a little broader gauge; and a great work they will do. Well, well; we were all boys once; besides, we see Paul's words—are applicable still. Phil. i. 15, 19. But what of all this? 'Whether in *pretence*, or, in *truth*, CHRIST IS PREACHED, therein we do, and will rejoice.'

Is the question then asked, 'Shall we have a Revival?' We answer, it has come, it is coming—it will come: that ancient prophecy is again being verified. I will set a sign among them; and I will send those that escape, to the isles afar off; to them that have neither heard my fame, nor seen my glory; they shall declare my glory among the Gentiles; and all the nations of the earth shall know that I am the LORD! Our space will not allow us to give extracts this month from the pamphlets referred to: but if we are spared, we shall sift the whole; and furnish such evidence as may be useful to the people. The following

#### LETTER FROM THE HIGHLANDS OF SCOTLAND,

Furnishes an excellent model for the practical movements of all Christian men, whose hearts are set on doing good.

MY DEAR BROTHER,—I have but just returned to-day from Edinburgh, having been spending nearly three weeks in Scotland. I stored my carpet-bag with tracts, books, &c., among which were a goodly number of *CHEERING WORDS*, and 'Christian Cabinets.' I distributed them from the Isles of Arran and Bute, on the West Coast, along into the Highlands about Crinman and Inverary, the Troasachs, Sfirring, and back to Edinburgh. It was very gratifying to see the eagerness of the people to obtain them; and when obtained, how eagerly read. Shepherds sat down by the hill-side to peruse their *CHEERING WORDS*; working men on the roads, or engaged in the fields, or as artizans, ceased their labour for the time, to read good news, both

of God's gracious work in the North of Ireland, and of the doings of the Christian churches in England; and I doubt not but that your excellent half-penny monthly magazine will be read and re-read in the lowly dwellings of many among those solitary hills and glens, and may prove a 'cheering word' to many a seeking soul. May God grant it.

While at Rothsay, I attended the Revival Meetings; the first in a large hall, was a prayer meeting, where were present about 500 to 600 people; there was no excitement, but a deep, earnest, devotional feeling. The next in a boat building yard, where a large assembly was addressed by a simple warm-hearted working man; his object seemed to be to get hold of the conscience, and press home the importance of personal interest in the Great Redeemer, shewing no form of godliness will do in the day when the secrets of all hearts shall be revealed. The third and last at which I was present, was an open-air service,

conducted by godly men, some had returned from Ireland; there were present about three thousand people; all listened with attention to the end of a service which lasted nearly three hours. Many say that God is doing a great work here: that the dry, formal, services are changed to ardent zealous meetings; a thing which is very marked by those who have been familiar with the worship of the Scotch.

May the Revival be spread as a "Soa of Glory," until our own land is covered with the waves thereof! May Dacre Park and Unicorn Yard have the flood tide of these waves of mercy! then shall we say, with glad hearts and grateful tongues, "What hath God wrought!"

Excuse blunders and brevity, as I write in confusion after a long journey. I am Your's in Christ Jesus,

T. M. WHITTAKER.

Blackheath, September 1st, 1859.

## DIVINE CHASTISEMENT.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." \* \* \* But he for our profit, that we might be partakers of his holiness." Heb. xii. 6. 10.

Chastisement and punishment, Scripturally considered are very different, though sometimes confused and put one for the other. The meditation on this subject has been precious to my own soul, and I give it to your readers with a peradventure it may meet the case, and be as a balm of Gilead to some of the buffeted and tempest tossed family of our Triune God. And to this end I shall first notice, where the difference between chastisement and punishment exists. Then the end and aim of Fatherly correction; and lastly, the fruits and blessed results of divine chastening.

1st. The difference between the two, and where punishment is for aliens, strangers, the reprobate; chastisement is for sons, the adopted family, the elect according to our heavenly Father's foreknowledge and love, 'For whom the Lord loveth he chasteneth.' The weapon used is also very different, in the one case it is a *sword*, in the other a *rod*; one *smites* even unto *death*, the other but *corrects*, although the blows made by it are severe and heavy, sometimes constraining the chastened son or daughter to cry,

'Will thou pursue thy worm to death?' yet tis only a rod, and is not calculated *or able* to kill, it does but smite to correct—the time when each is used is different. The sword of punishment is dormant, now lying by in its scabbard until the consummation of all things. 'Vengeance is mine, I will repay saith the Lord,' and the sword of punishment will be the instrument to smite even unto eternal death all who (like the five foolish virgins) are shut out of the banqueting chamber; none but the righteous enter there, *made* so by the

King himself, apart from any thing in the creature; imputed righteousness is the bride's complete covering, a garment which entirely encircles her, and thus arrayed she assumingly sings:

"Covered is my unrighteousness  
From condemnation I am free."

That sword has not been unsheathed since Christ the Mediator of the New Covenant made full and ample satisfaction for his elect bride's sins and iniquities on Calvary's Cross, and there it rests near to the throne until the last days of account; thus now the wicked are prosperous, thus they apparently live in peace and plenty, and there are no bands in their death; but the day of their woe is at hand! AWAKE, O SWORD, will be heard ere long to resound in the heavens, to the dismay and terror of the ungodly and unclothed souls. The rod is used now, it is not reserved as is the sword; but when Zion's children sin, the rod is applied to correct them for their folly and departure from the path of holiness, the highway of the King. 'I will visit their transgressions with the rod, and their iniquities with many stripes' is the divine announcement; God does not wink when his people sin, but chastises them. With the ungodly it is not so, he winks (Acts i. 7. 30. 14. 16.) now, but he will not do so always. The sword will be called to do its work of punishment shortly, therefore, we as believers, as corrected and chastened children, should rejoice that our affliction or chastisement is in the present life, (we are chastened because we should not be condemned with the world) and worketh out for us a far more exceeding weight of glory; and, further, the hand which holds the several weapons is not the same, or rather I should say the attribute which deals the one deals not the other. Love holds the rod, Justice bears the sword. In every affliction

therefore behold a 'Father's hand and a Father's heart.' Thus we have marked the difference between the sword of punishment, and the rod of chastisement. The rod belongs to the children, the sword to the alien. He that endures the rod, evidences he is not a bastard but a son, and if a son an heir of God, and a joint heir with Christ Jesus, interested in the eternal, everlasting and enduring covenant ordered in all things and sure, a covenant, not between God and man depending upon obedience but a compact *by Deity with Deity*, God the Father planning, God the Son accepting and fulfilling the stipulations of the same, and God the Holy Ghost applying to the *favoured* ones the blessings of that covenant. Thus stands the title of every believer, his inheritance is insured entirely apart from himself. Creature merits, creature doings, nothing to do with it. The recipient must acquiesce, and accept the salvation of God, but this is not his work, but the Holy Spirit working in him to will and to do according to his good pleasure. Chastisement forms a part of the all things to work together for good to God's children. This bring us to notice,

2ndly, The end and aim of fatherly correction. The believer when dug up by the spade of God's grace from the pit of sin and out of the rubbish of the fall, is very much like a lump of gold extracted from the earth; not all pure metal, but having a great deal of dross and worthless stuff mixed with it. The gold is not fit for the service of the mint in its primitive state, neither is the believer in the rough fit for the service of heaven and God's presence. A purifying process in both cases is necessary. The furnace for each. The more the dross, the hotter the fire and longer the process; but the refiner is watchful and anxiously careful, as soon as he can see his face, reflected in the molten liquid the fire is allowed to go out, the purifying process has done its work; even so when affliction has done its work, and the chastening of the Lord brought about its desired end, sometimes developed in one way and sometimes in another; the fire slackens, and eventually goes out, but here, the parallel of the refiner's crock ceases; the gold once purified is used and not brought to the purifying pot again, but the believer, has continually to be purged and cleansed. David, after a long life of faith, pleaded to be purged with hyssop, that he might be cleansed and washed, that he might be whiter than snow. The fine gold becomes dim, affliction brightens it because it brings to Jesus. The renewed heart gets corroded by inbred sin and natural corruption, and if the expression is allowable, a crust gathers, so that the bright and valuable metal is hid, but still it is there, and remains; chastisement cracks this crust, and by the blessing of our Heavenly Father is taken away, and the soul rejoices in a sure and certain hope of an Inheritance undefiled and which fadeth not away. The dross which congregates is highly injurious and brings about deplorable results, such as hardness of heart, wanderings from our best beloved, hidings of his face, deprivings of communion which is

the saint's oasis or green pasture in this waste howling wilderness, and to restore us, to bring us to our former noble position, as feelingly dependant children on his grace, the fires of affliction and the hot flames of chastisement have to be kindled. The process is painful, but the result is blessed. '*But he for our profit*,' how kind, how loving, even when he corrects, tis for our good and for our benefit, oh then may we learn to kiss the rod, feeling that if there was no cause, there would be no infliction, and rejoicing that it is a rod only, and that Justice does not bear it, for Justice has nothing to do with the elect, nor the elect with Justice; Christ has met all demands from that quarter. She is eternally and fully satisfied, and we are free from its claims.

"Payment God cannot twice demand,  
First at our bleeding Suroty's hand,  
And then again at ours."

The love of God is not a blind adulation, but an affection which corrects its objects when sin, departure, or anything else is viable, contrary to his pure eyes: encouraged sin will bring a snare: sin, hateful sin, will bring affliction: the rod will be felt where iniquity is cherished. Many are the sins as well as many are the afflictions of the righteous, but the Lord delivereth them out of them all; varied are the ways and manifold are the means, but the result is certain, even the subduing of sin and the renewal of divine favour. From time immemorial, afflictions have been the portion of God's inheritance, simply for the above mentioned reasons, departure from God. 'I will surely hide my face in that day for all the evils which they shall have wrought in that they are turned unto other gods.' But the Lord will return and have compassion if we seek him with a broken and contrite heart, and this is his own work; *he gives* repentance, *he gives* returning grace, and that under the rod of chastisement. The Israelites were sorely chastened, and so was Moses their leader; David felt the heavy hand of God; Job also writhed beneath his stroke; Jeremiah groaned being burdened; Paul was chastised but as he exclaimed '*NOR KILLED*.' Chastisement lops off dead limbs, scorches up the dry leaves, consumes the dross, refines the pure gold, and causes the soul afterwards to rejoice and say, 'Before I was afflicted I went astray, but now have I kept thy law.' It also gives impetus to prayer, and exercises our faith; affliction purges the living branch from every thing which could but injure it; if left, it weeds the garden of the heart which noxious things would else overrun the soil and check the growth of the heavenly plant of grace. Therefore the end of chastisement is our good, its aim our profit. The fires are of a Father's kindling for his children's benefit. The physician does not study our taste in the administration of his medicines, but the effect they will have; so our God.

3rd. The blessed result of divine chastening. We have to a great extent anticipated this part of the subject; therefore it will be necessary to say but little; 'But he for our profit that we might be partakers of his holi-

ness.' The Father's object in his correction is our profit, every fire we pass through makes us wiser, that is of course if the affliction is sanctified. Sanctified affliction is a boon to the soul, it is a hard school to learn in, but the teaching and instruction there received is sterling and valuable.

"Trials bring me to his feet,  
Lay me low and keep me there."

But above all, by chastisement we are assimilated to the divine character. We are made partakers to an extent of his holiness. It is a means of weaning us from the world, and the more we are weaned from time things, the nearer we draw to God. 'As the heart panteth after the water brooks, so panteth my soul after thee, O God,' not only in communion but in holiness. If this is our experience and if this is the result of our afflictions, be they never so withering at the time, we shall be able to say, yea we do say, 'IT WAS GOOD FOR ME TO BE AFFLICTED.'

"Not till the molten gold be purified  
Slack thou the flame,  
Give me but grace, thy pleasure to abide,  
To see thy aim.

To know that thou art with me in the fire,  
I need no more, and nothing else desire."

W. CROWHURST.

May 31, 1869.

## A FEARING SAINT.

MR. EDITOR—Through the pages of the VESSEL, please record for the comfort and encouragement of some of the Lord's people, another instance of the unchanging faithfulness of Israel's Covenant God, in the blessed end of Mrs. Elizabeth Loosley, of Thame, a much esteemed sister in Christ. What an encouragement it is to God's tried children, who are travelling in the same tribulatory path, whose cup (as Hart says), "seems filled with gall," that Jehovah is not only a promise making, but a promise-keeping God! He has said he will be with his people in every trying dispensation; in the furnace of affliction; and in the very article of death. 'When thou pass through the waters, I will be with thee.' Our departed sister received her first impression under the ministry of the Rev. T. Scott, of Aston, Sandford; after which her soul trouble was so great, that she was driven to the very borders of despair; such was the state of her mind, that a friend was sent for, to be with her, named Elizabeth Bristow, who is now in glory; this woman was a blessing to her. After this she attended the Independent Chapel, Thame; but getting no food for her soul, she helped to raise a Baptist cause at Thame; was baptised July 10, 1825; being an honourable member for thirty-four years. She knew nothing of gospel liberty, till she heard a sermon by the late Mr. Shirley, of Seven Oaks; her house was always open to the ministers of Christ; some of whom are now singing the praises of the Most High, Mr. Shirley, John Stevens, and Mr. Castleden: many living min-

isters, no doubt will remember this mother in Israel. She had a great desire to see some of the old ministers, and expected to have that wish gratified by seeing Mr. John Foreman at the anniversary, but it was ordered otherwise. She was not often on the mount, but like Hannah, of old, she was a woman of a sorrowful spirit; an ardent lover of the truth in all its purity; free, sovereign grace was her only hope; she had a deep sense of sin, and her own nothingness, she would say, 'If my soul was sent to hell, his righteous law would approve it well. I am the criminal:—is it possible that such a wretch as me can be saved? Then when a ray of light broke into her soul, she would cry, love amazing love. She was often cast down, and then she would cry, 'how will it be with me in death?' About three years before her death, she had an attack of paralysis, which took away the use of one side, and nearly deprived her of speech. The only book she seemed to delight in, were the Bible, EARTHEN VESSEL, and *Gospel Standard*. The Bible was ever by her side; her's was the religion of the Bible. When visited in her chamber, 'her finger was pointed to the Bible, saying, read, read,' (for she could only say a few words) when the portion seemed to suit her, she would lift up her withered hands, and say, 'that's it, that's it,' and then point to the bed that we would pray with her, her eyes streaming with tears, and never shall I forget that look, and the pressure of the hand when leaving her. As her poor tabernacle was being taken down, her inward man seemed to grow stronger, so much so, that this poor tried child of God 'who through fear of death seemed to be in bondage, a few weeks before her death, did sing to the astonishment of those who heard her,

'And can He have taught me, to trust in his name,  
And thus far have brought me, to put me to shame?'

At last she was seized with a fit, and fell into a lethargic state; her breath was laborious, but became shorter and shorter, till at length she peaceably fell asleep in Jesus, June 25, aged 72. 'Blessed are the dead that die in the Lord.'—On the following Thursday, her mortal remains were interred in the family vault, in the parish church yard, Thame, amidst the attendance of the deacons, and a large company of the friends and relatives, there to rest till the resurrection morn. The church has lost a good old member, whose seat was scarcely ever vacant. The writer has lost a beloved friend, and her three daughters have lost an affectionate mother, and heaven has received one for whom Christ died. In the evening of Lord's-day, Mr. Juggins spoke from these words 'He had this testimony that he pleased God.' There was a full attendance and many tears shed. E. C. B.

Thame, Oxon, July 6, 1859.

POPLAR. — The anniversary of the Sunday School in Mr. R. Bowles's chapel, Manor-street, East India Road, was held Sep. 18 and 20: the sermon by C. W. Banks; the addresses by several brethren; the school is prospering.

## THE MINISTRY OF CHRIST:

MAY THE SERVANTS OF CHRIST SAY ALL HE SAID, & AS HE SAID IT?

THIS question was suggested to the writer by an exhibition of impertinent zeal, he lately witnessed. The affair itself was too contemptible for further reference, only reminding us that there is unfortunately (as we say) a rash presumptuous spirit extant, which confounds things that differ, and affects to quote authority for its rudeness from Holy Scripture. Vain, any attempt to curbe the hotspurs who plume themselves as being the ordained champions of the truth, though they be more like the madman, who casteth firebrands, arrows and death, (Prov. xxvi. 18.) but we may shew to the meek of the earth how untenable are violence, bigotry, and uncharitableness under the pretence of zeal for sound doctrine. To these a consideration of our query will not be uninteresting.

In preaching, our Lord was awfully severe upon the Scribes and Pharisees of his day, whom he denounced as hypocrites, seducers, and robbers; and called them the children of the devil. Mark xii. 40; viii. 44. He had a right to speak thus; he knew the heart, its secret motives, its hidden lusts, its black malignity, its atheism and murder. Mark vii. 21 22. He is the Judge of all the earth, and will judge right. His servants, however, have not the prerogative, nor the qualification, and to them the Master said, "Judge not that ye be not judged;" and many re-proofs he gave to his disciples for their rash conclusions, which the evangelists have faithfully recorded, as cautions against splenetic and ungenerous opinions and expressions: he told them to be merciful, as their Father in heaven is merciful; to condemn not others, and they should not be themselves condemned; to forgive, they should be forgiven. The apostles, as far as we can trace them, acted on this advice. While firm and full in their statements, not shunning to declare the whole counsel of God, they were courteous to all men, never vituperating their bitterest opponents. They proclaimed the gospel message, drew the bow at a venture, not knowing where the seed would fall, or the arrow would strike; but the Holy Ghost applied the word as purpose had designed: to one it was a savour of life unto life, to another of death; though the preacher claimed no credit for the life, and was charged with no blame for the death, he was only accountable for an honest performance of his duty; Omniscience managed the rest, "and the day shall declare it."

Again, when our Lord sent out his disciples to preach, he strictly enjoined them not to go near the Gentiles, nor to enter any city of the Samaritans, but to go among the Jews only. There were special reasons for this charge, which it can be hardly necessary to enumerate just now: such was his order at that time, but when he had 'accomplished his decess', and finished redemption work, he gave his

disciples another commission, and assigned them a wider field. 'Go ye into all the world, and preach the gospel to every creature.' They were told that Christ had other sheep not of the Jewish fold; and they were to go everywhere, and publish the word, which should be the power of God unto salvation unto every one that believed. Paul sums up his ministry in two points, 'Repentance towards God, and faith towards our Lord Jesus Christ; and where fruits meet for repentance were found, he accepted them as evidences of a divine life, and said to the folk, "You hath he quickened." No doubt he was liable to mistake, even on these premises, human artifice coming at times, so near to vital realities. 'Nevertheless,' he says 'the foundation of God standeth sure, the Lord knoweth them that are his.' The ministry remains the same in substance and scope unto this day, and the minister has the same ground of hope and the same resource from discouragements.

A passage in our Redeemer's great prayer in the 17th of John, is often quoted with oracular importance, as the end of controversy. 'I pray for them, I pray not for the world, but for them which thou hast given me.' It is a blessed part of our divine Advocate's all-prevalent intercession. We know that while thus pleading their interests before the Father, he presented their persons; they were all in positive union with him, as actual in the eternal mind as they will be when he shall visibly make up his jewels. We are sure he never preached at a peradventure, and that he never prayed with uncertainty; he had a perfect knowledge of what he was about, and with whom he had to do. His servants are weak creatures, of narrow capacities. Addressing a promiscuous crowd, they do not know saints from sinners, the elect from the non-elect. Nor is it needful or desirable they should. They have to preach the gospel to every creature, the application of it is in other hands. It is much so in prayer. We suppose Paul understood his mission, and in writing to his son Timothy he says, I exhort, therefore, that first of all supplications and prayers, intercessions and giving of thanks, be made for all men.' And when Agrippa said to him, 'Almost thou persuadest me to be a Christian,' Paul replied, 'I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.' Let a christian man say anything like this in some of the corners of Zion, and tis probable some censor who has more face than heart, and more mouth than good manners, starts up and denounces the preacher a sa 'duty-faith man.' Paugh! we have so many coinings (not of inspiration's mint) and such a variety of cramp terms for fencing in and fencing out, casual hearers must be puzzled with the slang.

Our Lord himself was human, (as truly as

he was divine) and shewed feelings of humanity; as when a young man of many virtues came to him for counsel, the Lord looked on him and loved him, though his attachment to money prevailed against his better desires, and he went away sorrowful, having great possessions. Paul went so far as to say he could wish himself accursed from Christ, for his brethren, his kinsmen according to the flesh. If any man would tell me that his cordial deference to a divine decree steals his heart against pity for his kindred, I should promptly answer that I do not believe him. It is not grace but the savage malicioousness of this nature, which would make a Nero of him if he held the power. There is a medium, as every intelligent christian knows, between an unfeeling stoicism, and rebellion against God; and the minister of Christ can express all his pity

for the benighted of this kind, without vinding false doctrine, or trenching a hair's breadth on the province of the Holy Spirit. I pity the man who dreads the brand of party excommunications, and who dares not speak out his honest and conscientious feelings, lest some wiseacre in his audience should signify, by a shrug or a sorspe of the throat, that he is going astray. It is certain that some of the utterances of the Godman Jesus are for our faith not for our imitation. We are men, dwarfs of a race which has had its giants. It is equally certain we shall never understand the gospel better than did the apostles, and we shall not err from the truth while we tread in their steps. Woe to that man, the deacon or Demas or Diotrephe of any church, who aims to muzzle the mouth of the ox that treadeth out the corn. T. J.

## WHAT DOES THE BIBLE SAY?

### A PREDESTINARIAN'S REAL THOUGHTS OF ELECTION, REPROBATION, AND OF GOD BEING THE AUTHOR OF SIN, ETC.

I. The horrid and frightful consequences which the Arminians draw from reprobation we abhor more than they do.

As nothing is more contrary to the nature and perfections of God than sin, it is absolutely impossible that he should be the author or approve of it; it is 'the abominable thing the Lord hates,' Jer. xlv. 4.

The divine decree of election to salvation never did or could damn any; God is the alone author of election and of salvation from sin, hell, and wrath; reprobation or damnation is the alone consequence of sin, which would take place if God had elected none as naturally as the effect follows the cause; the justice of God required that all who actually sinned, or their surety, must suffer the penalty.

II. Election was in Christ to salvation, grace, and glory before the foundation of the world, Eph. i. 4. Reprobation or damnation would never be heard of, if sin had not entered into the world.

III. The word reprobation is never mentioned in all the Scripture; nor is the scriptural word reprobate ever mentioned as the consequence of election, nor as its opposite, nor in immediate connexion with it, or depending on it, or as what necessarily follows it. This will appear by consulting the several places where it is mentioned with its connexion. I grant it is put in opposition to what men profess to be or ought to be. 1. The wicked being dross, the opposite to silver; 'reprobate silver shall men call them, because the Lord hath rejected them. Jer. vi. 30. 2. Opposite to the knowledge of God, of a reprobate mind, Rom. i. 28. 3. Opposite to Christ in you, 'Know ye not that Christ is in you except ye be reprobate?' 2 Cor. xiii. 5. 4. Accounted as reprobates although not so; 'Though we be as reprobates' 2 Cor. xiii. 7. 5. In opposition to the faith, 'Reprobate concerning the faith,' 2. Tim. iii. 8. 6. In opposition to good works; 'To every good work reprobate,' Titus i. 16. These are all the places were the word reprobate is men-

tioned; but never as the consequence of election. Besides,—

IV. There is no immediate connexion between election to salvation, and reprobation to damnation: they have no necessary dependence on each other, they proceed from very different causes. The sole cause of election is God's free love and good pleasure. The sole cause of reprobation or damnation is only sin. Election is no cause of any creature's misery, or of any man sustaining any loss whatsoever, nor can it in its own nature possibly be so. But certain it is that mankind in general, partake of multitudes of privileges in this world for the sake of God's elect among them. As, 1, the gospel preached unto them, peace, plenty, health, liberty prosperity in the world, &c. The wicked usually have the greatest share of these, and shall have the continuance of them so long as the elect is among them. 2, The gospel, wheresoever it comes, is the foundation of the sinner's hope; because it proclaims the nature and perfections of God, of Christ's person, offices, grace, sacrifices, satisfaction, and salvation. Of the divine Spirit's person, work, and operations. 3. Of the Holy Scriptures, the knowledge of which is of infinitely more value than all the arts and sciences put together. 4. And as the gospel ministry is for the elect's sake, 2 Tim. ii. 10, and will continue till all these are gathered home; so all gospel worship and ordinances are continued for their sake. 5. For the elect's sake, awful judgments are either prevented, removed, or shortened, Matt. xxiv. 22, and when the last vessel of mercy is gathered in, the whole will be burnt. 6: All the reformation effected by the gospel, or the shining example of the elect among them, and whatever sins are prevented by these, must be greatly to the advantage of the wicked, as they must also prevent punishment. 7. God's electing love, the glorious gospel of the grace of God, and of Christ himself, are the most valuable blessings; which never did or could do any hurt to mankind, but which actually keep the wicked from that black des-

pair, which would render them unfit for any service in life. Besides, God bestows many common gifts upon them for the sake of the elect. 8. The Holy Law, or Word of God, which is the rule of life and conversation to the elect, is so also to all (as national laws are) to the rebels as well as to the loyal subjects. This word lead sons to obey from love, and keeps parents, servants and rebels from disobedience and rebellion, and often from gross infidelity, persecutions and heresies; which is doing them good, for whatever prevents sinning, prevents punishment; the wicked making a criminal use of God's creatures, and of the best things, the word, the gospel, and ordinances, and stumbling at Christ himself, is their sin.

V. The decree of election renders no man incapable of performing spiritual worship, or of believing and obeying, or of repentance and salvation. It is original and actual sin, man's nature, enmity and hatred of God and all goodness, that renders men themselves utterly incapable to perform these truly; and whereas to know in this world who is not elected is a secret in the bosom of God only; as God has never made it known to any prophet, or apostle, or minister, or any Christian whatsoever that we read of, much less can he be supposed to make it known to any reprobate out of hell: therefore no man can warrantably say of himself, or of any other individual person, that he is not elected, or that God is resolved not to give him or her a heart to believe, repent and be saved; because we know God saves sinners, even the chief of them, by electing love and grace.

VI. God hates no creatures, but for sin. The devil is not hated merely as a creature, but as he is sinful; election does not exclude any man from that tender mercy of God that is over all his works, Ps. civ. 9. the wicked partake of the greatest share of God's providential goodness.

VII. It is not the judge or jury that condemn the criminals, these only, after a fair trial, find them guilty; it is only guilt that brings punishment. The law of God in itself is holy, just, and good, Rom. viii. 12, and does not curse or condemn till the law was broken; therefore reprobation did not take place before a law was given and broken. Suppose that out of twenty found guilty, her Majesty should pardon ten, she is not the cause of the other ten being executed, it was her clemency that pardoned any; it was their break ing the laws of the kingdom that condemned them, and not her Majesty.

VIII. The doctrine of eternal election concludes God more merciful than the Arminian doctrine of (supposed) universal redemption, because that doctrine which absolutely ascertains the regeneration, effectual calling, the sanctification of the Spirit, as well as the eternal salvation of an innumerable company which no man can number, of all nations, kindred, people, and tongues, of his rich mercy, Rev. viii. 9, must represent God more merciful than the Arminian scheme, which cannot ascertain the eternal salvation of one man now living, who may be a child of God

to-day and a child of the devil to-morrow; and so perish everlastingly in pain.

IX. The judicious Dr. Gill, on reprobation, in his Cause of God and truth, says, 'always consider men as sinners in the decree of damnation; and that God appointed none but sinners and no man but for sin, to everlasting torments; and where is the cruelty of this?' Vol. iii. p. 10. 'Permission of sin no more proves God to be the author of sin in the reprobate, than in the elect.' P. 34. 'That God created souls to be inevitably damned, and put them into bodies that they might be fit objects for his eternal wrath, are things we abhor and detest, nor can they be fairly deduced from the decree of reprobation; nor is creation the means of damnation, nor damnation the end of creation. God made no man to damn him; but he made him for himself, for His own glory.' P. 62.

X. Election of man to salvation cannot possibly in itself be of any bad consequence to any creature any more than the election of Christ, or the election of angels is. The Arminians may with as much truth and propriety deny the election of Christ and of angels as the election of men to salvation, Isa. xliii. 1; Matt. iii. 17; Ps. lxxxix. 3-19; 1 Peter ii. 4-6; 1 Tim. v. 21; Eph. i. 4.

XI. The doctrine of election is a soul-comforting doctrine to God's children and hath no tendency in its own nature to distress the mind of any man: the dark conclusions which the Arminians draw, do not belong to the doctrine. The divine Father's loving the elect with the same love wherewith he loved his Son, and choosing them in Christ to be holy and without blame before him in love-must be a comfortable doctrine, John xvii. 21-24; Eph. i. 4. What insures holiness, must insure glory. Election doth so, and glory must follow, Isa. xlv. 17; 2. Tim. ii. 10.

XII. As there is no salvation for any that have actually sinned, if a perfect atonement and satisfaction are not actually made to the law and justice of God for those sins by Christ; Christ, the elect's security, hath actually made an atonement, and given full satisfaction to law and justice, in the room and stead of his elect, their sins being laid on him, imputed to him, born by him in his own body on the tree, Isa. xlii. 21: liii. 6; xi. 1, 2; 1 Pet. ii. 24. Therefore Christ demands their deliverance, Job xxxiii. 23, 24. And he saves them from sin as well as from hell, Matt. i. 21.

No other doctrine but election can justify, and no other persons but the elect in Christ Jesus are delivered from all charges and from all condemnation; Rom. viii. 1, 33, 34, therefore it is a soul-comforting doctrine. Moreover Christ prayed for them, and ever lives to make intercession for them, and will raise them up at the last day to be for ever with the Lord, John 17 throughout; Rom. viii. 32; Heb. vii. 25; John vi. xxxix; Col. iii. 4; Thess. iv. 17.

From the whole, as there never was or will be any final or eternal salvation, but as the alone effect of God's love; so there never was, or will be any reprobation or final eternal damnation but as the effect of sin, and of God's hatred to it.



## EPISTLES TO THEOPHILUS.—LETTER LX.

## THE SEVEN SEALS : THE FOUR TRUMPETS.

MY GOOD THEOPHILUS—I now give a few words more upon the progress of the Seventh Seal, as noted in the 8th chapter of the Revelation. I hinted to you in my last, the way in which the learned interpret these *woe trumpets*; you will, therefore, distinctly understand that I am neither interfering with their interpretation of the trumpets, nor attempting to give you the precise meaning in all its bearings of these trumpets; for even if I had ability so to do, it would require, not merely a few short letters, but many long and heavy volumes. But I am showing merely how this book of the Revelation can be used to our instruction spiritually. So while the several trumpets of this 8th chapter have, as the learned have shown, their historical meaning and chronological order, and special application to special events to which they refer, they, at the same time, most solemnly proclaim the righteous judgments of God; let us then run carefully through this 8th chapter, and learn a little more of our need of the Saviour to meet for us, and deliver us from, the several judgments herein set forth.

Under trumpet the first, here are hail and fire mingled with blood, and the third part of trees and all the green grass was burnt up. The hail as we see, (Josh x.) means the judgment of God upon the enemies of Israel, and so also in (Ezek xxxviii. 22.) The Lord will rain upon Gog and Magog; (enemies of Israel again) great hailstones, fire and brimstone. The fire means the wrath of God. The blood means the deadly power of those judgments. Now my good Theophilus, are we not all of us by nature enemies, wicked and deadly enemies to God, to his truth, and to his people? And this hail, and fire, and blood, are the judgments we have entailed, and have we any power to escape these great hailstones, or to quench this fire, or to stay the progress of this death, where then is our hiding place? is it not in him who alone can be a hiding-place from the storm, and a covert from the tempest? Oh! how if we know Jesus, must we love him; this is the law of mercy of which David said, 'O how I love thy law!' See then where we once were, but knew it not—heeded it not. Let the blind Pharisee, let the formalist, once see where they are; let them once just get a sight of the commissioned angel, just coming forth to call, by the sound of his trumpet, the hitherto slumbering judgments of the Great Judge into action. Ah, then what flying to the temple of the Most High, with 'God be merciful to me a sinner!' The hail-

stone threatenings must fall somewhere; the fire will find its proper fuel; death must come. My good Theophilus, did not the threatenings and the fire fall on Jesus? Were they not as it were mingled with his blood? 'Herein is love, not that we loved God, but that he loved us; and spared not his own Son, but delivered him up for us all.' What! can you know such a Saviour, and not supremely love him? Impossible!! But, alas, alas, John saw in vision, that some should die not in the Lord, but in their sins. Hence, the third part of the trees and all the green grass was burnt up; these were fruitless trees, or if they bore fruit, they bore evil fruit, whose end is destruction. But he who *loves the truth*, brings forth good fruit, and shall not see, when the heat of burning-wrath cometh—but their leaf shall remain for ever green, nor shall they cease from yielding fruit. What an infinity of difference between the tree which is to be cast into the fire, and the tree which is to be transplanted to the Paradise above!

But all the green grass was burnt up. May not this mean the entire end of the prosperity of the wicked? For they shall in all their hopes and joys be cut down as the grass, and wither as the green herb. O, thou almighty Saviour! be my Shepherd, and then I shall not want; my pasture shall not be burned up; I shall live, and prosper for ever. Thus far the first trumpet.

The second trumpet sounded: the second angel summoned a burning mountain to cast itself into the midst of the sea. A sea where people are swimming in luxury, and sailing about in contempt of God and truth, thinking their sea of pleasure too deep ever to be dried up; though I am not sure that the sea may not mean the oceanic system, or rather delusive systems, of the man of sin; the burning mountain is sure to find out all who are left to die in that wide-spread deep of mighty delusion; but some shall escape, while the system of the man of sin must ultimately become a burnt mountain. But under this angel, judgment does only one-third of its work: the third part became deadly; the third part died; the third part of the ships were destroyed. Perhaps more than the third part of the Popes that ever reigned are in hell already; yea, let us hope that there is not even a fourth part to come, or rather pray that the present Pope may be the last, and even that he may be turned into a true Christian, instead of being what he is a most awful blasphemer. The ships of the man of sin-will, bye and by, be not only a

third part, as under this trumpet, but shall all be destroyed: they can then no more send their cargoes of priests and lies about, to deceive the nations. The Lord will bring his people out of this Babylonian sea, and they shall come to Zion, where no gallant ship shall pass by them. Here then, my good Theophilus, keep to the truth as it is in Jesus, and you escape all these things.

The third angel summoned a *wormwood star* from heaven: a burning, raging star, falls upon the rivers of the man of sin: their inland doctrines, ceremonies, and revenues; the third part of which are turned into poison, 'and killed the third part.' Yes, already have Mahomedanism and Popery brought swift destruction upon many; no nation ever did, or ever will, or ever can, prosper when thickly intersected by the rivers of the man of sin, and supplied from the sea of delusion, and ecclesiastical imposition and tyranny. This star of wormwood has happily fallen upon the man of sin in England; and such numbers of them are politically dead, and they are becoming so powerless, and their religion so nauseous, that *men* will not drink of it, lest they die. So then, my good Theophilus, we will still abide by the river of God, which is full of water, even the river of his pleasures.

But the fourth angel called forth a power that should smite the sun of the man of sin. For all these trumpets are especially to the enemies of God. Ah, thou monster, Delusion! thou kingdom of the Dragon!! thy kingdom ere long shall be full of darkness! Already is thy light waning; the eclipse is begun; thy moon looks sickly; the third part of thy stars are smitten; thou art going the way of all the earth; the third part of thy day is long ago past; thy night is growing darker and darker; and who shall be sorry for thee, thou vile destroyer of the souls and bodies of men, thou cursed deceiver? But who shall darken, to the saints of God, the Sun of Righteousness? Who shall make the moon of the Gospel wane? Who shall throw the prophetic stars of heaven down, and make their testimony nothing worth?

Let us then, my good Theophilus, never forget that it is the Lord which doth put a difference between the Egyptians and Israel. 'O, then, magnify the Lord with me, and let us exalt his name together,' for he hath done great things for us, and he despiseth not even

A LITTLE ONE.

**GLEMSFORD.**—The new Chapel building for Mr. Jonathan Moss, is nearly complete: his congregations in the temporary booth are large. On Sunday, August 2d, Mr. Jean Cooper of Wattisham preached in the old chapel, for the Sunday Schools, Mr. Moss, in the evening, closed, in order that all might go and hear the talented Editor of *The Gospel Herald*. We hope, amid so much excellent preaching, the Church at Glemsford will grow abundantly.

## THE PASTOR'S WIFE.

[How sudden death has come in many quarters! and how busy it now appears! Four in one house and of one family, have we seen taken away. Reader! art thou (in Christ) prepared! We give the following as it came.]

DIED suddenly, aged 59, on Tuesday, August 30th, 1859, at Winchester, during the absence of her husband, who was engaged preaching on an anniversary occasion, at some distance, Mary, the beloved and affectionate wife of Mr. WILLIAM CHAFFELL, Baptist Minister of the above place. She had been ailing for a long time; but not to prevent her attendance on the means of grace, having been at the house of prayer three times the previous Lord's-day. On the morning of her departure, she was sitting at needle-work, and although in course of the day a change was discovered by two of the members who had called in to see her, she could not be prevailed on to go up stairs till eight o'clock in the evening, as she breathed her last at twenty minutes before ten. During the hour she became sensible that her end was near, and twice expressed a wish to see her dear husband, but knew it was impossible, her mind was exceedingly calm and composed, saying, she had nothing to do: her dear Lord having done all for her; adding, though the furnace is hot, I am happy! happy! happy! She alluded to the support and comfort she felt under a sermon her husband had preached the previous Lord's-day, from Isaiah xliii. 2, repeating it to a friend,—'When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.'

She had been an honourable and useful member of the Christian Church for the long period of 39 years, was well known and respected by many Ministers of the Baptist denomination. She has left behind her, in this vale of tears, a deeply sorrowing and afflicted husband, and nine children, to lament their loss, but their loss is her gain.

Her remains were deposited in the cemetery of the town, Mr. Josiah Puntis, of Southampton, delivered an affecting address at the grave (nearly all the members being present) and on the following Lord's-day he improved her death to a crowded audience from Philippians i. 23; 'having a desire to depart and be with Christ which is far better.'

**BETHNAL GREEN.**—Squirrels Street Chapel. The 24th anniversary was held, Lord's-day, September 11th: sermons preached in morning and evening by Mr. J. Flory, Minister of the chapel, the afternoon by Mr. J. E. Craoknell. On Tuesday, Mr. Pells spoke from 1 John iii. 2. A good number sat down to tea, after which, the meeting was addressed, with great spirit, on the subject of Joshua, his call, work and triumphs, by brethren Attwood, Anderson, Frith, and Pells. The meeting shewed that success attends the labours of Mr. Flory. We expect to baptize this month.

Bethnal Green Road. S. WILLIAMS.

## HARVEST THANKSGIVING MEETINGS.

In most of the rural districts, public meetings are annually holden, to acknowledge the good hand of God in sending so bountifully the fruits of the earth for the support of man and beast. These meetings are generally of a most interesting character. They should be universal. Why should not the London Churches thus publicly render thanks to the bountiful Giver of all good? When we behold the teeming thousands—the tons of thousands—the hundreds of thousands—who populate this rapidly growing metropolis, we can but adore the powerful and faithful hand of a gracious Providence who so mercifully fills our fields, our gardens, our storehouses, our tables, with all needful good. What would be the condition of London, and other mighty cities were the supplies withheld? Oh! surely, we should not fail publicly and specially to render thanks to the Great Giver of our daily bread! We cheerfully insert the following from Mr. John Brunt, the pastor of the Colubrook Church.

‘He calls, and at his voice come forth the smiling harvest hours.’

Harvest once more! golden sheaves! gladdening scenes! glorious crops! The ‘old promise’ fulfilled once again, surely man will praise the Lord of the harvest with all his heart, and shout harvest home with all his soul.

**HARVEST TIME!** how the words ring upon the ear, how suggestive of labor done, how contradictory of many fears entertained, how condemnatory of the croaking of some, how gladdening to the hearts of many who feared! how calculated to fill the Christian husbandman with gratitude to him, who restraineth the bottles of heaven, and holdeth the winds in his fists, yes! harvest time has come, and with it an abundant harvest; oh! that men would praise the Lord for his goodness, even the Lord who openeth his hand and supplieth the want of every living thing.

**HARVEST OCCUPATIONS.** Come then, ye brawny sons of toil, and tell the smoke dried citizen, how you have risen before the lark, and how you have not ceased to toil, when evening shades came on: how from day to day, by sinew and with soylth, you have mown the ruddy beard of nature’s honest face, yea, how with toil and weariness you have reaped and gathered in the precious fruits of the earth; truly are ye called labourers, but we hail you as friends, for by the sweat of your brows, do we all eat our bread.

**HARVEST AGENTS.** These are capital and skill, combined with labor, nor these only, for what is capital apart from the blessing of the Eternal, or skill without the wisdom of God, or labor even without concurring opportunities which Jehovah alone can supply? So then, while we forget not the instrument, nor slight the agent, let us remember the good-

ness of him in whom we live and move and have our being. Perhaps some may say, how can the harvest affect me? Much every way, chiefly because ‘*plenty is an essential element of cheapness.*’ Harvest benefits therefore will add to the store of the rich, will give comfort to the poor and enable the benevolent to sow his charities broad-cast in the world. Let then *harvest gratitude* be felt; God demands it, woe be to the creature that withholds it, while the valleys sing with joy, while the hills rejoice on every side, while the trees of the field clap their hands, shall man alone be silent? Christian husbandman, be thankful to him ‘whose goodness crowns the spring,’ our harvest is an annual favour, but shall we be thankful only annually? God help us to be thankful continuously, and since our goodness extendeth not to him, let it reach the homes and hearts of some of his large family, and so shall the desert blossom as the rose.

Earth has her harvests, by covenant, the Church her harvests by the out-pouring of the Spirit, and heaven too shall have its harvest, in myriads saved, sanctified, secured, and at length summoned to the garner by the archangel’s trump.

Beloved reader, you are the better for the harvest of the world, dost thou know anything of grace’s harvest, in sins forgiven and in peace enjoyed? if so, when angels shall be reapers thou shalt be gathered into the joy of the Lord.

J. BRUNT.

## THE EMPTY PULPIT—AND THE STARVING PEOPLE.

It is Saturday night. I have been for a long time travelling in all directions: and preaching with all my might; and with all the grace mercifully bestowed; and am, in body, tired and faint. In every direction, the question is asked, ‘*Can you find us a suitable minister?*’ When I reach home, there are letters, not a few, from different quarters, asking the same question. Take the following as a sample of many.

DEAR SIR.—I am obliged to you for your communication, and should have been glad if you could have directed me to a man taught by the Spirit of God, that is open to an invitation for a month on probation. Our’s is a small cause; but offers a moderate sphere of usefulness; as this is a very growing town. Our congregation is much better than it was two years ago; and with a good man we have no doubt that it would still increase. Will you be kind enough to bear it in mind and do what you can.

We have other letters from large towns where causes are pining and drooping, because there are not men to be found who are sufficiently spiritual intelligent, solidly sound, practically persevering, or qualified (under God,) to go in and out *before the people.* WHAT IS TO BE DONE? Surely, it is time, that the leading ministers and churches of our denomination lay this matter seriously to heart. We see the Generalists, the Fullerites, the Congregationalists, and almost all sects flourishing; but the lack of a sufficient number of earnest, devoted, able men, is keeping us low. Decline we must; if the Lord does not raise up men of His own fitting, filling, and power.

## MR. JAMES WELLS AT EXETER HALL.

We have been favoured with communications, (prose and poetic) descriptive of happy scenes and reviving seasons enjoyed by Mr. Wells and his friends at Exeter Hall, during the three Sundays his chapel was closed; but as all the six sermons are now printed, and published in one neat entire part; as the thousands who heard them, and the tens of thousands who did not hear them, may now possess them, and circulate them through the world, we think it not necessary to insert any of the poetic or prose descriptions of them, for which, nevertheless, we are thankful; and cannot withhold the following very warm and encouraging episode, because we have found it fully expresses the grateful feelings of multitudes of the Lord's people in the provinces who have read and been much encouraged by the published sermons of Mr. James Wells: and herein we have another proof of the amazing power of the press; it is indeed, a power which no mortal can fully measure; a power of immense value when used in a good cause. These sermons have done one thing, they have blown to the winds, the prejudices of multitudes. But we will say nothing. Hear what the Devonshire pastor says:—

Go on, thou mighty man, proclaim in every place,  
Thy God's electing love, salvation all of grace,  
Effectual calling too: safe keeping to the end;  
For Jesus ever is his people's faithful Friend.

Preach down dead duty-faith, with all thy might  
and power;

In Jesus's strength tear down that Babylonish tower;  
Expose it far and near, hide not its sin and shame,  
All contradictions hurl to hell from whence they  
came.

O! tread it under foot, like dung, and miry clay  
O! scatter to the winds that idol of the day,  
O! strip it of its dress, and take away its crown,  
Abase its pride, and lay it even with the ground.

Fear not the frowns of men or all that would  
oppose,

God will enable thee to smile at all thy foes.  
What, though among the world thy name may suffer  
loss;

God sits, and smiles on such a soldier of the cross.  
Preach nothing but the truth; God's truth without  
disguise,

That truth which ever will in all things harmonise  
Proclaim the gospel (as perfection) every where,  
Defy the world to prove a contradiction there.

Go on my brother Wells, in Jesu's strength go on,  
And earnestly contend for truth and truth alone,  
God smilingly looks on the battle from above,  
And will reward thy fight of faith, and work of love.

RICHARD BICKELL.

LEW DOWN.

In looking over these six sermons preached by Mr. Wells in Exeter Hall, three things will clearly be seen. First, that the preacher selected such subjects as would, under God, tend to bring the great principles of the gospel before his audience. Secondly, in discoursing upon these subjects he has

evidently been favoured of the Lord with a spirit of pure simplicity, earnestness, an almost overpowering desire to lay open before the eye, and home upon the heart—the only way whereby sinners are saved by God's perfect salvation. Thirdly; this fact must also delight every spiritual mind, that Mr. Wells not only keeps close to the Word of God; but that he fetches all his arguments, all his proofs, all his illustrations, in fact, all his material from the only safe sources—THE BIBLE, and the work of the Spirit in the hearts of the regenerated family.

## A NOBLE LADY OF COLOUR LECTURING ON SLAVERY.

*'How is it that the Slave-trade is still so prevalent on the other side of the Atlantic?'*  
Who can answer this serious question? We believe but one answer can be given. It is because *Darkness*—(either the total darkness of the fall, or the *dark delusions of an hypocritical profession of, and pretension to, religion*)—still covers the minds of the masses. Let the pure and holy light of THE GOSPEL OF CHRIST shine in upon the hearts of the people by the Holy Spirit's regenerating and Heaven transforming power—away then goes slavery, and every other cruel species of tyranny; and not till then.

Our industrious and charitable brother, John Hudson, of Manchester, sends us a beautiful report of Miss Remond's Lectures on Slavery. Had we room and power, we would wage war with this dreadful demon—SLAVERY: but our space is too limited.

Miss Remond is a lady of colour—of great mental, moral, spiritual, and lecturing powers. She exposes the horrors of slavery enough to rend the heart of every child of freedom in sunder. We shall rejoice to know that this lady is arousing the British Churches to activity. If the noble army of believing Sisters in Christ were unitedly to take up this question with Miss Remond, a great work would be effected.

## A NOTE TO MR. GEO. ABRAHAMS.

MY DEAR BROTHER IN CHRIST.—I went to the Deptford anniversary to hear the Lord through you; and I rejoice greatly that you are still preserved in the essentials of the gospel of Christ; but your unhappy reference to the young man who had been called under you, yet had gone off to the Baptists, quite marred your ministry that morning. Your assertion that if he wanted dipping, you could have dipped him, quite grieved some of us who love you in the Lord; and who do pray that you would cease to throw such cutting rebukes at us poor Baptists. If we are blind, you would be more likely to convince us by speaking the truth in love. I have felt it high time that you be plainly told such a mode of preaching against us only drives us from you.

A PROXIMAK HAND-MAID.

## Reviews.

### ‘‘ BAXTER’S BAPTISM’’ EXAMINED.

AND TESTED BY THE STANDARD OF TRUTH.

[CONCLUDING NOTICE.]

We had proposed in this concluding notice of Mr. B's book to have given a lengthened analysis, and *exposé* of his errors and *misquotations*. But as we have partly anticipated this in our previous articles, one or two illustrations must suffice now.

1st. Quoting Matt. iii. 5, which describes the baptism of John, Mr. B. quotes it to prove that John baptised *infants*, because of the words, ‘All the region round about Jordan.’ Had Mr. B. quoted the passage entirely, and not *shut his eyes* when he came to the sixth verse, he would have seen that all the region, that is all that John baptised, *confessed their sins*; which infants could not do because they have no sins to confess, and could not confess them if they had. This is one *grave misquotation* of God's word, with which we charge Mr. B. His quotation of Exodus xxiv. iii. 8, at page 107 is garbled in exactly the same way. ‘*All the people*,’ is taken in one verse to represent *infants* as well as adults, yet in verse 3, *all the people* are said to answer with *one voice*. This cannot therefore include *infants*.

So again, quoting Lev. xiv. 4, 8, to prove that it was impossible to *dip* one bird in the blood of its fellow, Mr. B. quietly omits to notice, that the one bird was to be slain over *running water*, and the other bird to be dipped therein. But here there is an evident confusion of thought in Mr. B's mind, in supposing that *dipping*, must in every instance mean *covering*, an error which any schoolboy could correct. Again, Christ's commission to his disciples is never quoted but in a garbled form.

But passing to another point in p. 84, Mr. B. says, ‘there is not the slightest proof that water baptism was a door to church fellowship.’ Let us see: in Acts ii. 41, 42, we have the *foundation of the first Apostolic church*, a scriptural rule from which we have no authority to depart. ‘Then they that gladly received the Word were baptized, and they continued *steadfastly in the Apostles' doctrine*, and fellowship, and in *breaking of bread*, and in *prayers*.’ There, in spite of Mr. B. is the exact model of a Christian church. 1st, Baptism; 2nd, church fellowship; 3rd, breaking of bread, (the Lord's Supper) 4, Prayers, the prayer meeting. Can anything be more clear, or explicit than this? That is the standard, which, as Strict Communionists we adopt. And if ours be ‘Popish intolerance,’ so was the Apostles, for we have no evidence that they admitted

any to the Lord's Table that were not baptised. The fact is, that our Independent brethren have departed from the Apostolic form of church government, and they ask us to follow them in that departure, and because we decline to do so, they charge us with bigotry and intolerance. Be it so, we can bear that. Our *sympathies* and our love to Christian brethren *go beyond our communion*; but if asked, why then, we do not admit them to the Lord's Table, our reply is, our *sympathies* are our own; our principles of Church Government, are *Christ's*. Not our *sympathies*, but Christ's *command*, and *Apostolic practice*, *must be our rule of Church Government*. And if our *sympathies* come into contact with these, those *sympathies* must give way.

We have now done with Mr. Baxter; we have devoted more space to his book than it merits, but we were anxious while exposing his Sophistries, fully and clearly to establish the truth in relation to the subject of baptism. It would have been well for Mr. Baxter if he had adopted the advice given by Dr. Johnson to a young aspirant after literary honours, and have locked his manuscript in his desk for ten years before publishing, and we very much doubt if it would ever have seen the light. We have no personal unkindness to Mr. B.; we have judged the work on its own merits. A tree is known by its fruits, and an author is known by his book; if the one be rotten, we cut it down; if the other be silly, we cut him up.

‘*The Midnight Cry: or the Falling Away First, Explained—Anti-Christ Described; and the Eight Signs of the Saviour's Near Approach.*’ By Samuel Cozens. London: G. J. Stevenson; Manchester: Joseph Pratt; and of all booksellers. In travelling, &c. to and from country anniversaries we have most minutely read, re-read, thought upon, and carefully examined this sixpenny pamphlet. The variety of feelings produced, we cannot describe; it is different from any other work of Mr. Cozens's which we have seen, it is full—from beginning to end—of intelligent, weighty, and useful matter. Its exposure of ‘The Man of Sin’ is terrible indeed. We conscientiously wish every true protestant would read this book, and that is not all, we think extracts from it should be issued in the form of cheap tracts, and circulated in popish districts by millions. Surely, the Protestant Association will do something with this book! there is nothing like it for popular use extant. Extensive readers in the annals of the Romish

and Protestant Churches may censure our approval, because this new work of Samuel Cozens's is, in the main, drawn from other sources, ancient, modern, scarce, and expensive. We admit this; but think our debt of gratitude to him is deepened, seeing he has so industriously and successfully laboured in condensing, and comprehending in a space so information, such a mass of facts, exposures, information and matter calculated to stir up the Christian Church to united effort and holy antagonism against 'The Man of Sin.' No one will read this work, but they will clearly see two things—first, that Mr. Cozens is a crucified man; secondly, that having been crucified in his expectations, anticipations and desires, he has been driven into a close examination of the real state of the past and the present; and wounded feelings, and powerful facts, have sent him forth as an author more determined against all those appearances and pretensions to zeal, godliness, and faith which have deceived and distressed so many. We seriously think this book will make Mr. Cozens many enemies; but the teachable disciples of Christ will value it above gold.

"*A Voice from the Old Church of England to the New Converts in Ireland.* By a Senior Curate." Being No. 2, of *The Halfpenny Pulpit*, to be had of all the Booksellers. We are not told who this 'Senior Curate' is; but we know the writing; and certainly think the Curate has sent some good advice to the Northern Irish folk who are said to be earnestly concerned for the safety of their souls. We think this second number of *The Halfpenny Pulpit*, would be useful if well distributed, not only in Ireland, but in our own 'swate country' too; yea, the Americans and the Australians (thousands of them) would rejoice to know and to realize the blessings here so simply spoken of. The following sentences form part of *The Halfpenny Pulpit*, No. 2; especially addressed to the Irish Converts. After a short address "the Senior Curate" says:—

I have heard of the searchings and inquiries, which many great men have made into the genuineness of this work among you, as to whether or not it was of God, and for eternal glory; and I have heard, too, of the confidence which many have expressed, that this is, indeed, the power of God's Spirit in effecting your conversion to Christ here, and your eternal happiness with Him hereafter. I have also read the long and interesting details which the Editor of *The Coleraine Chronicle* has sent out into the world; and from the whole of these sources I have gathered up an inward persuasion that out of the thousands and tens of thousands of Ireland's honoured race, the ALMIGHTY is now gathering precious souls who are to be witnesses for Himself in this world, and to adorn a dear Redeemer's crown in that brighter and better world, where all the ransomed in perfection shall for ever reign.

But—two thoughts have run through my heart with very great concern. First, I have said, the Bible speaks of many who re-

joice for a time—endure for a time—run well for a time—and then, because the ROOT OF THE MATTER IS NOT IN THEM—they fall away. I am, therefore, concerned to address a few words to you upon those things which must be known, possessed, and experienced, before you can read for yourselves the 110th Psalm. Secondly, another thought has stirred up my mind. I have said, "If this be the Spirit of God awakening sinners, and calling them to the cross of Christ for salvation, their souls will need the pure truth of Christ's gospel, they will require to be fed with the finest of the wheat; and who can tell but that God may make me instrumental in enlightening, and in comforting your hearts. Oh! that it may be so. Amen. Irish converts to Christ—add your Amen: and if at the mercy seat you prevail in prayer, pray that this small testimony may not be in vain.

Joseph Caryl's beautiful Sermon on Job's Redeemer is also given in this No. 2, of *Halfpenny Pulpit*. This is cheap gospel indeed.

"*A Series of Pastoral Letters as Helps to those who fear the Lord; and who think upon His name.*" &c. &c. Dedicated to the Church of Christ, meeting in Soho Chapel, Oxford Street, by their Pastor, GEORGE WYARD; now minister of Zion Chapel, Florence Place, Deptford, Kent." Sold by Houlston and Wright; and at the Chapel as above. We should very much like to write very freely and fully, upon two points; first, upon the character of the Author; and secondly, upon the contents of the work itself; but, it is impossible now; neither our space nor our time will serve to that end. Still, we will begin. Some Editors make a passing remark or two upon books sent to them; and then they are flung aside for ever. We do not think that is either wise or just. We like to do with good books, as we do with real friends: take all the care we can of them, and often bring them to mind. We think it well, frequently to refer to good books; and thereby refresh our readers' minds, again and again; reminding them that such and such works are still to be had; and also that they are worth their having. We will try to do so with this work of Mr. Wyard's; and therefore only now observe that the volume is ready for a wide circulation; and is, we think valuable enough to obtain it. Mr. George Wyard is one of those very happy men against whom we never heard one unkind sentence. He is, we believe, universally respected and esteemed as a Christian, as a minister, as a writer, and as a man. Such a man's work, therefore, needs no recommendation from us. But, of late, it has been thought necessary very closely to criticise Sermons, Theological Essays, &c. &c. And it may be well for us—not to take it for granted that Mr. Wyard must be right in everything he writes; but carefully to search and see if in any place or part we can prove him wrong. This another time.

"*The Wonderful Name. Six Lectures delivered at St. John's Chapel, Portsea. Introduction by Rev. John Knapp.*"—(72 pp. price 1s.) London: G. J. Stevenson. These

Lectures furnish plain and faithful unfoldings of the character, the work, the offices, and glories of HIM who is over all, God blessed for ever. Such books are not hastily caught up by the multitude; but for the serious, the thinking, the seeking Christian, nothing beyond the Bible, can be better.

'Mark well, O Man Eternity!! London: Partridge and Co., 34, Paternoster-row. This grand yet truly awful Poem is printed on an open sheet, in coloured border, price 2d., expressly for putting up in places where many may read as they run through the busy scenes of this life. It contains eleven elegant stanzas; the two following are a faithful sample:

Eternity, Eternity,  
How long thou art, Eternity!  
A ring, whose orbit still extends,  
And ne'er beginning, never ends,  
Always thy centre ring immense,  
And never thy circumference—  
Mark well, O man, Eternity!

Eternity, Eternity,  
How long thou art, Eternity!  
As long as God shall God remain,  
So long shall last hell's torturing pair,  
So long the joys of Heaven shall be.  
O, long delights! long misery!  
Mark well, O man, Eternity!

"The Preacher. The Last Nine Sermons preached by the late Mr. A. Triggs. London: W. H. Collingridge, City Press, Aldersgate. This pamphlet contains the final testimony of a Man of God, demonstrative of the Person of Christ; the Work of Christ; the Gospel of Christ; the Glory of Christ, and expressive of the abiding and the burning love of the preacher's heart towards his Lord and Master, and his work. The second part of Mr. Triggs's memoirs are left by him ready for the press, so soon as a sufficient number of subscribers are obtained—we hope that will not be long.

"How to Die Happy." This Funeral sermon occasioned by the deeply mysterious and solemn death of the late Mr. Robert Abbott, (and preached at Hastings by C. W. Banks) has been printed and published for the benefit of the long-afflicted son. Of course we shall not recommend the sermon; if the Lord is pleased to use either for the spiritual good of any of his own people; or for the temporal aid of poor dear Robert Abbott's gracious, but greatly afflicted son, we shall be thankful.

"The Revival: a Weekly Record of Events Connected with the Present Revival," &c. London: Morgan and Chase, 280, High Holborn. This is a half-penny journal—exceedingly creditable to the Printers, full of information, and marvellously cheap.

"Christianity in its Antagonism to Drunkenness. A Discourse of Facts and Principles, Corrective, Admonitory, and suggestive." London: Partridge & Co., (Price 6d.) With all our heart and soul too, we wish the greatest success to the moral principles, and most benevolent enterprise, which this talented discourse advocates. No Christian—no man who wishes well to his fellow-men; or fail to sympathize with the excellent aim of this pamphlet. Intelligent minds will find it a literary treat.

## MR. CHIVERS'S PRAYER MEETING.

On Monday, September 5, my mind was in a state of great agitation and darkness; my feelings were most wretched; the enemy did not fail to send forth his temptations; I was bowed down greatly. Faith was very weak and languishing; and hope sickly. The heavens gathered blackness; I was driven to my wit's end. I trembled and was afraid; and said 'let not God speak to us any more after this manner lest we die.' With these feelings and in this state of mind, I tried to pour out my heart before the Lord, but all was darkness and wretchedness. I begged of the Lord that this thorn might be removed; but all the answer received, was; 'My grace is sufficient for thee.' In this state of mind, I went to the prayer meeting held at Ebenezer, Webb Street, Bermondsey. The service commenced by singing; then Mr. Thomas Chivers read a portion of the divine Word. We had placed ourselves behind some females; we thought we should not be observed by the pastor, lest we should be called on to speak in prayer; for I felt as though I could say nothing. The Lord directed the mind of the Pastor to read the first of Hebrews; 'God, who at sundry times, and in divers manners, spake in time past unto the Fathers, by the prophets, hath in these last days spoken unto us by his Son. It was as though new light from heaven shone upon the word; and into the mind. Never before, do we remember the word coming with such power and sweetness: every barrier seemed to be broken; every fetter was unloosed; the darkness passed away; faith revived, and lifted up her head; the trembling heart was comforted; the Spirit of God bore testimony to the soul, of that relationship existing between God and one's self, and with holy confidence we were constrained to call God our Father. We had such assurances, of our relationship, we felt so happy at the footstool of divine mercy; the Spirit of God's dear Son was sent into our hearts, whereby we were led to cry Abba Father. Those sweet words followed us, and filled us with holy joy: 'God hath spoken unto us by his Son.' We silently said, again and again, speak Lord, for thy servant desires to hear. There is music in every word; mercy in every sentence; love in every expression: when God speaks to us by his Son we can hear him, and live. We were led to look back, and survey the path way we have already travelled; when neither sun nor stars hath appeared for many nights and days together. We have sunk deep in tribulation's fiery maze; and have been driven to our wit's end; and must have sunk into perdition, but for the everlasting arms that were underneath. The underneath arms, the underneath promises; the underneath faithfulness of a covenant God have sustained us, supported us, upheld us, upheld us amidst all the sad conflicts we have passed through to the present time: and blessed be his name he cannot leave us, unless he leaves a part of himself; for we are one with him. O! how sweet to find the everlasting arms under-

neath, raising one up, bringing one near to himself, to his heart, and ravishing the soul with the manifested tokens of his love! how he endears himself to one's affection; and draws one's very soul out after him in whom dwelleth all the fullness of the Godhead bodily. The prayer meeting was just as it should be; conducted by the pastor, crowded by praying men and women; and we think it a matter of vast importance for the pastor to be present on such occasions: it has a tendency to unite pastor and people more closely together; moreover we think it is in a great measure beneficial both to pastor and people; the pastor will be able to judge in some measure the state of mind the people are in by the prayers offered up; and we are sure that a good and constant attendance at prayer meeting is a sign of a healthy state, and of prosperity.

I'll go, it is an house for prayer.

Who knows but Jesus may be there,  
And bless my waiting soul?

I have been there and still should go,

'Tis like a little heaven below,

May Jesus crown the whole.

Your's in gospel love,

J. BRADOCK.

## Short Church Notes.

**CHATTERIS.**—The prophet writes thus 'for Zion's sake will I not hold my peace,' and for Zion's sake I cannot withhold my pen; the prosperity of Zion makes me glad; and being an insignificant member of Zion Baptist Chapel, at Chatteris, I feel a pleasure in reporting to Zion universally our success. In May last, our esteemed minister baptized four, or five persons. Yesterday, Sep. the 18th, we had another baptizing; a delightful day it was; three persons were baptized; the natural sun shone upon us beautifully; and we hope we had the smiles of the Sun of Righteousness! It is believed by most that we had present upwards of 2000 persons; good order; and our minister spoke most affectionately, his appeals were weighty and we hope the Lord the Spirit, will apply the truth to the minds, and hearts of the hearers. We hope we are thankful for such a man of God amongst us as Joseph Wilkins; his ministrations are blessed: may the Lord bless them more abundantly. Amen. MINIUS.

(From the *Christian Cabinet*.)

**CHARLWOOD.**—MR. EDITOR.—As thousands of your metropolitan neighbours come down into our quiet parts on the Lord's day for fresh air, and to view the wondrous works of our gracious Benefactor, I have thought if information like the following was furnished, many Londoners would be glad occasionally to worship the God of their fathers in retired places like our own. About three miles from the Horley station, on the Brighton line, stands the village of Charlwood. Almost in the centre stands the mill, belonging to W. Flint, Esq., (to whom in fact nearly all the village belongs;) nearly opposite to this mill, down a little stone walk, stands Charlwood Tabernacle, where for years the gospel has been preached to hundreds of our neighbours, who come round from all parts. Last Sunday, we were favoured to hear the *Earthen Vessel* editor, Mr. C. W. Banks. It was a pretty sight to see the long stream of people pouring down to chapel; and to hear Squire Flint read the Hymns—(a venerable gentleman, with silver locks, past seventy.)—and to hear our choristers sing, is sweet indeed. We love you and hope you will not despise this little note from—A SERVANT OF THE ESTATE.

**ISLINGTON.**—A Tea and Public Meeting was recently held at Doychester Hall, New North Road, of a very pleasing description. Brother Crowhurst, the Pastor, took the chair, and gave a very energetic address; he then called upon brother Dormer, who gave us an highly intellectual speech. Brother Watts succeeded him with a few remarks; after which brother Hardwick, of Pialstow, gave the Pastor and people an address full of love and sympathy, in his usual pleasing style; when one of brother Crowhurst's members gave a few remarks; after which prayer was offered by Mr. Crowhurst, and the first, we hope of many meetings under the pastoral care of our brother ceased.

AN OBSERVER.

**COGGESHALL.**—Oliver Cromwell, and the Rev. John Owen, once knew Coggeshall well. At that time the gospel was preached only in the church, now we have a splendid new congregational church; also a new chapel called 'Salem.' It was built principally under the influence of two townsmen of ours—Thomas Rowlands, Esq., and Mr. Popham, a lace merchant of the city of London. I, and my friends went last Monday to the anniversary of Salem. Mr. Foster, of Witham, opened the services of the day; John Bloomfield preached the morning and evening sermons; and Charles Banks the afternoon. A large party took tea, and I think great good was done.—I am, yours faithfully  
A POOR WIDOW.—*Christian Cabinet*.

**THE GOSPEL IN A BARN.**—DEAR BROTHER. The new chapel talked of so long, is in course of erection at Bedmond, Abbot's Langley. During the time of building, we meet in a barn, kindly lent. I preached in the barn last Lord's-day, in the morning, from Matt. xviii. and xx. In the afternoon I spoke from Proverbs iii. 'So shall thy barns be filled with plenty.' We had the divine presence. Some will smile at our being in a barn; it reminds us of the dear Redeemer; it was very humble. While brother Wells is preaching to thousands in Exeter Hall; and John Foreman, at Mount Zion, and yourself at Unicorn Yard, I am doing what I can in the barn; and I must tell you I had a good quantity of the precious grain, there last Lord's-day. We expect to open our new chapel towards the end of October.

H. HUTCHINSON.

## "THE MEMORY OF THE JUST IS BLESSED."

I READ this on the grave-stones,  
And I muse as thus I read—  
The memory of the just ones  
Ah, it is blest indeed.  
But then this solemn question  
Arises in my mind,  
Who are these very 'just ones'  
That have left their name behind?  
Are they those who walk ascending  
To the moral rule of men,  
And give out of their treasures  
What was only lent to them?  
And thus build their hopes of glory  
On the good they do below;  
Are these indeed the 'just ones'?  
In truth, I answer, No!  
The poor and contrite hearted,  
The sin-sick, sorrowing soul,  
Whose only hopes are resting  
On Christ to make them whole.  
Who owns no boasted power;  
Who have no good deeds to plead;  
Who hang their all on Jesu;  
These are the 'just' indeed!  
He justifies them freely,  
And calls them by his name;  
In life, in death, in judgment,  
They can ne'er be put to shame.  
And when they pass Death's portal,  
He will watch above their dust,  
And raise it up immortal,  
In him complete and just.

Gravesend. MARTHA ELIZA BUSBY.



## Ministerial Monuments.

### THE LATE MR. ARTHUR TRIGGS.

We have this month, to record the departure of another minister of Christ, ROBERT ANNOTT, of Raunds, in Northamptonshire, the particulars of which will be found in another page; we are compelled, therefore, to be brief in continuing our record of Mr. Triggs's life and death; and to defer, for another number, the letters so kindly forwarded.

We were not favoured with any special communications last month, from the family of the deceased; in order, therefore, that our readers should not be deprived of any information of an interesting character, we make an extract or two from *The Gospel Magazine* for September, in which very valuable miscellany some important communications are found.

We may say one word here touching the changes which Mr. Triggs passed through in the latter part of his life; and which appeared an affliction to him and his family. The Editor of *The Gospel Magazine* has referred to those changes in a most tender and sweet spirit; and informs us that the Lord's providential dealings with Mr. Triggs in those special removals, are to be published. It will, no doubt, be a testimony of great interest and value to the Church of God. Persons wishing to possess copies of it, may send their names to Mrs. Triggs, 3, Angell Road, Brixton Road, London, S. In the Editor's introductory remarks, he refers to the time when Mr. Triggs preached in the Waterloo Road; and relates the following.

'He was preaching on a Sabbath evening, as was usual, to a crowded audience in Zion Chapel, Waterloo Road, London; and there happened to be seated at our side a young Cambridge student, who had just completed his college course, but who has since been called to his account. Mr. TRIGGS' text was from Rev. i. 17, 'And when I saw him I fell at his feet as dead.' When Mr. T. announced his text, his whole soul was fired, a heavenly rapture overspread his countenance, and he seemed as though his very spirit would leap out of the body. He gave out his text with a grandeur and a pathos that far exceeded everything we ever heard. It was the evident expression of the heart, and his words seemed to echo and re-echo through every corner and crevice of that crowded building. Turning to our young Cambridge friend, we said, 'Did you ever hear a Cambridge man equal that?' 'Never!' was the reply. There was an or-

iginality—a power—and such a telling effect about that simple announcement of a text, that some thirteen or fourteen years have never obliterated; and the idea that his removal by death suggests to the mind, is that of having now entered upon the sweet, and full, and blessed realization of that which he then anticipated, and of which he had but the foretaste. Yes, he now beholds that 'most glorious Christ' of whom he so loved to speak, 'no more through a glass darkly, but face to face.' Now, what he would delight to express in some well-chosen verse at the table of the Lord, he enjoys to the full. Then, with a rapturous heart and tearful eye, he would exclaim,

'Now free from sin, I walk at large,  
This Breaker's blood's my soul's discharge;  
At His dear feet content I'll lay,  
A sinner saved, and homage pay.'

But now how fully and how blessedly does he realize what he then expressed in the following verse:—

'Jesus, to celebrate Thy praise,  
My soul shall wake her noblest lays;  
Till round Thy throne Thy face I view,  
And sing Thy blood and victory too.'

Mr. W. B. Triggs, (son of the deceased,) has written a deeply touching epistle descriptive of his father's end, from whence the following paragraphs are taken; and we quote it, because many have said to us—'Well, Mr. Triggs always professed to be, and appeared to be high on the mount of assurance and of enjoyment; *how was it with him in the last conflict?* Our readers may gather from a few words given by the son as uttered by his father, that neither *Death*, nor the *Devil*, were mere shadows with good Arthur Triggs; he felt them to be powerful enemies; but chained, and conquered; so that when, like a flood they came in upon him, the Lord was ready to save. His son says:

A few of the sayings uttered to his family and a few friends during his illness, may be interesting; for "A good man out of the good treasure of the heart bringeth forth good things." During great and acute pain, he repeated those sweet lines:—

'Should death be at hand, I'll fear not undressing,  
But cheerfully throw off my garments of clay;

To die in the Lord is a covenant blessing,  
Since thou, O my Jesus, hast first led the way.'

'I wish the time was come to depart to be with Jesus was at hand.' At one time he cried out, 'It is all come to a stop; it is all gone.' No doubt, meaning, that he had at that time no communion with his precious Lord and Saviour. Shortly after he said, 'This cannot last long; I am sinking fast.' But still the Lord his God was with him to support and comfort. Once that deadly enemy of souls, the devil, was permitted sorely to try his faith in the faithfulness of his God. In the intensity of his feelings he suddenly cried out, 'Oh! thou devil, devil, to set at me so!' But immediately after he repeated his favourite verse, 'The Lord liveth, and blessed be my Rock; and let the God of my salvation be exalted.' Another expression was, 'It is close work to die.' On another occasion he said, 'I am sinking rapidly, but I am very happy, I cannot be otherwise.' 'I am a citizen of no mean city, I am free born.' 'Bless the Lord, O my soul.' 'I am now proving my acceptance in the Lord.' 'Christ is all I want.' 'Come, Lord Jesus, come quickly.' His dear friend, Mr. V. Smith, called to see him during his illness; and I have been told by those that were in the room at the time, that it was like heaven upon earth to them, a time never to be forgotten; it appeared as if both were 'out of the body, present with the Lord' in heaven; their conversation being of 'Jesus only.' After the pain had left him, he said, 'It is just over, in peace with God.' He put out his arms as if embracing some one, and cried out, 'My precious Lord Jesus.' He called his dear wife and children around his bed and blessed them, saying, 'The Lord give you peace in believing; the Lord bless you all; the Lord will provide for you all.' At another time he said, 'If any of my friends ask about me, tell them it is sweet to die in Jesus.' To a friend who called to see him, 'You have come to see me die in Jesus; I am longing to be with Him; no fear, no anger, no wrath; it is all love.' 'I am longing to die; He is my Redeemer.' A few evenings before he died he had a severe fainting fit; we thought then that he was about to be taken from us; but it was not the Lord's time. My dear mother asked him if he had not a blessing for her? he answered, 'He will be a Father to the fatherless, and a Husband to the widow.' Thirty hours before he died he did not move, but slept very heavily until about five minutes before he was taken home to glory, but his speech had then failed him. The last words I heard him utter distinctly were, 'Come, Lord Jesus.'

During his life-time he preached 10,103 sermons; the first was delivered January 12th, 1817, from Romans i. 16; the last, July 5th, 1859, from Ps. cxi. 9.

Thus died in the Lord His faithful servant, aged 72 years last 23rd day of April.

To be Continued.

### AN ORIGINAL LETTER ON THE LATE A. TRIGGS.

DEAR SIR.—The departure from earth to heaven of that man of God, Mr. Arthur Triggs, has to the late attendants upon his ministry been productive of more than that customary solicitude which arises from the loss of a friend, or even a minister, and although with deference, be it spoken with regard to others who labour in Christ's vineyard, there is, alas! but very few in our day, whose ministry so simply and emphatically direct a poor sinner to Christ, the way, the truth, and the life, without any mixture of yea and nay, and without holding up the doctrines of free and distinguishing grace in one hand, and the possibility of the creature to perform one act to recommend him to the notice of God in the other, indeed it might be truly said that he preached 'Christ alone exalted.' It is with gratitude to God, the author of every good and perfect gift, that I am enabled thus publicly, to record my feeble testimony to the blessed effects produced by his ministry in my own soul, having been an attendant thereon for twenty years, with but a small intermission. I have found that there is a reality in the plain and simple truths of God's word above and beyond what mere professors understand, I had previously made a profession of religion for many years, during which time I had a notion that there was a something derivable from my services, as I was pleased to call them, which would obtain for me the favour of God, but it pleased the Spirit of truth, the Divine Teacher, in his own good time, while under his ministry, to shew me my folly and presumption, to convince me that this side of hell, there was none so bad as the sinner, me. To enable me to cast all my burdens at Jesus feet, to discover him as my sin bearer, and acknowledge him with all my heart to be the Chiefest among ten thousand and the altogether lovely. And I can now sing with praise and thanksgiving,

'Now free from sin I walk at large,  
This Breaker's Blood's my soul's discharge,  
At his dear feet content I lay,  
A sinner saved, and homage pay.'

I am a witness that he has left behind him the most satisfactory proofs, that our glorious Redeemer Jesus Christ, whom during a ministry of forty years he preached to others, was his solace and support while passing through the dark valley of the shadow of death. May we be follower of him who through faith and patience is now inheriting the promises, and 'Who though dead yet speaketh. Your's in covenant ties, J. L. J.'

Our West of England Correspondent is informed, that the Review of Mr. Triggs's Life, Letters, &c., will be certainly given.  
—Ed.

## DEATH, BY POISONING, OF THE LATE MR. ROBERT ABBOTT.

It is now some years since Robert Abbott first wrote to us from the North of England, desiring to remove into the southern part of this kingdom, should a kind Providence open for him a door of usefulness. At Richmond, in Surrey, that door was opened; and in connection with the late Mr. Wild, and other friends, Mr. Abbott laboured usefully for some time. Over, in Cambridgeshire, and Raunds, in Northamptonshire, were subsequently the scenes of his constant study and earnest labour. His work at Raunds was finished. He had early in September, travelled down to Hastings, in Sussex, to preach the gospel there for three Lord's-days, with a view to a settlement among the friends of truth, meeting for worship in what are called 'Banks's School Rooms,' near to Wellington Square. He preached Lord's-day, September the 4th, in apparent excellent health and spirits. On the following Tuesday evening he retired to rest, and on the Wednesday morning was found a lifeless corpse in his bed. The following painful account will best explain the circumstances of this sudden close to a minister's life.

An inquest was held at the Lion Inn, St. Mary-in-the-Castle, Hastings, on the 8th of September, before Robert Growse, Esq., coroner for the borough and liberties, to inquire into the cause of death of the Rev. Robert Abbott, a Baptist minister, who was found dead in bed on the previous morning. Deceased had come from Northamptonshire only a few days before to preach; and, as the circumstances attending his melancholy death were of an extraordinary character, the enquiry excited great interest.

Charlotte Terry, single woman, of No 3, Portland-terrace, deposed—I let lodgings. The deceased came to my house last Tuesday, the 6th inst. He occupied one bed room, and boarded with me. He occupied the room the jury have seen him in to-day. I did not know him before. He was going to preach in Hastings the next two Sundays. He went to bed at 20 minutes past 10 o'clock on Tuesday night. He was perfectly sober. He said he was quite well. When the deceased went into the bedroom the gas was a-light, but very low. I said to him "The gas is very low! shall I put it up?" and he said, "No; I can do that; and when I have done with it, I will put it out." I have not been into the room nor seen the deceased since. I have noticed no escape of gas in the room. The fittings were put up last October. The flap in the fire-place is usually up, but I am informed it was found down in the morning.

John MoVicar, Shepherd-street, St. Mary Magdalen, tailor—On Wednesday morning, the 7th inst., about eleven o'clock, I was at 48, Marina, and Miss Terry came there. Mr Gausden, asked me to go with her, and I did so to 3, Portland-terrace. When I got there

I opened the bedroom door, and I saw the deceased lying there. I found he was quite dead and cold. He was lying on his right side, and back to the door. The clothes appeared to be quite smooth and undisturbed. His arms were under the bed clothes. I remained in the room only about two or three seconds; and I went directly for Mr. Savery, who went to see the deceased in a few minutes. When Mr. Savery went in, he remarked what a smell of gas there was, and he turned the tap at the gas burner and opened the window.

John Savery, of Hastings, surgeon—On Wednesday morning, about 12 o'clock, I was called to the house of Miss Terry, No. 3, Portland-terrace. When I got there I saw the deceased in bed, where the jury have viewed the body to-day. He was partially on his back, reclining slightly on his left side. He was quite dead, and appeared to have been so some time. On entering the room I noticed a very strong smell of gas—so strong as to affect my chest. I immediately ordered the window and the front door to be opened. I went to the gas-burner, and found it partially on, and the gas escaping. I turned the tap back. The deceased appeared to be a very strong muscular man, and in good health; and there was nothing external to shew me the cause of death. I have this morning made a *post mortem* examination, assisted by my son. The result of my *post mortem* examination is that the deceased died from being poisoned by the gas which escaped in the room.

Charles Henry Gausden, of No. 48, Marina, tailor—I have known the deceased since Friday last. His name was Robert Abbott. He came from Raunds, near Thapston, Northamptonshire. He was a Baptist minister, and about 60 years of age. He was engaged to preach for three Sundays, at Mr. Banks's schoolrooms. He preached last Sunday. The last time I saw him was on Tuesday evening about seven o'clock.

The jury, after a careful consultation, gave a verdict "That deceased was accidentally poisoned, by inhaling the gas which accidentally escaped in the room in which he slept."

HASTINGS, Saturday, September 17th, 1859.—A special service was holden in the rooms, near Wellington Terrace, on Friday evening, September 16th, 1859, on the occasion of Mr. Robert Abbott's sudden removal by being found dead in his bed. Mr. Wall, Baptist Minister, of Rye, read the hymns. Mr. Cornelius Slim, of Hailsham, conducted the devotional parts of the service. The address, or sermon, was delivered by C. W. Banks, from Matt. xxiv. 44. 'Be ye also ready; for in such an hour as ye think not, the Son of man cometh.' We hope the event will be rendered useful. Leaving Raunds, evidently greatly afflicted Mr. Abbott's mind; this is quite apparent from the hymn he composed in his bed-room a few hours before

he left this world: it was poor Robert's last hymn. How many he composed we cannot say, but the number must have been immense. This last hymn will be printed in the sermon, published to his memory. It is entitled, '*How to Die Happy!*' Hastings is now one of the most flourishing and growing towns on our coast; and yet the Particular Baptists have not any settled place of worship in St. Leonard's or the old town. Some few years since, Mr. Pavey built a chapel here; but the communion was of a wide open kind; and he has left it, and is gone over to America. The chapel has a heavy debt upon it: while the congregation now is small. There is an effort making to establish a church upon New Covenant and New

Testament principles. The friends now meet in the large School Rooms, on the hill, the right hand side of Wellington Square. Could they find a man of God, a minister of Christ, a preacher of the gospel, a spiritual and a powerful, a practical, and a patiently persevering pastor, Hastings might yet lift its head among the towns where the Standard of truth is maintained. We hope in days to come to report something better of Hastings.

THE LATE MR. HAFENDEN, of Bores Isle, near Tenterton, Kent.—This excellent and devoted minister of Christ has also been called to his final rest, particulars we expect to furnish next month.

## THE ROOT, THE UPRISING, AND THE MANIFESTATION OF THAT GRACE WHICH BRINGETH SALVATION.

BY MR. JOHN CORBITT, OF NORWICH.

MY DEAR BROTHER BARNES.—The enclosed contains the leading heads of a discourse I delivered last Sunday evening, before making a collection to support the Strict Brethren in their unequal contest for their just rights in St. Mary's chapel, Norwich. I here take the opportunity of thanking my friends for the willing assistance afforded, and hope that every Strict Baptist church will render like assistance, in protesting for their rights against the unlawful intrusion on their liberties.

Believe me, yours in every good word and work,  
JOHN CORBITT.

8, St. Catherine's Plain, Norwich,  
September 13, 1859.

"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."—Matthew xviii. 20.

No language can be plainer than this; and to do as we are told is obedience—to leave it undone is disobedience—to add to it is treason against heaven; to take from it, is to deal treacherously.

We profess to be the sons and servants of the Most High God: let us, therefore, study to understand his will, and strictly conform to his word: for he will not hold us guiltless if we neglect his Holy command, and do our own will in preference to his.

There are many things told us by Jesus Christ, and all of them profitable to us as far as we observe them, but they will be our accusers in the day of judgment if we wilfully neglect, slight, or alter them. They are given by inspiration of God, and are 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: unto which we do well to take heed, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts: and Paul declares that we ought to take the more earnest heed, lest at any time we let them slip, and we ought to lay the utmost stress on the plain important and un-

mistakable words of our Lord when on earth, and especially those after his *resurrection*.

I will, this evening, call your attention to three most important things spoken by the Lord, and revealed unto his disciples by himself.

I. DIVINE CHOICE: this is the internal root of all grace.

II. REGENERATION: this is the uprising shoot, manifesting life.

III. PRACTICAL OBSERVANCE: this is the manifested fruit of grace.

1. *The doctrine of a divine choice* is amongst the things Christ taught. This is so clearly set forth in Scripture, that no man can deny it, or mistake it, unless he wilfully denies common sense, and plain words. In John xv. 16, he tells his disciples that they had not *chosen* him, but he had *chosen* them, and ordained them that they should bring forth fruit and that their fruit should remain; and in reference to Judas, he said he knew whom he had *chosen*, and that his lifting up his heel against him after eating bread with him, would only fulfil the scripture, John xiii. 18. Then he goes on to show what the effect of this *choice* will be, the world, professor, and profane, will hate them because it hated him; and the servant cannot be above his master, and Paul confirms this doctrine of God's *choice* in the most positive terms, so that a man may just as well deny his own existence as deny that.

In Ephesians i. 3, 4, he bursts forth with this unmistakable and admirable language, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath *chosen* us in him before the foundation of the world, that we should be holy, and without blame, before him in love,' and Christ teaches the same ancient settlements when he declares that heaven was prepared for them from before the *foundation* of

the world. Again this doctrine of divine choice is seen in the union that is formed between *them, him, and his Father*, where he declares that he is in *them*, and God in *him*, and so all perfect in *one*; and that they shall be with him where he is to behold his glory, that even the world might know that the Father loved them before the *foundation* of the world as he loved *him*. These doctrines we are to teach people to observe and not pass them over slightly, or deny them.

2. *The doctrine of Regeneration.* It is certain that this doctrine is insisted on by our Lord, for he declares unless ye be born again, ye cannot enter into the kingdom of heaven. It is also certain that this doctrine does not rest upon the will of man to *choose*, nor the power of man to *perform*, any more than his being born naturally, because that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and those that are born again are not so born by blood nor of the will of the flesh, nor of the will of man, but of God. This is an important point to start from in matters of religion, as it is connected with our entering heaven. If we start for heaven from any other point we must be rejected at last, as none but such as are thus born will be admitted to heaven.

Furthermore, that this is neither in the power of man to command or reject, is clearly proved by the manner our dear Lord preached it to Nicodemus, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So it is with every one that is born of the Spirit,' thus we see, to be born again is to have something sovereignly take place in us, that our will is not consulted about, nor our power employed about, and that we cannot account for, but so it is. I am a new creature; old things have passed away; and all things have become new; thus it is the Spirit that quickeneth, the flesh profiteth nothing; thus we teach you to observe God's divine choice as the internal root, and the Holy Spirit in regeneration as the *uprising shoot*, because these things are essential to salvation, and without them we cannot see the kingdom of heaven, much less enter therein.

III. *What Christ has commanded us to observe in practice as the proof and fruit of grace.* There might be a multitude of things produced here, but I must be brief. He commanded them to seek first the kingdom of God and his righteousness, and promised that all things needful should be added unto them. He told them that unless their righteousness exceeded the righteousness of the Scribes and Pharisees, they could in no wise enter the kingdom of heaven. The Scribes and Pharisees had an outside appearance of righteousness, and a strict conformity to the tradition of the elders; but they did not observe either the law of God, or the gospel of Christ. Thus then you see that conformity to the commands of Christ ONLY, is acceptable to him and safe for us.

But adult baptism is amongst the all things commanded and enjoined by Christ on his disciples, and to teach the people to observe this and to administer it to believer's only, is

obedience to him; not to teach this doctrine, is leaving undone what ought to be done, and is one long stride towards Rome. We have no account of any of Christ's disciples preaching, but such as baptized; we have no account of any being added to the church, but those that had been baptised on a profession of their faith; Peter taught it, and commanded it to Cornelius's household; Philip preached it at Samaria and baptised both men and women; Ananias taught and administered it to Paul; and Paul taught and administered it to Crispas, Gaius, and the household of Stephanas, the Jailer, and Lydia; and all those that were converted at Pentecost were baptised before they joined the church, and partook of the Lord's Supper. Thus you have many cases of baptisms, but none of children. Indeed there is no church recognised in the New Testament, but this one adult baptised church. Indeed, it appears that in those days they were more particular about baptism than either joining the church or the Lord's Supper, for the Eunuch went on his way rejoicing though he neither joined the church, nor partook of the Supper. We read of baptising single persons, households, men, women; yea, three thousand at once of all nations, but of no children, and the administration of the Lord's Supper only once by our Lord, and once by Paul, though it is recorded by all four of the evangelists.

But our professed charitable opponents, would have us believe that the Lord's Supper ought to be open to all comers, regardless of baptism, simply because it is called the Lord's table, and that is the reason I assign why it should be confined to baptised believers only. If it was our own table we might admit who we pleased, and how we pleased, but as it is the Lord's table, we do well to observe his order as to who, and how, people come to it. Those that deny baptism are not believers in the gospel, as Christ gave it, nor followers of him as their example, so cannot be lawfully admitted, seeing that they are only partly believers. Let them become full believers, and we will admit them; but we have too much respect to our Master, and too much love for your souls to encourage you to come to the table unlawfully, for we believe there is no other lawful way of coming to the table but by baptism, and as long as I have power to stand upon the walls of Zion, I will teach you to observe all things he has told me. If some of our professed charitable friends will tell us when the Lord repealed the law of Strict Baptism, and instituted the law of Open Communion, it will be one fair step towards their point. That we have no particular verbal command who and how people shall come to the Lord's Supper is true. But if we look at the time, the manner, the people that was with him when he administered it, the secret manner it was done, we cannot be at a loss to see it was *strict* and *secret* too; we do not even read that the disciples were aware of it until the very minute it took place; *no herald was employed to proclaim it*, none of the Scribes and Pharisees or Sadducees was there, it was done by Christ only in the presence of his disciples, all of whom had followed him, and all of them

as far as we have any record of them were *Strict Baptists*, and the ordinance of the Lord's Supper was so strictly observed, that no man knew of it but them. And in the Apostle's time it was only them that were baptised, that were added to the church; and these continued steadfast in the Apostle's doctrine, in breaking bread, and in prayers. Therefore, they must continue steadfast in baptism, as that was one important doctrine maintained by the Apostles, and this only could be done by observing what Christ has commanded. So no man can be a particular observer of what Christ has commanded and

done without being a Particular Baptist and a Strict Communicant. And such as do not take up the cross and follow him, adhering to all things that he has commanded them, have no encouragement from him to come to the Lord's Supper, nor yet to expect to be saved, seeing that he hath said, 'They that deny me before men, I will deny before my Father and his holy angels.'

We therefore conclude with the words of Samuel to Saul, by saying, '*Is not obedience better than sacrifice, and to hearken than the fat of lambs?*'

## Our Churches, their Pastors, and their People.

### SALEM CHAPEL,

WILTON SQUARE, NEW NORTH ROAD.

SPECIAL services in commemoration of the above cause were held on Lord's-day, Aug. 21, 1859. Three sermons were preached: in the morning by Mr. C. W. Banks; in the afternoon by Mr. J. Pells; in the evening by Mr. T. Attwood. On the following Tuesday, Aug. 23, Mr. J. Wells preached in the afternoon; after which tea was provided in the school room on the voluntary principle. In the evening a public meeting was held; and addresses were delivered by several ministers. Mr. Flack, the pastor, took the chair. The subject for discussion was, Gideon and his commission. Mr. Webb engaged in prayer. The chairman, Mr. Flack, said, I hardly thought of being with you to day at all: since Sunday I have been in bed burning with fever; the question was just asked me what was the subject of your meeting? it is twofold: we meet to commemorate the third anniversary of this cause; and we think we have abundant cause to meet to day to record God's mercies. I myself should like to meet for this purpose as long as God continues to favour us from year to year. I wish always to meet together to testify of his faithfulness as a God of truth. I believe in the commencement of this cause, God Almighty was pleased to give answer to prayer; and hitherto the Lord hath helped us. Were we to let this season pass by without meeting together to testify of his faithfulness, his goodness, and his mercies, we think we should be unworthy of the name we bear. Next to that we want money. You will say what do you want it for? I thought you were so prosperous. We do want a little. We have put down a Baptistery, and incurred a debt of some £30. My dear brethren in office have had to bear the burden; they have borne it cheerfully as men of God; but of course a debt of this kind is like a millstone round the necks of two or three deacons. We want this debt removed, we now want £30. I have always to speak of our people as being liberal: three years ago we purchased this chapel; and we have paid half of it off: I have the strongest confidence that this debt will not

exist much longer; that is, if God should be merciful to us. Do what you can to night; do it cheerfully as Christian men and women: I have told you the object of the meeting. The brethren Attwood, of Camberwell; R. Bowles, of Poplar; J. E. Craoknell, of Dacre Park; Anderson, of St. Luke's; Moores, and Chivers, delivered very excellent addresses; the choir sung some beautiful pieces: and the meeting closed with prayer.

### THE GROWTH OF THE GOSPEL AT BLUNHAM, IN BEDFORDSHIRE.

(Communicated by our valuable friend and agent,  
Mr. John Norman.)

DEAR BROTHER—According to promise, I send a few particulars connected with the Baptist cause here. There are two chapels here; one a very old one. I have recollections of it for more than half a century; and to this day many of the dear old saints are fresh in my mind. About forty-eight years ago, J. Hawkins, of Casso, Beds., became their pastor; and the church and congregation flourished under his ministry, whilst he was kept to the truth; but he turned over to the Fullerites; and opposed men of truth, especially Mr. Murrel, of St. Neot's. This was a death-blow to all his usefulness; he was obliged to leave; and the blessed Lord was pleased to take the Old Standard bearers away by death; so that it gave the Fullerites more power. They had several supplies; but all of the same stamp; and the next pastor was brought in by the deacons, contrary to the majority of the members, and stayed ten years; the next about the same; the present pastor has been about seven years. There is a dowery on the place. In the year 1842, a Mr. Hine, from Sharnbrook, was pastor at the Old Cause; he was a good man; but seldom preached any doctrine; but the Lord was pleased to stir up his mind to invite one R. Thompson, who was a deacon at Potton; he was unwilling to come; but the Lord stirred up his mind to comply; the Lord was pleased to bless the truth to many; this stirred up the prejudice of some; and the church passed a law that no member should have a voice in the choice of a supply any more, so two of the

members withdrew, and held a prayer meeting at one of their houses, and that soon became too small; and so they licensed an old barn on the premises for preaching, and Mr. B. Thompson had an invitation to come amongst them; he accepted it, and came, and many blessed seasons were enjoyed both by minister and people, as many bear testimony to this day; but the enemy stirred up the landlord of the place to tell the friends he should oppose it. This was the means of raising up a friend (in the person of Mr. William Judd,) for he came forward, and said he would build a chapel, if they could pay for the fitting up for the inside. The Lord raised up friends. The new chapel was opened December, 1842, by Mr. Smart, of Welwyn, and Mr. Tite, of Polton; and Mr. Thompson laboured with them until it pleased the Lord to take him to glory, which took place on the 23rd of April, 1847. Men of truth supplied for some time. In answer to prayer, the Lord directed them to invite Mr. Frazer to come and supply for one Sabbath day; then for six weeks; and the Lord made it plain that he had a work for him to do at Blunham. He was invited to the pastorate, accepted it, and his labours were so blessed that the place was too strait for us. Mr. Judd enlarged the outside, and the friends the inside, so that we have a nice little chapel: blessed with a faithful ministry, and the Lord is pleased to bless the same to saints and sinners. In March, 1843, eight formed themselves into Church-fellowship; under Mr. Thompson and Mr. Frazer; they have increased to forty-six; lost by death eleven; so they number now thirty-five. Here we are, a lot of poor and despised, with the Lord on our side, so that we must say, 'What hath God wrought?' for he has not only been with us as a God of grace, but as a God of Providence.

May the Lord go on to bless the Pastor's labours of love to both church and people, so that they may be increased in grace and gifts, and numbers, as a flock, is the prayer of yours to serve,  
J. NORMAN.

**POPEY AND PROTESTANTISM AT EAST BERGHOLT.**—TO MR. C. W. BANKS, DEAR SIR, I will, as the Lord shall enable, give an account of East Bergholt. It is a large and populous village. But very little genuine vital religion is to be found among the inhabitants. In addition to the church, there is a new and commodious chapel belonging to the Congregationalists, and a Primitive Methodist Chapel; and directly opposite the Church, a Roman Catholic Nunnery, and a large and handsome Catholic Chapel just erected, but not yet opened. Many times during the day my ears are greeted with the unwelcome sound of the oventhal bell, which causes my heart to ascend in earnest prayer, that God in his mercy would send his gospel in all its vitalizing power to counteract the baneful errors of Popery, that are so stealthily, yet surely creeping in upon us. There is great need for another chapel; and for a sound, zealous, and faithful minister of the gospel, who would not shun to declare the whole counsel of God. When I came into this parish, about six years ago, I attended an Independent Chapel; and have continued to do so until within the last year; but there was scarcely any sign of spiritual life. It has been a great grief to my soul, when I have gone up hungering and thirsting for the Word of Life, and have had to come away empty. I have groaned out fervent cries to God that he would

send into this barren place the true bread of Life. The last time but one that I was in that chapel, was the last night in 1848, at a prayer meeting, when the minister gave a short address to the members, and he gave them a motto for the new year, it was this; 'I will go in the strength of the Lord God, making mention of thy righteousness, even of thine only; perhaps I was the last person he intended it for; but my heavenly Father gave it to me; and no mortal could rob me of it; my soul has been enabled to rest upon it and go from strength to strength. The first week in 1850, I was laid upon a bed of affliction; but it was, I think the happiest week I ever lived; my Lord seemed to hold out to me the Golden Sceptre; and say, 'ask what thou wilt; and it shall be done unto thee.' And I was constrained to beg the Lord before this year was out, he would send his pure gospel into this place. I read the Vessel and was greatly encouraged by what you said of your desire to go and preach the gospel wherever the Lord would open a door for you. I said, 'O Lord, do send him here,' and if you remember, I wrote you a long letter toward the end of January, and stated my thoughts and wishes, and you kindly wrote me back and said, you should be glad to open your mouth for the Lord in this place, if you could only see the way opened. Thus encouraged, I prayed on, and the Lord applied such precious promises that I *could not doubt* but that he would fulfil the desire of my soul; I would now mention in particular, once when my faith seemed wavering, these words came with Almighty power, 'If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you;' at another time the enemy said, 'O its no use for such a poor feeble thing as you to expect such great things; when these words in an instant came to me.' 'Call upon me and I will answer thee, and shew thee great and mighty things, which thou knowest not.' The Lord enabled me to rest upon that promise, and blessed for ever be his dear name, he gave me over and above all that I could ask or think on that never-to-be-forgotten 17th of August; every one of the Lord's dear people to whom I have spoken, since, testify that it was a sweet time of refreshing from the presence of the Lord, and many of the Lord's dear little ones, who were faint, and ready to halt, were favoured to sip large draughts of bliss from salvation's wells with *astonishment*. The dear people in this place, who gladly received the word, are very warm in their expressions of love to you for the truth's sake, which you were so favoured to tell out to them. They say they would gladly do all in their power to get you here again. I do verily believe that much good will be the result of your visit, 'to our prayer-answering God be all the glory.' I wish to tender my warm and grateful thanks to you and the ministers, and kind friends, for the great interest shown in so good a cause; may we have many such happy meetings in this place. So prays a poor worm. '*Mada mighty by the Holy One of Israel.*' Isaiah xli. 13-16.

**CHATHAM.**—DEAR BROTHER BANKS.—THE EARTHEN VESSEL is often the vehicle of much pleasing intelligence; and as I have good news to tell, I forward it, believing you will feel a pleasure in inserting it. For a long time past, we have been hoping and praying that the Lord would more abundantly manifest himself by reviving his work in our midst; and on Lord's-day our petitions were, in some happy measure, answered. Our highly esteemed brother Jones supplied our pulpit. To my own mind he never preached the Word with more power and unction. The morning's discourse was from these memorable words, 'I will follow thee whithersoever thou goest.' He treated the subject in a very masterly way; and at the close, he most plainly shewed that Believer's Baptism was the way of faithful obedience. After the sermon, he baptized two persons, who, having given pleasing evidence of the power of Father, Son, and Holy Ghost in choosing, saving,

and leading his own sheep. This was a time of refreshing from the presence of the Lord. In the afternoon our esteemed brother administered the ordinance of the Lord's Supper, and received into Church fellowship, those that had been baptized; and I believe, to many, it was a time that will be long in remembrance, it was to myself a lively foretaste of these blissful realities which are in reversion for the whole family of God; and we could indeed sing,

Blest Jesus, what delights we find;  
How sweet thine entertainments are.

In the evening, our discourse was from 'Have I been so long time with you and hast thou not known me?' the speaker enjoyed much of the outpouring of the blessed Spirit; and preached with great liberty and our friends united in praising our ever faithful God, who in fulfilment of his gracious promise, came down like rain on the mown grass, and like showers that water the earth, our congregations throughout the day were good, and we hope to see signs following, and that the Lord would revive his work in all our hearts in the prayer of your's in gospel bonds,  
EDWARD TRANT.

**BIERTON.**—Mr. Editor, we still think you love to hear of the good of Zion; it cheers our hearts to see our labours have not been in vain. We hope the time to favour Zion is come. On August 21st, we had a good day. Mr. Avery, of Astonclinton, and myself, preached the sermons. A good number gathered together. Mr. Avery preached in the morning from Jeremiah xxxi. 3, 'Yes, I have loved thee with an everlasting love.' In the afternoon I preached from Hebrews iv. 9, 'There remaineth therefore a rest to the people of God.' In pointing out the people of God, two things press heavy on my mind; fears, lest I should wound a poor little lamb in Christ's flock; and, second, lest I should build up a boasting hypocrite. The friends prepared a good tea. There we talked of your trial in the August Vessel, which caused us to weep in our spirits. I then walked into the fields for a short time, praying the Lord to stand by me. On my return, I had hard work to press through the crowd; I went into the pulpit, read for my text, Acts viii. 12, 'but when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.' Mr. Avery spoke by the water's side; and then led four men down into the water, and baptized them in the name of the Father, Son, and Holy Ghost; one dear old man had often told me that he was a disobedient child; but at the age of 75, he went down into the water and showed to the world that he was not ashamed to own his Lord. We hope others will soon follow.  
JAMES SMITH.

Lower Winchendon, Aylesbury, Sep, 11, 1850.

**GRAVESEND.**—Will you kindly allow me to ask, through the medium of your valuable magazine, whether it is not possible for some amicable arrangement to be made between Mr. Stringer, and those who have left him? I am a stranger to Mr. S., but esteem him highly for his work's sake, and am a hearer of the Gospel, as preached by him. I am sure that many would rejoice if peace was concluded among that once happy people; and though both parties may appear powerful, I feel confident, that both parties would, by a little counsel, lay down their arms, and once more enjoy the blessings of peace. I have ventured to step forward as a disinterested party, and trust many will follow my example, which, under the blessing of God, may prove efficacious. I trust you will give publicity to this letter; as such contentions and strife lead to a ridicule from the world. May my anticipations be realized, and both parties remember the words of our Saviour, 'If ye forgive not men their trespasses, how shall your heavenly Father forgive you?' Let all existing feeling be laid aside; and let them meet, and under the smiles

of God, unite their hands in such a manner, as no earthly power can ever separate them. Your's for Christ's sake,  
PEACE-MAKER.

I enclose my card.

P.S. Cannot you offer a little advice upon the subject?

[We were, perhaps, the first to press the adoption of this course. If each party could sincerely and affectionately be reconciled; then let each party invite a certain number of ministerial brethren to meet on some given day, and at an appointed place—there let prayer be made—there let a full and a free Christian-like consultation be held—there let such advice be given, and such measures adopted as the circumstances require, as the Word of God authorises; and we believe such a meeting would be followed by very special blessings. If this course cannot be adopted, we would say, for ever let all cavillings cease.—Ed.]

**SHARNBROOK.**—We have had another glorious harvest meeting at Sharnbrook. On Wednesday, Sep 7th, Mr. John Bloomfield came among us for the purpose of preaching on the occasion. There was a numerous gathering of people, all eager to hear the Lord's honoured servant. Mr. Wilson, of Risely, conducted the devotional part of the service in the afternoon; and Mr. Bradfield, of Rushden, that in the evening. Mr. Bloomfield appeared to feel himself quite at home, and preached two most excellent sermons, in which every topic bore a direct reference to the Lord Jesus Christ as the great 'all and in all' in his people's salvation, between the services the congregation retired to the Swan Inn, (which the worthy host kindly placed to our use,) where about 300 persons took tea together, which was gratuitously provided by our female friends. The proceeds of the tea, with two good collections, went toward removing the chapel debt, which we are exerting ourselves to get rid of. The day from first to last, was a happy one; everything contributed to make it so. We were favoured of God and man. May he who crowns the year with his goodness, crown us with his loving-kindness and tender mercies.  
T. CORRY.

**RIPLEY.**—In the neighbourhood of Lord Lovelace's immense Ockley estate, and close to the Grand Surrey Cricket Ground, stands the humble little Meeting Place of the Calvinistic Baptists. They are a people renowned for plainness, piety, and peculiarity of experience, discipline, and doctrine. I happened to be passing that way on Thursday, September 8th, and saw some people gathered. On looking at a bill, I found Mr. John Pells, of Soho; and Charles Banks of Southwark, were to preach anniversary sermons. I resolved to go. When I went in, Mr. Banks was reading and expounding the ninth of Daniel which to some I found was very profitable. Presently in came the Rev. John Pells; he gave us a solid sermon from the words of Hannah, 'Neither is there any rock like our God.' It was a rustic scene, the humble dwelling, the white-frock venerable clerk, the cheerful preacher, and the earnest congregation. I felt quite happy, dropped my mite into the treasury, and rejoiced to meet with them, although myself one of the Plymouth brethren.—*Christian Cabinet.*

**PLAISTOW.**—I write to let you know how the work is progressing at Plaistow, under the ministry of our earnest brother Hardwick: the people have had many trials, and much persecution; the more they are persecuted, the more they grow. Brother Hardwick has baptized two or three in the name of his Triune Jehovah, who have been added to the Church. Last Wednesday I went down to Mr. Dawson's pretty chapel at Barking, to see Mr. H. baptize two more; one of them is 75 years old; and infirm bodily, yet strong in the Lord. Brother Stammers commenced by giving out an hymn; Mr. Dawson read and prayed; Mr. Hardwick preached an excellent sermon, and then immersed our friends in the name of the Father, Son, and Holy Ghost, one of them praising the Lord all the time.  
W. WATTS.



## The Revivals Present :

AND

### DR. CUMMING'S "GREAT TRIBULATION" IN PROSPECT.

Two works of weight, and worthy of special notice, have this month come to hand. The first is, a Report of the great Conference of the Evangelical Alliance, holden in Belfast, in September last; the second is, a costly volume from the pen of Dr. John Cumming, entitled, '*The Great Tribulation Coming upon the Earth,*' published by Richard Bentley. Unless we were prepared to prove that the Revivals in Ireland, and other parts, were not of God; and unless we were certain that Dr. Cumming was writing under 'strong delusion' when he wrote this somewhat terrible volume, we should not be justified in passing silently by these productions.

As regards the Irish Revival, the farther we go in our researches and readings, the more deeply we are convinced that the Spirit of the living God is in it for good and gracious ends; and, therefore, with holy reverence, with a teachable spirit, with a grateful heart, and with a zeal for the glory of God, and for the good of souls, we would invite the attention of our readers to this all-absorbing theme. And as regards Dr. Cumming's new volume, we are bound, by ties most sacred, to furnish our readers with such a review of it, as may, under God, be profitable to them.

But, first, in continuing the idea of last month, we notice,

### THE PENTECOSTAL RESURRECTION IN IRELAND.

The Romish Priest would shut up the Bible from the people; and some very conceited Protestants would have the people shut their eyes against everything but that which they write; and close their ears to all but that which they say. We do not sympathise with either. We never are favoured to have a precious insight into Bible truth, but we wish we could publish it to all the world; and as regards the preachings and literary productions of the leaders of other sections of the Church, we often look into them with the deepest anxiety, to find therein the testimony that souls quickened by the Spirit of God—hearts warmed with the love of God—and minds directed into the Truth of God—have given existence to the productions in hand.

With these brief preliminaries we enter upon a short notice of the Irish Revivals, discussed so elaborately in the Belfast Conference. Our present short paper will only contain a few of the expressed convictions of one good man who has seen and heard for himself; and speaks in the fear of God. At the aforesaid conference, Dr. M'Cosh read a paper from which the following extracts are made, as reported in *The Evangelical Christendom*: a monthly review of

Christian enterprise, very ably conducted. Dr. M'Cosh said—

A **STRONG** prejudice has been entertained against the Ulster Revival, because of the bodily manifestations with which it has been accompanied in the case of some. I am *first* to address myself to that prepossession, which is keeping many from acknowledging it to be a true work of God.

I remember standing on one occasion on the shore of the German Ocean, while a vessel was trying to ride into a harbour in a very high storm. Hundreds of persons were on the shore viewing the scene, some of them in a state of great excitement. Suddenly the ship struck on the angle of a jutting rock, reeled and staggered, and seemed about to land all its crew in the boiling waves. As suddenly did a mother, who had a boy in that ship, fall down beside me in a state of convulsions, which speedily ended in a complete prostration. We carried her to her dwelling, where she continued, for a time, in a state now of unconsciousness, and now of terrible agony, till such time as her son, saved from the waves after being exposed to great peril, was brought to her. Even then she could scarcely tell whether her son were a reality, or only a vision, like those she had seen in her time of weakness. Suppose that this mother, instead of fearing that her son was about to be drowned, had been led suddenly by the truths of God's Word, applied by the Spirit, to apprehend that her soul was about to perish because of sin. I am convinced that the very same bodily effects would have taken place, and I believe she would not have found true

peace till Jesus the Son of God was revealed in her.

At one part of my life it was my painful duty to intimate to many a poor woman who thought herself a sailor's wife, that she was a widow, for that her husband had perished in the waters of the Baltic Sea. I labored to convey the sad intelligence in the most delicate manner. I sought to prepare her mind for its coming, and often began a long way off, but whatever the plan I took I had at last to speak plainly, and as the awful truth did burst upon her, what a scene had I to witness! The effects differed in the case of different individuals. Some struggled with their terrible emotions, and kept themselves wonderfully composed, and this not because they did not sorrow, but because they controlled their feelings. Some could not shed tears nor utter a cry, but felt like a tree struck with lightning and withered on the instant. Others gave way to frightful cries, tears, and convulsions, ending in bodily prostrations, and to such it was useless to speak for a time; I committed them to their friends, and returned after an interval to administer to them the consolations of religion. Now, suppose that these same persons had been assembled to hear the preaching of the Word, and that by a gracious movement of the Spirit of God they had been led to see their sin in its true colours; I apprehend that precisely similar bodily, or, as they should be called, physiological effects, would have followed, and that these would have varied according to the nature, and depth, and intensity of the sorrow for sin cherished, and according to the peculiar temperament of the individual. This was expressed to me by a simple-minded woman, who had never attended any revival meetings, but who was one day struck down with a sense of sin in her own dwelling. When she had recovered her composure, she said to me, 'I am not a strong woman in body. I have been in this same state of body before, but on former occasions it was because I had lost a child or suffered some temporal calamity; now I trust it is because I have been led to see my sins and my need of a Saviour.'

In this present state of things, mind and body are closely connected; and whatever deeply affects the mind, be it from the earth or from above, must also affect the bodily frame. Man cannot think without the co-operation of one part of his brain; and as little, I believe, can he have a mental feeling or emotion without an action in another part of his brain. It would be out of place in such a paper as this to enter into minute physiological discussions. It will be enough to state that it is the opinion of eminent physiologists, that as thought acts on the higher parts of the brain, so feeling of every kind acts on organs towards the base of the brain. These organs are near the place where all the nerves of the five senses terminate, and near the place whence the delicate nerves start towards the face, chest, and heart. Wherever there is strong feeling there is action in this part of the brain, which produces an effect on the nerves, reaching over the frame. But it is

not necessary for my purpose to enter into such discussions. Every body knows that strong feeling produces certain effects on the body. In particular, a keen fear of approaching evil, or sorrow for evil arrived, agitates the nerves, and through them certain parts of the body. Man is fearfully and wonderfully made; and the general fact to which I have referred, while an evidence that man must suffer because he has sinned, may also be a provision for good as a warning of danger and an outlet for feeling which should not be forever cherished. But we have not the full truth unless we add, that all feelings which contemplate the good—such as love, faith, and hope—have no tendency to agitate or prostrate the body, but have rather a stimulating, bracing, and health-giving influence.

On grounds which I am immediately to state, I believe that this work of Revival in Ulster is a work of God. It has been characterised by deep mental feeling. Now, I suppose that the fear of the wrath of God will produce the very same effects on the body as any other deep fear, and that the sorrow for sin will have the same influence on the bodily frame, as the sorrow for the death of a son or husband. This, I apprehend, it must do, unless God were to interfere to prevent it by special miracles—that is, interfere with his own laws, which he is not wont to do in ordinary circumstances. When the spirit of grace and supplication is poured forth, and men look on him whom they have pierced, then they mourn for Him, as one mourneth for his only son, and are in bitterness for him, as one that is in bitterness for his first born. (Zech. xii. 10.)

But I do not found my belief in the work as a genuine work, on the bodily manifestations. This would be as contrary to Scripture as it is to science. Scripture sets no value on "bodily exercise," and nowhere points to any bodily effect whatever as a proof or test of the presence of the Spirit of God. Nor have I ever heard any one who takes an enlightened interest in this work, ever appealing to any such evidence. All that these bodily affections prove is the existence of deep feeling. As to whether this feeling is genuine or not, as to whether it is spiritual or not, this is to be tried by far different tests—it is to be tried by the truths of God's Word. The Bible and science, truly so called, are in this, as in every other respect, in beautiful harmony. Physiology can say this is a proof of deep feeling; physiology cannot say whether the feeling is spiritual or carnal. We are brought back to the law and the testimony, and by them, and by nothing else, are we to try the "spirits," whether they be of God.

It is to the spiritual effects in the soul that I point, when I say that in this work there is a work of God. I do not even point to the increased attendance on public worship and prayer-meetings as decisive on this point; for this might be the impulse of the present year, as Orange processions were the impulse of certain previous seasons. Nor do I take my stand on the temperance by which this

movement has been signalised. This has, indeed, been one of the most beneficent, as it has been one of the most visible of the effects of this work of Revival; its good in this respect and in the consequent diminution of crime has been acknowledged by all; and there are moral men who praise the work, because of this feature, while they see nothing else in it to commend it to their regards. But then, I remember that there was, some years ago, under Father Matthew, quite as wide-spread a temperance in Ireland, which has, I fear, very much passed away. It is of the utmost importance, in a question now agitated as this is over the three kingdoms, that those who are favourable to the work should learn to rest their defence on grounds from which they cannot be dislodged. On what, then, it will be asked, do I found my conviction? I answer, on the fact that I have found every one of the blessed effects which are represented in Scripture, as being peculiarly the fruits of the Spirit. Every one who has taken but a cursory glance at the work, has noticed the conviction of sin sharp, and penetrating, and deep; and every one who has at all looked beneath the surface has seen how the persons thus impressed will hear of only ONE OBJECT. Talk to them of anything else, very possibly they will not understand you, certainly they will feel no interest in what you say; but speak of Christ, and their attention is gained and their heart is won. This has always been to me an evidence that the work is a genuine one, as it so powerfully draws men's regards to our blessed Saviour. This preparatory work has issued in a vast multitude of cases in yet better and riper and richer fruits. Let us look at that galaxy of graces set before us (Gal. v. 22,) 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts.' I have rejoiced to recognize, in not a few, all of these graces, glittering like the stones on Aaron's breastplate, and in every one who possesses them I acknowledge a genuine priest of God, who has been at the mercy seat, and is entitled at all times to enter into the holiest of all to commune with God. As to love, that man cannot know what love is who has not seen it flowing forth like a flowing fountain from the hearts of our genuine converts—flowing forth towards God and towards all men. The embrace of the mother and son, as the son is in the mother's arms after years of separation, is not closer nor warmer than I have seen the embrace of two strong, stalwart men, as they met for the first time after each had passed through the trial of triumph, and rejoiced to find that his friend had done the same. The joy of converts has in very many cases been, truly, the joy of the espousals of the soul to Christ; and this, in most cases, has terminated in a settled peace, clouded it may be at times, but yet a peace with God, in which His love is over slaying though the person may not at all see it. With what long-suffering have the converts usually borne the scoffs and jeers

with which they have been assailed, seldom answering back or returning reviling for reviling. Some of the bitterest scoffers have been won, as they found all their reproaches answered only by prayers. Many a mother blesses God for the gentleness which they have discovered in son or daughter, so unlike their former character; and I have known impetuous blasphemers and bold female viragos, the terror of the neighbourhood, made gentle unto all, and struggling with every rising temptation to passion. A spirit of goodness or benevolence has been one of the characteristics of the work, leading the converts to do good to all men as they have opportunity; and I trust it will grow in fervour till it burn up and destroy all uncharitableness of man to man, or sect to sect. I do trust that all sectarian bitterness is being consumed in the glowing heat of this season. As to faith, it was by it they were led to Christ, and by faith they stand. Many are not only daily, but hourly, feeding on the Word and calling on God in prayers. They are, therefore, meek and submissive to whatsoever God may be pleased to send. It is, I trust, temperance, in the Bible sense—that is, the government of the passions—which is leading to the careful abstinence from intoxicating drinks; they avoid them as temptations by which the inhabitants of this province have been led into terrible evils, and this revival has cured many drunkards, who have stood out against all temperance societies. Whatever men may say for or against bodily excitement, I am sure that against such there is no law. I believe, in regard to many at this time, that they are Christ's, because they seem to me to be crucifying with all their might, God giving them grace so to do, the flesh with its affections and lusts. I speak of numerous cases in this great town, in which I usually reside, and in a quiet country district in which I preached and laboured for two months in summer, and I am fully persuaded in my own mind that I have seen in great numbers these gracious fruits. I confess that sometimes when I attended public assemblies and heard foolish statements made in an indelicate spirit by men who seemed to have no awe or tenderness on their spirits in the midst of such awful scenes, I have been tempted to doubt of the work: but these doubts have ever been dispelled when, without seeking out the cases which the neighbourhood were wondering at (but rather carefully avoiding such), I mingled freely with those who were cast in my way in Providence, and got into their confidence, and had their experience poured into my ears and bosom."

We must not proceed further on this subject here; but come to the next division of our work, which may be termed—An Anticipation of

### The Next Seven Years!

OR, DR. CUMMING'S GREAT TRIBULATION.

This new seven-and six-ponny volume is entitled, 'The Great Tribulation; or,

the Things Coming on the Earth.' This volume contains thirty-seven Lectures on Scripture texts more or less connected with the closing up of the present dispensation. Our author believes that the last vial was poured out in 1848; from which time to 1867, we may expect to feel its intensest effects. Those effects he reviews as having been manifested in physical, natural, and commercial calamities:—diseases, wars, and financial earthquakes, all expressing the fact, that 'great tribulation' is come, and still is coming on the earth. That 'no nation is perfectly quiescent at this moment' is declared with plenty of witness. Even 'our own beloved land,' he says, 'may soon be girdled with a belt of fire. Her freedom, her faith, her prosperity, her accessible asylum for the refugee, and for the oppressed; her gigantic power; her out-spoken independence; her treasures, and her triumphs, are the hate of despots, the envy of Courts, and the provocatives of hostility on the part of nations who long for Britain's overthrow. 'All the ten years that have passed away, and the seven that still remain of the era of the 'Great Tribulation' will cover a time of trouble unprecedented since there was a nation.'

Such is the prophetic language of Dr. Cumming, in his preface. But he says, 'Christians are not to be alarmed; they are to look up, for their redemption draweth nigh.' '*Everything is making ready for no common crisis: for no ordinary issue.*' He is not, we think, a wise man, who could coolly laugh at these holy warnings and exposition of things past, things present, and things to come. Rather let us ask—Is there not an evident harmony between the work doing by the Revivals, and that of the Great Tribulation? Are they not both fulfilling the word of the Lord, and bringing on the end?

When Jesus sat upon the Mount of Olives, the disciples asked him three questions—'Tell us when shall these things be? and what shall be the sign of thy coming? and of the end of the world?' Our Saviour answered the two last, by giving several descriptions of the near approach of the end. We think they are really now in existence. First—'Then shall many be offended; and shall betray one another, and shall hate one another.' Was there ever a

time since the world was, when this state of things was more dreadfully realised? We think not. The jealous and unholy hatred existing among brethren, is cruel, obstinate, and fearful to the last degree. However men, who are pastors of churches, and preachers of the word, can seek the Lord in their closets, search his word, stand up before his people, and administer his ordinances, and yet carry in their hearts hatred toward some of their brethren, for many years, we cannot tell. Yet such is the case. It is a sign of the approaching end. Another sign is,—'Many false prophets shall rise, and shall deceive many.' Look on the face of Christendom, and say, are not these false prophets rising daily, and deceiving the people by wholesale? Another sign—'Because iniquity shall abound; the love of many shall wax cold.' If we dared to write a practical commentary upon these words, we should unfold some awful scenes. 'Cold,' indeed, is *nearly* all that we see or hear now. There is one other sign—'This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; AND THEN SHALL THE END COME.' All the evangelical enterprises now on the platform of the visible church, are helping, directly or indirectly, to bring up the *finale* of the Gospel mission.

Believing that all these things are so, we assert these are not times for indifference. 'Let us seek to have grace, whereby we may instrumentally help on the cause of our Lord; and also in the prospect and in the presence of 'great tribulation,' may we have Divine strength to endure even unto that climax which shall be grand, glorious, and solemn indeed!

The little space allotted us for reviews, will not allow of a further notice of Dr. Cumming's theories and theology before next month; but, this we may add, between the views which Dr. C. takes, and the persuasions of other writers, and preachers, and students of prophecy, there are differences as deep and as wide as the poles asunder. We believe a faithful investigation and review of these subjects may tend to a more diligent perusal of the Word of Life, and to a more careful observation of the signs of the times.

## EPISTLES TO THEOPHILUS.—LETTER LXI.

## THE SOVEREIGNTY OF GOD.

MY GOOD THEOPHILUS,—I shall now, instead of going on with 'The Seven Seals,' give you a few words upon the Right and Sovereignty of the Most High, chiefly as it pertaineth to the constitution of things, and to the destiny of the lost. And I shall endeavour to be the more clear upon these, because the sovereignty of God, though so essential to salvation and to the right knowledge of the truth, is generally the last point at which even true Christians arrive, and the first point which men labour to get rid of.

Notice, then first, that there are some things which the Lord does, not because they are right, but that they are right simply because he does them; and there are other things he does because it is right that they should be done. For instance: he gave a law of prohibition to Adam, not because it was right, or because Adam was entitled to such a law, or because he could give no other kind of law, or even because he was obliged to give any law at all; he could, had it been his pleasure so to do, have given no transgressible law at all. It is, therefore, a matter purely of sovereignty, as to what kind of law he would give, or whether he would give an outward law at all. Nor did he so constitute the order of the human race, that if one man sin the whole human race should die by one man's offence, because it was right he should do so; but it is right because he hath done it. So he did not choose the Jewish nation in distinction from other nations, because it was right; but it was right because he did it. Nor has he chosen a people to eternal salvation because it was right; but it is right because he hath done it.

Now, my good Theophilus, be careful to notice, that while the above are samples simply, purely of *sovereignty*, yet when a law is *once given*, that law becomes the rule of right and wrong, and any real deviation from such is sin; so that even the Lord himself would reckon himself unrighteous were he to deviate from any absolute law. The exceptions to this rule are apparent only, and not real. For instance: the Priests by their labours in the Temple did according to the letter of the law, profane the Sabbath; but though they did thus according to the letter of the law profane the Sabbath; yet, according to the *spirit* of the law, they did not profane the Sabbath, because what they did was by the command of him, the very spirit of whose law is 'Thou shalt love the Lord thy God with all thy heart, and all thy mind, and thy neighbour as thyself.' Again, when David ate of the

shewbread, which according to the letter of the law of shewbread, was lawful only for the Priests to eat; yet David, being driven out for the Lord's sake, was entitled to whatever the Lord's house afforded; and so 'he, and they that were with him, did eat and drink,' as all Christians should do, 'unto the glory of God;' and so they did eat in perfect keeping with the spirit of the law. But as *mercy* appears nowhere as it does in the Gospel; so, while the gospel *originated in sovereignty*, *Justice* nowhere shines as it does in the gospel: 'God (saith the Apostle,) is not unrighteous to forget your work of faith and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.' Thus the Lord God, as a matter of sovereignty, gave a law to Adam, and as a matter of justice abides by it. He, as an act of sovereignty, constituted such order of natural and federal relationship between Adam and the whole human race, that if Adam sin all are guilty; and as this order of things is a matter of right simply because *he did it*, he, as a matter of justice, abides by it. And passing by, for the present, the Jewish economy,—he, as a matter of sovereignty, has formed a covenant of eternal salvation, and as a matter of justice abides by it; as the law of his supremacy is the law of eternal righteousness, he constituted his own Son the Surety, the Priest, and Mediator of this covenant; the law of Divine supremacy demanded this; it was, of course, a matter of sovereignty whether there should be a covenant or not; but as he had given a law which he intended should never be abolished, that law must preceptively and penally be established, which great and glorious ends are accomplished by the life and death of him who is 'God over all blessed for evermore.'

Thus you see, that all laws of right and wrong, have their origin in *pure sovereignty*, and not from any *necessity* the Most High was under to give such and such laws. So that all the laws wherewith he has been pleased, as it were, to bind himself, were laws which he sovereignly and voluntarily came under; but having come, for instance, say into Gospel responsibilities, his *faithfulness* in fulfilling the same is *infallible*.

But in his *original sovereignty* his rights are *unbounded*. Here, in his original and pure sovereignty, he is bound by no *external* law whatever; and there is no external law but what he has sovereignly given. There it is, in the great truth of his pure sovereignty, that so many appear to me to

stumble, and to so egregiously err; they seem determined to settle everything simply by some comprehensive rule of right and wrong, and so get rid, as far as possible, of the sovereignty of God; just as though there was some danger of having *too much* of God—as though for God to be all in all, was a doctrine above all things to be avoided. But their unbelief shall not make void the faith of God's elect. The Gospel without the sovereignty of God in *every one* of its departments could never save a soul: sovereignty gave the soul to Christ; the Saviour sovereignly loved the Church, and gave himself for it; the Holy Spirit, as the heavenly wind, bloweth where he listeth, giving to every man severally *as he will*. The Most High sovereignly deals with his people; and when Job came to see the *sovereignty* of God in this department, he said, 'I have heard of thee by the hearing of the ear, but *now mine eye seeth thee, and I abhor myself, and repent in dust and ashes.*' 'All our times are in his hands; and he will—the Lord God omnipotent—reign for ever and ever.

Again, look at his sovereignty in the destiny of the lost. We have in their destiny, sovereignty and justice, or justice and sovereignty; for we see, that in the order of their condemnation *justice* sometimes stands first, and sometimes sovereignty stands first. 'They shall call them the border of wickedness, the people against whom the Lord hath indignation for ever.' Malachi i. 4. Here we have the wickedness, and then the just indignation. Here you see justice stands before sovereignty, for '*all by nature are children of wrath, but not for ever*; the indignation against them as sinners was simply a matter of justice, but which indignation is to continue during the will or pleasure of the Most High; as we say of earthly monarchs 'during his majesty's pleasure.' So this indignation continuing *for ever*, is, while it is

just, a matter of sovereignty; here justice and sovereignty unite—justice to be indignant, and sovereignty to continue or discontinue that indignation, just which the Lord pleaseth.

Again, in the 3rd verse of this 1st of Malachi, we find sovereignty put first, and justice next: 'I hated Esau.' Here is pure sovereignty, in loving Jacob and hating Esau. And this is a truth that cuts both ways, both of which are intended to guard the purpose and honour of eternal election, leaving no room on the one hand for the elect to glory over others, as though they were chosen for something good in them; nor, on the other hand, leaving any room for the soul-deceiving doctrine of all can be saved if they like, and that it is their own fault if they are not chosen. God himself hath settled the matter both ways: the one is loved, and the other hated; and the Apostle gives us to understand that neither good or evil has anything to do with either the love or the hatred; at least, so I understand it. The consequence of this love, appears in the eternal salvation of the one; and the consequence of the hatred, appears in the *eternity* of the condemnation of the other. Now, mind, I do not say, Esau was condemned because he was hated: no, I do not believe that; I hold that Esau's heritage was laid waste for his sins, that he was condemned for his sins; but I, at the same time, hold, that as sovereign love holds Jacob in an *eternity* of glory; so I hold, that sovereign hatred *leaves* Esau in an *eternity* of condemnation. And those of my fellow pieces of clay who choose to call their Maker to account for this exercise of his sovereignty, must abide the consequences.

Upon this matter of Divine Sovereignty, should I be spared, my good Theophilus shall yet hear a little more, from his sincere friend and well-wisher,

A LITTLE ONE.

## Ministerial Monuments.

### THE LATE MR. ARTHUR TRIGGS.

WE wish to enjoy ourselves a little over the interesting life of our departed brother in Christ, whose record is on high. There is much in every good man's life worthy of note, because his "steps are *ordered* by the Lord:" because everlasting love has always kept its eye on him; because a special providence has constantly guarded him; because sovereign mercy has continually spread her gracious wings over him; because, from all eternity CHRIST received him, stood surety to him; and prepared a place in heaven for

him; because in the fulness of time, the Son of God came from heaven to earth to fulfil the law of God for him; and to shed his most precious blood to ransom him; because, in the appointed time, the Holy Spirit does most signally and sovereignly quicken into life, and call into light, his never-dying soul; and

'To his wondering eye makes known  
The precious Christ of God.'

Because grace takes such peculiar care of him; and enables him in some measure, to

hear witness to the truth as it is in Jesus Christ. Moreover, every true Christ-made minister is a perfect *original* in himself and in the mode and manner of his ministry; and the beautiful variety developed in the vast multitude of ministers which our glorious and gracious Master has had, now has, and will have, is a subject of infinite pleasure and profit to us. We love to contemplate them *now*; but—when all these heaven-made *originals* shall be seen *perfected* in glory, what a sight it will be! What a scene will then present itself to the millions of the ransomed, who will with all '*the elders*' fall down before the throne of God and the Lamb;

'And praise him evermore.'

We do not believe that their ministry will cease in heaven; only it will be of a different character, they will not minister *for* CHRIST in the dispensation of the gospel; but they will minister *to* him, in the adorations and praises of the higher and holier kingdom. We do not believe that they will lose their *originality* in heaven; only it will be ten thousand times more beautiful, being perfected, and associated, with a glorious body like unto their risen head: we do not believe that they will there cease to '*learn of him*'; or cease to communicate to each other. Oh, no! The Lamb will lead them to fountains of living waters still; as He has begun to do on the earth; and as each shall be favoured to drink in full draughts of the purest wisdom from the endless ocean of the GODHEAD; as *each* shall receive these precious out-flowings of the glorious enunciations and unfoldings of the personality and innumerable powers of the KING of KINGS, and LORD of LORDS, in a manner perfectly peculiar to each; even so, from millions of immortal minds shall the bright rays of the Godhead's boundless beauties and glories be thrown out through the heavenly world, ravishing and delighting the elect spouse of Christ for ever and ever. Think for one moment, (is it sinful so to do? Nay, we hope not; think, then, for one moment) that on one of the blissful mounds in our Father's happy home, there shall, for a little while, be gathered together a conclave of the favoured ones listening to each other's recounting of the way which mercy made for them to walk in toward this celestial city. See, there, Abraham, and Isaac, and Jacob; with all their patriarchal knowledgo of the Messiah now increased, and brilliantly illuminated by the full weight of glory into which they have so long entered. See there Moses and Aaron with their levitical and priestly ceremonies all consummated in the One Great High Priest of our profession. See there Deborah, Barak, Joshua and Gideon, reflecting on the mysterious use the Lord made of them in their

days. See there David, Solomon, Manasseh, Hezekiah, and others, that were kings, and had their little kingdoms on the earth, now beholding the majesty of that kingdom which shall remain for ever. See there some of the prophets; and hear their sacred songs. See there the apostles; and some of the martyrs, with Wycliff, Tindall, Cranmer, Latimer, Ridley, and among them John Banyan himself; and, after each has told his wondrous story, Paul, (not able longer to constrain himself,) bursts out and says, 'oh! ye happy heirs of God and Christ, did not I say to you all, 'these light afflictions which are but for a moment, are working for us, a far more, exceeding, and eternal weight of glory, while we looked, (then by faith, but now in the fulness of the beatific visions and realities of this bright world,) at the things which are seen and are eternal? Enraptured with a joy profound, they pause to look, and listen; and among them stands Luther, Whitfield, Owen, 'old Master Bridge' (as they call him here,) William Huntington, with his deep-toned experience of Moses and Christ in the heart: Robert Hawker, with his soft, silver-like eloquence in opening up Christ's compassion towards poor coming sinners:—William Gadsby, with his fiery zeal melted into all the tenderness of the softest angel around the throne; good John Warburton, with his glorified spirit heaving out praises to God and the Lamb in tones of the highest order. Ah! and there is little David Denham, with his smiling eyes as full of Christ as ever they can hold: Henry Fowler has ceased to mourn: Joseph Swaine's sweet poetic mind is now beyond all imagination blessed in rehearsing the choicest pleasures of the GREAT I AM; among them now sometimes the angels bring in the glorified spirit of Arthur Triggs; and whatever mistakes he might have made about the blood or the baptism of Christ; it is all right now. 'Cheer up, ye blissful souls,' he says, 'I'm come to join your songs; and with all my powers, to

'Crown him Lord of ALL.'

It will not be long, ere good old Andrew John will also in his Saviour's likeness wake up *satisfied*; and with the exception of now and then being a little too warm, and too severe upon some of his brethren, as is now the case; 'depend upon it, sir,' (as the aged sister said) 'even in heaven he will be staunch for the truth still.' Not many years hence, and John of Marylebone, with his unbending and masculine divinity, and James, of Southwark, with his eagle's wings, and energetic powers, for extolling Christ, will be there to witness how true THE TRUTH has proved, in that they have ever found the gracious proclamation correct. 'Him that cometh UNTO ME; I will, in no wise cast out!

Oh, what a heaven, when all the ransomed shall come there!

'With them numbered, may I be;  
Now and through eternity.'

Before coming to review the earlier parts of Mr. Triggs's life, we had purposed to notice, first, some of the letters we have received touching some of the errors he was supposed *by some* to hold; and, secondly, we had thought it might be useful to announce, that some good men who attempted to imitate Arthur in his days, have thought that his death has fairly opened the way for them to come in and supply the lack of service. We hardly think that Arthur's mantle has fallen upon one of them; therefore, *in that line*, they will not succeed. The following extract opens a little upon the first work of grace in his soul. After relating many most miraculous deliverances whereby his *natural* life was spared; we come to the commencement of his *spiritual* life: which we abruptly introduce. He was a stonemason; and was one day (as he says),

'Standing on the brink of the quarry from whence we were taking stones; as I was looking into it, that word "Eternity" took hold of my mind, and made such an impression, that I began to tremble. My thoughts were immediately turned on the everlasting distinction between those who serve God and those who serve him not; the one would be in eternal glory with God, and the other suffering the vengeance of eternal fire. With these thoughts I became unnerved; my belly trembled, my lips quivered, my very heart-strings seemed to be giving way. I saw myself as about to be plunged into that horrible dungeon, and felt confident that an eternal hell would be my portion. I got out of the sight of my companions, and went amongst the furze and bushes that grew near, and knelt down and wept, and cried to God for mercy and to keep me from hell; but the severe reflection of my past life was so very bitter to me, that I fully expected the Lord was about to cut me off as a cumbrer of the ground, and that the devil was standing to receive me. Such things are better felt than they can be expressed.

'This circumstance induced me to make many promises of amendment of life, but I had no peace; for if I lived ever so uprightly for the future, I could not see how my past transgressions could be blotted out: this perplexed me! A reformation took place, I forsook my old companions, and endeavoured to keep up a round of duty in reading and praying; and being acquainted with the church prayers, I used them, as lame people do crutches, to help them along, and became what is called, and as I thought, *pious*. Every opportunity I had, I attended the Methodist chapel, and was constant to my church.

(To be Continued.)

RIPLEY.—The church, under the ministry of our brother C. Turner is growing. The Lord is giving him seals: the venerable clerk has written an encouraging epistle for another month.

## Notices of New Editions.

*Mr. George Wyard's Pastoral Letters* are now reprinted, bound in one volume, and may be had of him; at his chapel; or through any bookseller. The Preface informs us that these letters have already passed through seven editions; something like fifty thousand have been distributed in England, and various parts of the world. They are too well known; and the author too highly esteemed, to need any commendation; and criticism on subjects so plain, is out of the question. Nevertheless, a more comprehensive review may be given.

"*The Triumphs of the Holy Spirit over Sin in the Sinner.* By Edward Samuel, Minister of Ford Street Chapel, Salford." This volume very neatly bound, with striking portrait of the Author, can be obtained through any bookseller now, as it is published by Stevenson, 64, Paternoster Row. It can be had post-free direct from the author himself. One small paragraph from the Preface says all we could say as introductory. Mr. Samuel closes his short preface with the following words.

"As far as I have been taught, I have endeavoured to trace the work of the Holy Spirit in the sinner's heart from its very commencement until its consummation." We are jealous of recommending any human work on a subject of such immense moment beside the Word of God: but, as a companion to the Bible, for all sincere seekers after THE WAY, Mr. Samuel's volume is well adapted.

"*Two Letters to Mr. Baxter upon his book on Baptism.*" By G. H. Orchard, of Nottingham. This three-penny pamphlet will be useful in instructing and establishing wavering and halting spirits. It can be had of Trubner & Co. Paternoster Row. We can only this month refer to it.

"*Supplementary Thoughts to the Roman and French Empire, Explanatory of the Seven Seals.*" The Rev. James Whytt, M.A. Curate of Crewkerne, Somersetsshire, has written two pamphlets on prophecy as fulfilling in the present times. Students of prophecy will be interested in these little contributions. They may be had of Mr. West, 13, Southwood Terrace, Highgate, N. Full of suggestive thoughts, and wholesome reflections.

"*Come to Baptism.*" By Joseph Palmer, Minister of Romney Street Chapel, Westminster. London: G. J. Stevenson. There are tens of thousands who hear the gospel, and are believers in Christ, but because no kind hand is put forth to encourage them; no edifying word spoken to direct them, they are kept out of communion. Mr. Palmer has furnished a pamphlet whereby light on the way, and help in the way, may be administered. This little neat tract will do well for presentation to enquirers.

The tract entitled, '*Good Deacons,*' is now to be had of the publisher, G. J. Stevenson.

'*Six Sermons preached by Mr. Jas. Wells, in Exeter Hall.*' Stitched in wrapper, price Sixpence. A few copies are now to be had,



## THE MAN WHOSE LAST STATE IS WORSE THAN HIS FIRST.

A BRIEF OUTLINE OF TWO SERMONS PREACHED AT THE PARTICULAR BAPTIST CHAPEL, LITTLE BYRRIE STREET, GEELONG, AUSTRALIA,

By JOHN BUNYAN McCURE,

(PASTOR OF THE CHURCH) ON LORD'S-DAY, JULY 31st, 1850.

'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh unto himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.' Matt. xii. 43, 44, 45.

THE object of the Lord Jesus Christ by these words, is to shew up the deceptive profession of the Scribes and Pharisees; who because they were not outwardly unclean, the same as the publicans and harlots, they must therefore be sound, and that *without* the blood of Christ, and the washing of regeneration. He shewed to them that their religion was empty, without Christ, without life, and must end where it began, in the flesh, in death. This flaming profession of being the people of God was nothing; it was founded not in the electing love of God the Father, the finished work of God the Son, and the saving sanctifying, grace of God the Holy Ghost; but in that common power that is generally the light of nature, and the working of a natural conscience, sometimes wrought upon by the common providence of God, or some solemn and weighty sermon upon death and judgment, by which the unclean devil is turned out, and they are reformed,—become religious, and believe they are not far from the kingdom of heaven. Yea, in their hearts they cannot believe it, for they know they have never been born again. Thus he shews the hypocrisy of this Christless profession, and the perfecting and end thereof, by the seven other spirits more wicked than that of the unclean spirit.

I shall speak from these words in the order in which they stand. What end the Lord may accomplish by the word preached this day, I cannot tell—I have tried to get away from this subject, but I cannot; I feel that necessity is laid upon me to take the precious from the vile.

By the Lord's help, we will notice, 1st, *What are we to understand by the unclean spirit going out of a man.* 2nd, *By his walking through dry places, seeking rest, and finding none.* 3rd, *By his return to his house, and the condition in which he finds it—'empty, swept, and garnished.'* 4th, *By the seven other spirits more wicked than himself.* 5th, *Why is the last state of that man worse than the first?*

1. By the unclean spirit we are to understand the devil in his real character, who was once a clean and holy angel, but is now a filthy and unclean devil. Who is the author of that fountain of iniquity pouring forth those tremendous streams, transgression and sin,

while on its foaming waves are carried the professor and profane, to be cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever. Every man's soul in his natural state, is in the possession of the enemy, being dead in sins, and is therefore unclean before the Lord; hence, there is no difference between the moral and the profane, for 'all have sinned and come short of the glory of God,' and thus all are guilty before God. Nevertheless, there is a difference before the world: there are those whose bodies are possessed by the unclean spirit, and hence the unholy lives they lead—such evidently belong to the devil. The unclean spirit going out of a man denotes the moral change that is now made: he is gone out, *not of his soul*, but of his body, perhaps as a drunken, adulterous devil. As to the power by which he goeth out, it is not the power of the Holy Ghost quickening the soul, and possessing it with his saving grace, creating him 'a new creature;' in all such cases, the unclean spirit does not merely go out, but is 'cast out' by One that is stronger than he, and out of his soul, and thus, as a sure consequence, out of his body, his life. We have before observed, this change is wrought by operations common to all men: sometimes by some solemn judgment of God upon the wicked, cut off in a moment in their sins, like the poor sinner this week who died drunk: the natural conscience is awakened, by which the sinner is brought to feel there must be a change; a change is wrought, and they desire to pass for good Christians—the outside is cleansed, and that is all they care for, they are not troubled as to the unclean and filthy state of their souls before God. Such was the nature of the religion of those who are here described—a religion founded in moral reformation, effected by common power, producing only a change in the outward life, by the unclean spirit going out, forgetting that a far worse devil still remains in the *soul*, and who will not go out by any common power or means—nothing short of the special, invincible power of God the Holy Ghost can cast him out, producing an experimental, heart religion: such cannot be otherwise than clean, and moral. A man may be moral without being a Christian; but no man can be a Christian unless the reign and power of the Spirit live in him: a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. One word to the natural man. We are not to call upon you to perform spiritual acts, but we are to command you to perform and maintain a moral life. It is an honour for a nation to be a moral people; for a family to be living out all those great moral duties commanded, and

which are commendable, and for which we are responsible; and this is the nature and extent of man's responsibility, as to our moral obligations,—thus we are responsible for what we can perform, and not for what we cannot; a responsibility as to new covenant things, in the whole economy of salvation, that belongs to Christ, the Surety of this better testament; not a responsibility as to Christian experience arising from the new birth, that belongs to God the Holy Ghost; but a responsibility as to how we live in and before the world; and if we transgress here, God will surely punish us, and if we are obedient to the great moral requirements of our God as his creatures, he will likewise bless us, not with the blessing of his salvation, that is for Christ's sake, but with the blessings of his goodness and his common mercies, that we as creatures cannot do without. Therefore, I beseech you to abstain from evil. Young man, I pray you avoid as you would the plague, those pot houses, the curse of the land; drink not the death cup of the drunkard, that you may not share in the drunkard's curse. I have seen many who have come from the land of our fathers, who were members of some of the churches of truth, who did once run well, who are now confirmed drunkards in the Colony of Victoria.

II. We will now notice the second part of the subject. 'He walketh through dry places, seeking rest, and finding none. In Job i. 7, the Lord said unto Satan, 'Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.' And the Lord said unto Satan, Hast thou considered my servant Job? O, yes, I have considered him, and should like very much to dwell in him. I am seeking to find rest in him if I can, but I cannot get at him, because thou hast set an hedge about him. And Peter, writes to the children of God to be sober, to be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Peter v. 8. Therefore, by the 'dry places' we may understand the saints of God; for dry places are clean places, and therefore are not suitable places for the unclean spirit to find rest, nevertheless, he will try. Let us consider the saints of God under the idea of clean places. They are clean by the precious blood of Christ, through which they are purged from all their uncleanness, 'For the blood of Jesus Christ cleanseth us from all sin' past, present, and to come, by which they are perfected for ever; and that he might sanctify and cleanse us with the washing of water by the word, 'that he might present us to himself a glorious church, not having spot, or wrinkle, or any such thing;' 'that it might be holy, and without blemish,' and by the sanctification of the Holy Ghost, they are clean; the new creature in them, by the new birth, is a holy nature, by which sin is hated, and holiness loved and desired; and as a clean person hates dirt, so the saints of God hate all uncleanness, not because of the world and the disgrace and consequence of these things, but because it is contrary to their

*spiritual nature*; for who or whatsoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God; in this the children of God are manifest from the children of the devil.' It is said that 'He seeketh rest and findeth none;' and that because of the opposition he meets with in these dry, or clean, places, from the 'new man.' Let us ask this 'unclean spirit' the reason why he cannot find rest,—for there is corruption enough in every saint to feed an whole legion of devils, having still the body of sin and death, and a heart deceitful above all things. Now, Satan tell the truth—Why cannot you find rest in 'clean places?' Methinks I hear him say, I never met with opposition from my old friend, the old man of sin: by him I am admitted and entertained; but no sooner than I am discovered, tender-conscience bell begins to ring; I have tried many times to stop it, and I have no doubt but I should succeed, but for its spring; I cannot get at it, I often hear them congratulate themselves, that all these springs are in the life of Jesus. Well, no sooner than the bell is heard, than the whole house is in arms against me; the struggle now between the flesh and the spirit is strong, but I am sure that I should get the best of it, if it was not for the help they obtain from on high; for now they cry, and groan, and pray, so loud, and with so much vehemence, that 'the kingdom of heaven suffereth violence, and the violent take it by force;' for they say they will not let him go unless he bless them with the victory, and he suffers himself to be overcome by them. They make the house ring again with joy. 'Thanks be unto God, who giveth us the victory!' and then they tell me to my face, 'thou hast thrust sore at me; that I might fall, but the Lord helped me; the Lord is my help and song, and is become my salvation.' So that the voice of prayer, and rejoicing, and salvation, is in the tabernacles of the righteous; therefore, because of the groaning and rejoicing it is impossible for me to find rest in these places; and when the sun shines upon them, I am so fully discovered, I am obliged to be gone. Nevertheless, beloved, he is a fearful spirit and many of us know it to our cost, for while walking through these places, he will endeavour to effect as much mischief as he can; many of the saints of God can shew their scars and broken bones; and we know how hard it has sometimes gone with us by which we have learned to say from the heart, 'by the grace of God I am what I am.' Our safety at all times is in Christ, and we are saved because we belong to him; therefore, he said, 'upon this rock (Christ) I will build my church, of precious lively stones; washed in his own blood and sanctified by the washing of regeneration, and the renewing of the Holy Spirit: against which the gates of hell shall not prevail, for these living stones shall never be a resting place for the devil, for the Lord hath said of them, 'This is MY REST for ever, here will I dwell, for I have desired it.'

III. He now speaks of those whose religion

is only in the flesh; of such he says, 'I now return unto my house from whence I came out.' He claims it as his own, 'my house.' Thus we see that the hypocritical profession of this Christ-despising and Holy Ghost-denying religion of the day; yes! and of the present day, is the work and property of the devil. I know that I am speaking plain, and I intend doing so, for the time is come for God's servants to speak to the consciences of men faithfully and fearlessly. Whilst I am thus speaking, let us examine ourselves, whether we be in the faith. Prove your own selves. How that Jesus Christ is in you except ye be reprobates. It is said of this house, of this fleshly religion, 'he findeth it empty;' Jesus Christ is not there, the Holy Ghost is not there, and therefore it must be empty, as the shell without the kernel: empty of the fear of God, precious faith, Godly sorrow for sin, real love to the Lord Jesus Christ, his truths, and his people, and that lovely hope that will work on, and rest not until it finds that only anchorage in the Rock of ages, saying, 'hope thou in God, for I shall yet praise him, who is the help of my countenance and my God.' He likewise findeth it swept by the broom of natural convictions, and the fear of hell, producing moral reformation: he goes out a black devil, but he now returns a white one. It is said that he 'findeth it garnished.' Now garnishing will never produce life, it may give the appearance of it; I have seen a stone garnished, giving it the appearance of an apple, but the garnishing does not make it an apple, it is a stone still; I have seen a piece of wood shaped in the form of a man, and painted and garnished, to give the appearance of life, but it is a piece of wood still, it is not a man; it is dead, it has no life, however much it may look like it. Thus this Christless religion is garnished with a dead faith, dead repentance, dead prayers, dead works, and a dead zeal, without the knowledge of Christ, but all this will not produce life; and yet by this garnishing, such persons pass for Christians, and many for Christian ministers, but they are dead. I once heard of a Bishop, who said on his dying bed, 'I have always considered the new birth as a figure of speech; if it is a reality, I have never experienced it; and now I am about to die in ignorance of that without which I cannot be saved.' However men may be garnished with works of righteousness which they have done, it will not make them new creatures in Christ Jesus. The late Rowland Hill used to say, 'if you put a 1000 wings upon a pig you cannot make a bird of it.' Listen to the testimony of the Great Judge of all, who judges not from the outward appearance, and who said, 'Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, for you are like unto whitened sepulchres, which indeed appear beautiful outward but are within full of dead men's bones, and of all uncleanness.' Matt. xxiii. 27, 28. Concerning Judas he said, 'he was a devil;' and yet

he was a disciple. How well he must have been garnished to have past among these holy men for a lover of Christ, and a brother, and fellow traveller to glory!

IV. 'Then goeth he and taketh with himself seven other spirits more wicked than himself.' The number seven is a perfect number, and may denote, that now Satan has a perfect dominion over and possession of them, with all their flaming zeal for God, we can see that the general profession of the day is governed by the seven-fold power of the prince of the power of the air.

1, The *spirit of ignorance*. They are ignorant of the new birth, faith in Christ Jesus, and of the graces of the Holy Ghost.

2, The *spirit of pride*, by which they exalt themselves, thanking God they are not as other men, saying, 'stand by thyself, come not near to me, for I am holier than thou.'

3, The *spirit of self-sufficiency* by which they seek to become as God, to be independent of him, for they say they can do all things, and therefore never want that help that the children of God require.

4, The *spirit of self-righteousness*. 5, *Spirit of covetousness*. 6, *Malice and enmity against the truth*. 7, *Creature holiness*.

1st. They are said to be more wicked than the unclean spirits, because this is a state of the most wicked deception, the state of the unclean spirit is a true state; men in living in this state, deceive no one; they are in character; but the state of false profession is a lie, deceiving and being deceived. 2, Because under the cloak of religion the most vile things are committed. They may not be public drunkards, but many of these are secret ones; they may not be living in open adultery, this unclean spirit is gone out of them as before the world, and we have seen their tears of proffered repentance, and we have seen them take refuge under the doctrines of the gospel, and their oily tongues have given them for a time a standing among those who fear the Lord, and yet in secret living in sin, indulging in their lust more than ever. These are well known facts; and I have known men and women under the reign and power of these spirits, to talk of their joy, the preciousness of Christ, &c. This state must be seven times worse than the state of those who profess not the name of the Lord.

3, They are more wicked; because the unclean spirit is only against God and his holy law; but, these are against Christ, his truth, and people, being full of malice; for when they speak great swelling words of vanity, they allure through the lust of the flesh, through much wantonness, those that were clean escaped from those that were in error; for these are spots in your feasts of charity, when they feast with you, *feeding themselves without fear*; therefore must be more wicked than the open profane.

5. 'The last state of that man shall be worse than the first;' because they are the worst kind of stumbling blocks in the way of God's children; because they are the cause of our holy Zion, and our precious Lord Jesus, being reproached; therefore they shall be hated by

all who know them, and shall be punished with the greater damnation in hell; for if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; 'for it had been better not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them; but it is happened unto them according to the true proverb, 'the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.' Amen.

## A TRIBULATORY MEMORIAL.

THE LATE MR. ROSS,  
OF LEICESTERSHIRE.

IN September, we gave some few particulars of the above-named Christian man. Many of the Lord's children often think none are tried like them; plain memorials, therefore, like the following, are frequently rendered useful. May the Lord add his blessing to the following.—Ed.

FROM our earliest recollections, my father had been a man of severe trials, both mental and circumstantial; losses and crosses in his business, afflictions and troubles in his family, with limited resources, kept him dependent upon his Heavenly Father for wisdom and sustenance; he had eight children, six of whom lived to years of maturity, one son and two daughters only survive him. My mother, a gracious woman, of keen and sensitive feeling, was truly a help-meet for him; how often have I seen her weeping, when her dear husband has been embarrassed in mind or circumstances; and rejoicing and praising the Lord for his deliverance. It is no small privilege, to record the honor of one so sympathetically devoted to the temporal and spiritual welfare of her well tried-husband. From the earliest recollections in my boyhood, my father has been a man of prayer, and they used to assemble their children with them to the throne of divine grace, and lead them in all the means of grace, and moral rectitude; and impart to them all that was in accordance with the revealed will of their Heavenly Father, prayerfully leaving the result with him. Thus bringing up their children in the nurture and admonition of the Lord, the salutary influence has not been lost in after-life. My father's natural temperament was of a buoyant description; his spirits easily excited; yet, unyielding in his purpose; he suffered many sorrows, disappointments and buffetings; he knew what it was to be humbled under the hand of his Heavenly Father, and to bow with submission to the will of Him who taught him by experience where his wisdom and strength lay. We have cause to be grateful that he was never suffered to depart from the faith, or by any outward department to bring reproach upon the truth he so loved, and for

which he so unflinchingly contended, in many cases to his own pecuniary loss:—from sinner and from saint he met with many a wound; he knew what he was by original sin and actual transgression; also the cleansing efficacy of atoning blood applied to his conscience by the Holy Spirit, and Christ revealed in him the hope of glory, and the last time he bent his knee in the presence of his family, (a few weeks before his death) he most solemnly entreated the Lord (if his sovereign will) to manifest to their souls their interests in the same covenant blessings. I am not in possession of the precise time when it pleased the Lord to call him by divine grace. But by the testimony of a credible living informant it would be about the twentieth year of his age; about that time he took an active interest in the erecting the chapel and the formation of the church (called Ebenezer) in Peter's Lane, in Leicester, and at that early period was distinguished as a consistent and unflinching advocate of the doctrines of grace and with becoming zeal sought to maintain the honor of his divine Master in the discriminating truths of the gospel. I am informed, that as in his last days so in his first, he was shunned by all, where religion would not stand the test of gospel truth. There was scarce any period of his life (within his family's recollection) but was marked with difficulties, seldom taking a step of importance, but what brought with it some peculiar trial and unexpected trouble.

In the year 1844, he passed under an afflictive stroke; for many years certain claims had stood against him; which came into existence through severe losses and crosses in his path; which claims by the loss of a sincere Christian friend, found their way into less sympathising hands than their predecessors; he was threatened with proceedings; he had not more than twelve shillings per week, upon which he supported his wife and afflicted daughter—though his pursuers possessed their thousands. Official orders reached his home; a demand was made; at which his dear wife fell into her accustomed grief, which brought on a severe attack, and terminated her mortal existence in about ten days. This circumstance was made known to some of his pursuers, but to no avail; the extreme rigour of the law found its way into his distressed home and arrested this poor man's living body, while the dead body of a once loving wife, was yet under his roof: the consternation and grief which followed, is easier imagined than described.

My father's father (then 90 years of age,) kindly paid the money with what he had appropriated to his grand children at his death, and we cheerfully resigned the same to free our tried parent from the burden and future consequences; such like proceedings I know have been suspended by men of the world in consequence of his inability to meet their demands and (in some measure) from a respect to his standing in the divine life. But how such proceedings can be made to square with the ministry of the gospel, still remains a mystery. Early indeed were the injunctions

of our sorrowing mother called into exercise, whose dying charge to her children was—'I beg of you, do not neglect your dear father: he is a tried but honest man, he would owe no man any thing, but the Lord is pleased to hedge up his way. I know false accusers give him much sorrow and trouble, he has as much as he can bear up under in the world; but the Lord will deliver him out of them all. I have been witness many times to his midnight cries, and groans to the Lord on account of these things, and that he would deliver him from the power of them, who would rejoice to see him outwardly fall; let him be your care too, and while he needs your assistance, be careful for him.' Grief and dejection bowed down the poor man's spirits for a long time after; and through the whole trial it was unmistakably visible to those around him, that he laboured by faith and prayer, to commit the whole into the hands of his heavenly Father, neither did he manifest any vindictiveness towards his pursuers, but a marked resignation to the divine will. In the midst of this trouble, his son seeing him so cast down and dejected, asked him if anything

could be done to relieve him? he soberly replied, 'leave the matter where it is, it is in better hands than your's or mine, and we shall soon see what even professing men are capable of, and afford another discovery where their treasure lies; and the result of the whole—as far as he was concerned—was a living closer to his God and farther from man. The last few years of his life, he was deprived of the privilege of hearing the preached word with pleasure through natural deafness, and much of his time was spent in reading and meditating on the Word, of which he never seemed tired, through which he often enjoyed the manifest presence of his Lord. At such times his countenance would brighten and might often be heard, when alone, exalting his God and Saviour with that song—  
"Come saints and sing in sweet accord,  
The honours of your dying Lord,  
Triumphant over sin;  
How sweet the song, there's none can say,  
But he whose sins are washed away,  
Who feels the same within."  
Also 160, 161, and 162 Hymns. Kent's.  
(To be Continued.)

## "COMING EVENTS:"

### WHAT PART SHALL WE HAVE IN THEM?

AN important implication; a momentous query. We find it in a printed sermon entitled 'The Potter's House,' preached at Lynton Chapel, North Devon, August 7th, 1859, by Thomas George Bell, LL.D.

We understand Mr. Bell's ministry has been the means of arousing many in the North of Devon, and in Cornwall. He has preached to thousands of people, and the dew of heaven has rested both on the seed sown, and on many who heard the word. Mr. Bell has the last month been preaching in London, and its neighbourhood. We shall notice his ministry again in another place. He preaches the word of God—making special appeals to his hearers, and good has been done. From the printed sermon the following sentences are taken.

The cup of Israel's provocations was filled to the brim, when Jesus, who was David's seed and Israel's king, came to his own people and they received him not. They cried—'away with him!'—'Let him be crucified.' Then, in their infatuated blindness, they cried for vengeance on themselves:—'His blood be on us and on our children.' That awful imprecation rests on Israel still. They have been a despised and outcast people; and, scattered over the face of the whole earth, they still remain, having no king, no kingdom, no place among the nations. *This is the vessel marred in the hands of the potter.*

The importance of our introductory remarks must now be apparent. Are we to

leave the picture here, in its application to Israel? Does the re-making of the vessel mean nothing? We will certainly be obliged to say so, if we join those who deny to Israel any future hope of existence as a nation. The apostle Paul very plainly sets aside such an idea. He says:—'God hath not cast away his people.' Israel will not only take her stand among the nations again, but she will occupy the chief place. Her future history and her part in the latter-day glory, is very beautifully described in the prophetic declarations of the Old Testament scriptures. Jeremiah, the weeping prophet, whose words of mourning we have already quoted, says:—  
'Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts.'

\* \* \* \* \*

We have thus had brought before us the double purpose which the Lord will accomplish in the latter days, namely: the restoration and blessing of his ancient people, and the gathering together of the church. Let us now give our serious attention to the practical question—and surely no question can be more important—What part shall we have in the coming events? The scene at the potter's house fails to give us one awful truth

which the word of God abundantly supplies elsewhere. That scene speaks of the potter using up the marred material in the production of the re-made vessel. It does not tell us whether all the material was used up, and had its place in the perfect vessel. Turn away from the picture to the consideration of the spiritual lesson which it teaches, and fill in what is wanting from other portions of God's word! What do we then discover? That the heavenly potter does not use up all the old material! There are vessels of mercy and vessels of wrath. Of Adam's family some shall form the 'great multitude, which no man could number, of all nations and kindreds, and people and tongues,' which shall hereafter stand 'before the throne, and before the Lamb, clothed with white robes, and palms in their hands;' others shall be 'cast into the great wine-press of the wrath of God.' Salvation and eternal glory is something then, to be sought after: we have no right to it, we are by nature unfitted for it. 'Heaven is a prepared place for a prepared people.' 'There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life? Oh, sinner, are you prepared? Is your name written in the Lamb's book of life. Have you ever felt your sin?—ever mourned over it?—ever cried to God for mercy? \* \* \* \* The words of our Lord Jesus Christ, on other occasions, are equally explicit. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Let us enter more distinctly into the enquiry, how the old material of nature is made up into the vessel of mercy. Is it by man's own effort? It would have been just as easy for the marred vessel—the shapeless lump of clay—to make itself into the perfect vessel. He who created man at first, must re-create him the new Creature in Christ Jesus. The apostle James declares:—"Of his own will

begat he us with the word of truth.' Paul says:—"It is not of him that willeth, but of God that sheweth mercy.' Our Lord himself bears a similar testimony:—"No man can come to me, except the Father which hath sent me draw him:' and when Peter proved that he was building on the right foundation, by giving to his Lord the true and fearless testimony—"Thou art the Christ, the Son of the living God,' Jesus immediately adds:—"Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Thus we see that it is indeed the Lord 'who worketh all things after the counsel of his own will.' But what moves the heavenly potter in the re-making of the vessel? No claim on our part. We have for ever forfeited all right to his favour. Our wages is death. As God's enemies our portion is destruction. It is then his own love that moves him. His free and unmerited grace. Yes! *sin* having marred the vessel, *grace* remakes it. Then comes the question—how does grace flow out? The grace of God!—what is the channel by which it flows down into this guilty world? Thanks be to God, the answer is plain; and in this answer we come at once to the Gospel of God's grace—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"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." We are now, therefore, the sons of God. We are the sheep of Christ:—

And what says our Shepherd Divine?  
(For his blessed word we should keep.)  
This flock has my Father made mine;  
I lay down my life for my sheep;  
'Tis everlasting life that I give:  
My blood was the price that it cost:  
No one that on me shall believe,  
Shall ever be finally lost.

## "THEY HAVE TAKEN AWAY MY LORD."

By SAMUEL COZENS, OF WARBOYS.

'They.' Who? The Priest. As then, so now the Roman priests have taken away my Lord: and there is nothing left but the *grave clothes* and an *empty sepulchre*. Yes, the Church of Rome is a *huge sepulchre*; the grave clothes only are there; the grave clothes with something like *marks* of the Saviour's blood is there; I say *something like* marks of the Saviour's blood: because they have *pardon* there; but it is in that dark corner of the sepulchre called the '*confessional*' where I must open the secrets of my heart, where I must unbosom every

throbbing passion of my soul to the polluted and polluting gaze of a filthy, unclean, sinful man; where I must breathe my most sacred thoughts, where I must confess my every fault, where I must betray my dearest friends, where I must pour every sin I *know*, every sin I *feel*, every sin I do into the ear of an obscene sensualist, before I can be forgiven. Yes, weeping Mary, thou mayest well say, 'They have taken away my Lord.' They have a *way* to heaven there, but it is only through the horrid regions of limbo, the fearful fires of purgatory, through

or rather out of which we cannot pass without the efficacy of the mass.\*

Indeed it is all a sham. They have taken away my Lord. They tell me of an *atonement* but it is only by the mass. They tell me of *bliss*, but it is only come-at-able through masses purchased and paid for. They point to the *cross*, but it is only made of wood. They direct me to the *door*, but it is to "Mary the gate of heaven." They lead me to the *foundation*, but it is only to Peter the *fallen rock*. They tell me of a God whom I am to honour, reverence, serve, and obey, but it is the Pope. They shew me a Jesus, but it is a *doll* Jesus. They preach *salvation*, but it is only in the sacraments of the Holy Catholic Church. Thus they have taken away my Lord in his atoning blood, as the way to bliss and immortality, in the doctrines of His cross, as the Door into the sheepfold, as the foundation of his church, as God over all and blessed for ever—as our risen, living, and exalted Saviour.

'*They have taken away my Lord.*' Who? The *Pharisees*. They have taken away my Lord and there is nothing left but the grave clothes of 'filthy rags.' 'All our righteousnesses are as filthy rags.' (Isaiah lxiv. 6.) 'All our righteousnesses are' but the grave clothes of the body of death. Rom. vii. 24. Indeed they are only befitting a moral corpse, they are grave clothes because they will perish with the body. The Pharisees have taken away my Lord as the "Lord our righteousness" and left me only the grave clothes which we bound about His adorable person. Yes, everything that we attach to Christ or place upon Christ will come back to us at the mouth of the tomb as grave clothes. Ministers now-a-day are for the most part making *shrouds* for the dead, instead of bringing forth the best robe, the bridal dress for the marriage-supper of the Lamb. Who but poor deluded Pharisees would ever think of making shrouds for a *wedding*?

'*They have taken away my Lord.*' Who? The *Sadducees*. 'They have taken away my Lord' and left me without *hope* in the grave, without hope *beyond* the grave. They have taken away my Lord and left only the grave clothes of hopeless despair. For 'if in this life only, we have hope in Christ, we are of all men most miserable.' The Sadducees say, "There is no resurrec-

tion." They have taken away my Lord as '*The Resurrection* and the life' and left nothing but the grave clothes of 'dead works.' The *ministerial* Sadducees say 'there is no resurrection.' 'No resurrection out of spiritual death—no resurrection 'out of the horrible pit.' 'No resurrection' with Christ. 'No resurrection' into heavenly places, no resurrection of faith and hope and love, &c. 'No resurrection' into communion and fellowship with God. 'No resurrection' from the world, and sin, and hell. They have taken away my Lord as '*the life*' and left only the grave clothes of dead formalities.

'*They have taken away my Lord.*' Who? The *Lawyers, Scribes and Rabbis*, yes, *law, literature, and learning* have taken away my Lord. Knowledge is the ark, and faith is made the dagon of this age. Faith is thrown down and despised before the ark of knowledge. The cultivation of the *natural* powers of the mind, the study of the sciences, rationalism, philosophy is the order of the day. Our education is not religious but secular, and with the increase of secular knowledge there is a decrease of religious faith. The authors of the present day literature have taken away my Lord, and left nothing but the grave clothes of dead rationalism or mere *theism*. When I say the authors of the present day, I mean the authors of those *thirty millions* of infidel publications which issue yearly from our press and which are hostile to the religion of Christ. O think, the thirty millions of infidel hands brought forth by the press have taken away my Lord. By the prostitution of their learning to the advancement of scepticism and infidelity, we see that *learning* leaves the learned just as ignorant of *true* wisdom as in the days of the Apostle. Then 'the world by wisdom knew not God.' Now the world by wisdom know not God. The fact is, the more the mind advances in the acquisition of knowledge, the deeper reason dives into the logic of things; and the higher the intellect soars in contemplating the lofty and sublime, the more need there is for faith to keep the mind sober. We have ever found that reason *unassisted* by faith always reasoned *away* from God, and the greater the power of reason, the further the reasoner strayed from God, and the deeper he sunk into the shades of scepticism.

'*They have taken away my Lord.*' Who? The *world*. Yes; the world hath taken away my Lord and left me only the grave clothes of perishing things. The world crucified my Lord and left me in spiritual widowhood. O cursed world, how often hast thou taken away my Lord and left me as gloomy and empty as the grave. O cruel world to take away my only comfort

\* Each subscriber, in the Dublin Purgatorian Society, pay one penny per week to have a mass said for the repose of his soul after death; but he must have been a subscriber six months, and have paid *all up* at the time of his decease, or he gets no benefit in another world, and his poor soul cannot be released out of the flames of purgatory. There he must remain writhing in agony, because mass is not offered for him; and mass is not offered, because the rigid exaction was not *all* paid beforehand."

and leave me to weep the absence of Him whom my soul loveth.

'They have taken away my Lord.' Who? Sin. Ay, sin took away my Lord and left me the grave clothes of felt guiltiness. Alas, how many times sin has taken away my Lord, and left me in sadness to sigh for his return. Ah! my soul thy sin hath separated between thee and thy God.

'How oft have sin and Satan strove  
To rend my soul from thee my God.'

'They have taken away my Lord.' Who? The devil. O impious devil, to take away the Lord of life and leave me only the grave clothes of death. How often hast thou by thy fierce temptations, and atheistical suggestions taken away my Lord and left me only the grave clothes of a gloomy death; ay, thy fiery darts have sometimes seemed to kill my every hope, and thy floods to guard my every spark of love.

### Dying Scenes & Death-bed Sayings

OF  
MR RICHARD MOSS,  
Late of Peckham.

In one coffin, in one grave, I buried Mr. Richard Moss, and his infant child. At that moment two other of his children were on beds of severe sickness. One of these has since been called away from the body: while I write this, death seems doing a hasty work on the other. Altogether, the circumstances connected with these most severe dispensations, have been such as to demand the attention, and to be of great use to those who are yet left behind, and to the generation of our children who may follow after us. I fully believe the record of Mr. Moss's deep death-bed sorrows, and his most blessed deliverance by faith in Jesus, together with his triumphs over sin, the world, death, and despair, will be owned of our God to the good of others; therefore I must give it. The following few sentences I copy from my little note book, because, this event, altogether, has appeared to me to teach many weighty lessons. The deeply exercised in Godly matters will forgive me, if, to others I appear enthusiastic.

C. W. B.

'For He will finish the work; He will cut it short in righteousness: because a short work will the Lord make in the earth.'

I have thought of the many ways whereby the Lord has been pleased to open up His word in the souls of His people. Sometimes the Spirit softly lays the word on the mind; and gives you a pleasant understanding of it; as the Master prayed, 'Sanctify them through thy truth; thy Word is truth;' so when the Holy Spirit comes in with a doctrinal word; with a promissory word; with a preceptive word; or, with a correcting word; how deeply I have found it to purify and to give holy desires unto the heart. Sometimes, observation of God's manner of dealing both with saints and sinners will open the Scriptures;

and not unfrequently does

'The inward warfare of our souls,  
In battling with infernal foes.  
Unfold the word of truth.'

I was sitting in the house of mourning; the eldest son in the family had just gone home to glory; he had been the child of many prayers, he had been led to hear the truth from many ministers; he told me a few weeks before his death, he had heard thousands of sermons; but he said, 'none of them did me any good; I fear I am wrong altogether.' His last pensive and depending effort appeared to be this, to try to get into a careless frame; for he deeply and dreadfully felt he could do nothing but groan out his sense of sin, misery, vileness, weakness, and woe. After he had spoken so painfully, I thought of two things, THE CROSS OF CHRIST, and of how very much is said of faith in a crucified Redeemer, being a safe pledge of life bestowed, of sins forgiven; and of heaven being the ultimate and the happy home of all who with the heart believe, and with the tongue confess, that Jesus died for them. As well as I could, I lifted up Christ upon the cross. I said, 'Mr. Moss, there is much that is encouraging to my mind in the Scriptures touching faith in the atonement of Christ. Do you believe that there is salvation for poor guilty sinners only in the person, blood, and righteousness of Jesus Christ? Do you believe, if you are saved it is *alone* through him?' He was laying on his side with his face turned from me, and his head sunken low down in the bed; but on my thus speaking, he lifted up his hand, raised his head; looked hard at me and said, 'Oh, yes, I do believe he is the only saviour; and he is able to save me.' His heart was smitten; his tears did flow, and after prayer I left him. The Lord was pleased to reveal himself to this poor dying man on the Friday afternoon, about sixteen days before he died; and if a solid peace, a sense of sins forgiven, a rich enjoyment of the name, of the person, and of the promise of Jesus Christ, if an entire surrender of wife, children, mother, sisters, brothers, business, world, and all things into the hands of a covenant God; if the absence of all fear, faith in the dark seasons through which he had to pass, and a most affectionate and continued longing to be gone home to God and glory; if these, and many other things, are marks and fruits of grace, then Richard Moss is now before the throne ascribing praises to his loving Lord. I was sitting, as I said before, hearing his sister's account of his last moments, when I opened the Bible on the words of my text, I said, how true these words are! 'He will finish the work; he will cut it short in righteousness; because a short work will the Lord make in the earth.' His sister, Elizabeth Moss immediately remarked, 'well, it is singular; for they are the words which my brother quoted when the Lord delivered him, he then said, 'the Lord says to me he will make a short work in the earth.' This is the way whereby the Lord has given me this word. In my next, I will try and proceed with this,

C. W. B.



## "COMING TO LONDON."

NOR two years since there lived in the city of Norwich, a young man named JAMES HUNT; whose course of life was deep in iniquity, carnality and sin. After taking a walk one Lord's day, he, perchance as we say, passed by Orford Hill Chapel. He heard Mr. Corbitt's voice. He turned into the lobby: there he listened: there the Lord directed the arrow to his heart. He went home in great distress of soul. He became a constant hearer under the man, God had made the means of smiting him in the conscience. He abandoned the pathway of sin: he burnt his fiddle, his song books, his tune books; ceased his unholy trading with the world: and after full proof of his conversion to God, Mr. Corbitt baptised him on the 16th of last December: and being called to remove to London, he writes the following kind letter to his honoured father in Christ. We wish all young men in our churches to examine the humble and teachable spirit in this letter; and, with us, to admire the blessed growth of grace in his knowledge and experience. Arrogance, conceit, and pride are not conspicuous as in too many; but faith, prayer, and a sweet surrendering of all to the Lord, makes us hope James Hunt may, some day, be better known in our churches.—Ed.

**MY BELOVED PASTOR AND FATHER IN THE LORD**—This comes with my kind love to you: through mercy my wife is better: since I wrote to you last, she has been very ill; but the Lord has been merciful to us. I do not wish to write as if we were badly done by: it is all mercy out of hell; and all our afflictions are in love: there is something in the old beaten path of tribulation that I love; for if I had not been brought into trouble and difficulties, I certainly should not know what deliverances were. My coming to London was the cause of many groaning prayers to the Lord to know his will, that if I was not to go he would order it otherwise. He was pleased to give me great encouragement that his presence should go with me; yet, the Lord is my witness, I strove all I could to stop at Norwich; but he shut every door there: and seemed to open this so wide, that I could not mistake it. Still I undertook the journey with great heaviness of heart; the promise is, 'trust in the Lord, and do good; so shalt thou dwell in the land.' but as the Lord did not specify what part of the land, I concluded it must be in that part his providence directed me: he applied this passage to my soul with power, 'No man that warreth entangleth himself with the affairs of this world, that he may please him that hath called him to be a soldier.' I saw that soldiers are not allowed to make out their own marching orders, especially the soldier of Christ, for that would be walking by sight and not by faith; for what a man seeth why doth he yet hope for?

We must have active faith, as well as talking faith. Thus I came to London; hoping the Lord would be better than my fears; I came wholly depending on him; where I expected help, and friends, they all failed me; I proved that vain is the help of man. He broke down every prop I depended upon; and got the honor to himself by being the strength of my heart, when flesh failed; now I can say, with David, he hath compassed me about with songs of deliverance. I wish I could leave all these time things in his hands and speak of the great things he has done for my soul, for he has touched it with a living coal, and set it on fire, I feel it burn stronger and stronger; and so I learn that many waters cannot quench love, and if I love him it is because he first loved me, therefore, he must have all the praise; yes, I have a humble hope that he has begun the good work in me, and is carrying it on, and will do so until I arrive safe in his presence; then I shall be satisfied when I awake up with his likeness. Oh! glorious electing love! to think that he should pass by fallen angels; and provide a Saviour and a great one, for me. When every way for my escape was stopped up by the sword of justice, he shewed me a new and living way, even by faith in Christ; for me too! who but a little while since saw no beauty in him: he was to me as a root out of a dry ground, I had no desire after him, but when the Holy Ghost convinced me of sin, this made him dear to me; for after I had worked hard at the law a little time, I was convinced of its spirituality and can say with Paul, that sin revived, and I died to all hopes of salvation, but by the blood of Jesus Christ. Here I was enabled by Almighty power to renounce my own works, good and bad; and to call all things but dung and dross that I might win Christ, and be found in him. These are the things I have handled and felt in my soul; and it is out of the abundance of the heart that my mouth speaketh; they bring joy and peace in believing.

I suppose you will think I have all peace and joy; but I assure you I feel I carry about with me a body of sin and death, and in my heart is the seed of every sin; and if I am walking so that no man can lay anything to my charge, yet I know that abstractedly from Christ, God can see in me nothing but sin; therefore in myself, I must be hateful to him.

But since my Saviour stands between,  
In garments rolled in blood,  
'Tis he instead of me is seen,  
When I approach my God.

Oh, I long for that happy time when all the ransomed Church of God shall stand on mount Zion, and see the Lamb of God, point to the heavenly Jerusalem, and hear him say, "Enter in thou blessed of the Lord, and see no more sin, or sorrow." I see by the VESSEL you were well attended at your last administration of that despised ordinance, Believer's Baptism. I was much exercised about that, after I had been before the church, for fear I should not be right. So much so, that

I thought I must tell you I could not go through it; not for fear of man, but for conscience sake. But one morning, I awoke with these words sounding in my ears—'This is the way, walk ye in it.' I searched the Bible for them, but could not find them. I knew they were in the Bible. I asked my father-in-law; but we could not find them: but the time to favour me was at hand. I was alone meditating on these things, when I was prompted to open the Bible, and the first thing I met was those words; it was enough: God had confirmed my belief that he had given me the words. If you had seen me drop the Sacred Book, and run to my chamber to praise him, you would thought me mad. But I find it good when I am led to Gethsemane's Garden; to meditate on the great struggle our Conqueror had with the prince of darkness. He might well sorrow; his bride was black, and nothing but his blood could wash her clean and Satan disputing every inch of the ground, foot by foot, until he came to the cross, the greatest scene of his triumph. Here he led captivity captive, and received gifts for men; bowed his submissive and conquering head, and said, 'IT IS FINISHED.'

Sir, I know that you love to lift him up to poor sin-bitten sinners that they may look and be healed. I hope you will forgive me for writing to you what you know; but I do not find many that understand my feelings so well as you do; for in your preaching, I could often go with you with pleasure. Give my kindest love to all my brethren and sisters in the Lord, and all that inquire after me, for though I am absent in the body, I am present with you in the heart. May God still go on to own and honor his word by you, so that, as the word falls from your lips, it may do much good to sinners and to saints, and when the Book of Life is opened, may you, yours, and I find our names recorded there. So prays one who feels himself one of the chiefest of sinners.

JAMES HUNT.

Monday, September 12, 1859.

To Mr. John Corbitt.

## THE DARKNESS OF DEATH; AND THE BRIGHTNESS OF GLORY.

I SAT musing in my little garden the other day, and by chance my eyes were turned upon a little fellow on his journey homeward. It appeared to me that he had been employed in some business in this world, had passed through some difficulties, encountered various enemies, but had escaped with his life. He was growing old; and from what I could learn was making his way home to set his house in order, and to die quietly in a domicile of his own. He had been much despised in this world, and considering the numerous enemies to which he had been exposed, the feebleness of his frame, and the slow pace at which he travelled, it was almost a wonder that he had had not been crushed, swallowed by his enemies, or murdered on the road. He was a

subject of the great King of kings, in the animal kingdom of this world, and his ancestors had been soldiers in one of the kings' regiments to punish transgressors, (2 Chron. vi, 23) but were always called off when his own people repented of their sins and turned from their transgressions.

Now, I am unable to say what engagements this little fellow had been in, or what dangers he had passed through, but I perceived that he was provided with a bristling armour, a sort of hairy coat of mail. He has been accused of being a great glutton. It is reported of his family that they had made great devastations in some countries, and indeed the little fellow looked very fat and well, and was very slowly and quietly travelling homeward, as I said before, to set his house in order, according to his own will, and die in his own domicile. But like unto us (as you know we have many enemies) as I sat watching the poor little fellow, I saw him molested several times on the road, and apparently without any provocation. But as I would not keep you in the dark any longer, I may as well give you the name of the little fellow, he is of the worm tribe, though some call him *volvox*, a bristly hairy little fellow, and the impudent villain that molested him on the road is called *aranea*, but we call the former a *caterpillar*, and the latter a *spider*. Mr. Caterpillar, it appeared, was slowly wending its way up the wall to find some cranny into which he might creep and lie all the winter in a cretaceous shell or coffin, in a state of torpor, or death until the spring of the year, and then to burst forth with gay and gilded wing, to bask in the sun-beams in his aerial flight, and to revel among the sweet flowers. Well, just before Mr. Caterpillar arrived at his destination, he passed Mr. Spider's habitation, and chanced to touch some of the extended cords of his tent. Out came Mr. black Spider with great fury and with poisoned dart struck at him, aiming at his head, and the battle began. Mr. Caterpillar parried off his dart by coiling himself up in his hairy bristly armour, and pushed Mr. Spider off him several times, but the murderer, steady to his purpose, still kept up the attack, with determined fury. Mr. Caterpillar still resisting him with his bristling armour, and with various evolutions to throw him off, until the fight became quite desperate, and down they both came to the ground, rolling one over the other, but Mr. Caterpillar's bristly armour seemed to be of great use to him, for Mr. Spider with all his manoeuvres, could not give the deadly wound with his poisoned dart, though it appears that Mr. Caterpillar received some slight wound, for I saw him stagger several times. I then put my foot against the wall, making it shake a little, and probably Mr. Spider thought it not safe to continue the duel any longer; being resisted he scampered off to his den, poor Mr. Caterpillar quickened his pace, took another direction to find a hollow tree, and I suppose is quietly lodged by this time in his cell.

All this led me to a train of reflection. Well, thought I, I am just like this poor

caterpillar worm ; I have now been on the earth my spring and summer of life, a poor weak, filthy disposed worm, like this caterpillar feeding on the fruits and herbage of this earth ; and am now growing old. I have had my summer day of youth, and manhood, and blessed be the God of nature and providence for his bounties, and now the winter of old age is fast coming on, and like the poor caterpillar, I have nearly had my summer-day, and am thinking about creeping to my crany house appointed for all living ; but as the poison spider attacked the poor caterpillar worm on the road, so the poisonous devil with his cunning wiles, and poisoned darts has many times attacked me on my way home, and with violence. Oh, many a fight we have had too, fierce and horrible battles, in which I have received many dangerous wounds, notwithstanding my armour ; he has not destroyed my life, nor swallowed me up, because my best life is hid in another world where the murderers cannot find it ; but considering the wounds that I have received, if my captain had not provided me with a rich cordial, a compound of *spiritus aqua et sanguis*, I had certainly perished.

And as I am now far advanced in the autumn of this poor life, and the winter coming on, like the caterpillar, I am creeping to my dark hole in the earth, to be quietly laid in a state of torpor, that my flesh may rest in hope of an immortal resurrection in spring season ; that in the everlasting summer of immortal glory, I may bask in the holy beams of an eternal sun for ever, and be winged like the angels that 'never dio any more,' flying as quick as thought from grove to grove, inhaling and exhaling life and love divine, breathing Deity itself for ever ! Charmed, for ever charmed with the holy melody of the million of golden harps, tuned to the everlasting song, 'Unto him that loved us and washed us in his own blood.'

According to the years allotted to man on earth, I have no great distance to go, before I find 'the house appointed for all living,' which probably may be in Leicester cemetery, or some such place, and there like the caterpillar, in his shell, lie in a state of torpor, not dead eternally, for I shall live again 'at the last day,' with 'the worm Jacob' and all his seed, to 'see the King in beauty' and be like him, to take possession of our pure undefiled, incorruptible inheritance, to which with him we are the rightful heirs, and joint heirs, when the devil and his angels like the spider must skulk to their dark and filthy den to throw their poisoned darts one at another, and gnaw one another hatefully, gnashing their teeth.

Brethren ! the summer of this mortal life is fast passing away ! Let us, like the caterpillar worm, all think of reposing in our crustaceous shell until the May morning of the heavenly spring, and everlasting summer of immortal glory, to inhabit our own mansions, which our Beloved hath prepared for us in his kingdom, where neither spiders, flies, hornets, toads, serpents, dogs, nor devils, can annoy us, or torment us any more. Ah, and we then shall 'have lost the vile, corrupt, filthy, caterpillar,

loathsome mortal flesh, and envious fleshly mind too, enjoying immortal youth and beauty for ever, loving one another as we are loved of God in Christ, the Beloved. And ranging over our eternal, boundless, blissful inheritance, for ever unexplored, for ever discovering new and beautiful scenes in glory ! And with innumerable throngs of loving companions, dressed in robes of white pure as the light, all pure lovers, divested of all corrupt and unchaste desires, the pure love of Christ in us, shall surpass and exceed all connubial love on earth, when in immortal bodies we are united to the immortal Bridegroom of glory for ever ! Then, in never-fading, immortal groves of living pleasures shall we go down in the dance, on green and flowery lawns, beside the rivers and fountains of living waters ! and every countenance look heavenly and divine, from the pure light and glory of God within, 'For the Lord God and the Lamb shall be the light and glory of the place,' and their light and glory within for ever ! All tears shall be wiped away ; gladness and joy prevail. And we shall be led by fountains of living waters, and 'there shall be no more death.'

A WATCHMAN ON THE WALLS.  
Leicester. From my Watch-tower.

### THE PERSON OF CHRIST.

[We give the following query, because it throws open a field for instruction touching the Personality of the Son of God : a theme not sufficiently opened by our ministers. Will any heaven-taught Witness answer 'A Learner ?'—Ed.]

DEAR SIR—Will you, or any of your correspondents give what you think is the meaning of those words, 'The seed of the woman shall bruise the serpent's head ?' I mean in reference to that part 'the seed of the woman.' Gen. iii. 15.

My reason for asking is, I know a good man, a minister, that teaches the word *seed* means the offspring of the woman, and says the 'nature of Christ had no standing in Adam, nor any connection with it, if it had, it would have been sinful and polluted. But that it was a new thing created in the womb of the virgin, by God, and was the second Adam, and came from another source, that he did not take human nature, but the 'Seed of Abram,' and that the seed of Abram, does not mean human nature, that he is not bone of our bone and flesh of our flesh. But that we are bone of his bone and flesh of his flesh, and that those passages as in Gen. and Gal. iii. 16 ; 'They seed which is Christ,' Deut. xviii. 15. 'I will raise you up a prophet of your brethren,' and 'of the fruit of thy body shall sit upon thy throne,' Psalm lxxxi. 36 ; cxxxii. 11 ; Acts ii. 30 ; and xiii. 23 ; and Luke i. 32—69 ; 'the offspring of David,' Rev. xxii. 11 ; Isaiah xi. 1 ; 'a branch shall grow out of his roots,' that they only mean that he was conceived by the virgin, and she was only the instrument in bringing him into the world, that he took a nature like ours, (free from sin) but not our nature, for had he taken human nature he must have saved all men, and that Mary, being a descendant of Abraham, David, &c., is no proof that he partook of her nature. I am, A LEARNER.

## Our Churches, their Pastors, and their People.

### A GRAND EXPRESSION OF CHRISTIAN PRINCIPLE AND GOSPEL CHARITY AT THE RE-OPENING OF BAPTIST CHAPEL, AT HORHAM, IN SUFFOLK.

[With much pleasure, we give the following report, which is an honour to the large company assembling on the occasion.—Ed.]

ON Wednesday, Oct. 5, the opening services of a new and spacious chapel were held at Horham. Mr. George Wright, the venerable and highly respected pastor of the Baptist Church at Beccles, preached in the morning an impressive and spiritual discourse from Zech. iv. 7, 'Who art thou, O great mountain, before Zerubbabel, thou shalt become a plain,' &c. The preacher in a very instructive manner took occasion from the words of his text to shew first that God has a temple to be built of spiritual living stones; second, to describe the impediments in the way of this spiritual building. Third, to expatiate on the final, successful, and glorious completion of the structure by the Lord Jesus Christ, of whom Zerubbabel was an illustrious type.

The discourse, distinguished as it was by the beautiful simplicity and grandeur of its ideas, and the clear and orderly arrangement which marked its delivery, was listened to with deep interest by a large congregation. At the close, the preacher stated that the chapel in its ultimate completion was calculated to cost £710: this estimate not including the materials of the Old Chapel used up in the new, or the labour gratuitously supplied by several friends in carting, &c.

The sum of £400 had been already collected leaving £310 still to be raised: he then appealed to the liberality of the friends present, after which, a collection was made, amounting to £15 16 8½. In the afternoon a public meeting was held, presided over by Mr. W. Clarke, of Ipswich, the spirited and successful conductor of meetings of this kind in the locality. After singing, and prayer, by Mr. Baldwin, of Cransford; Mr. Sears, a promising young minister on a probationary term of labour at Laxfield, spoke truthfully and energetically, insisting on Christ being the constant theme of the ministry. May our young brother be kept to that theme through the whole course of his life, which we trust may be long and useful. God bless our young and rising ministry, and keep them to the truth, as it is in Jesus. Mr. Lloyd, of Eye, spoke of the necessity of a new chapel being built at Horham, in consequence of the old one being so contracted and dilapidated; and also of the necessity of getting rid of the debt thus incurred. He exhorted the church and congregation to deal manfully with it, and shewed how easily by united and persevering effort, the whole might become extinguished.

Mr. L. related an anecdote of the late Mr. Jay, of Bath, who having to open his chapel, after enlargement was troubled in mind for a suitable text, when the words, 'Be ye also

enlarged' occurred to him; from which he preached with success. From this, Mr. Lloyd took occasion to impress upon his hearers, who were to worship in the new and enlarged chapel, the necessity of their giving with enlarged liberality in various ways. He concluded a hearty and well-delivered speech by referring to the antagonistic phases of Popery, Puseyism, Secularism, Pantheism, and Rationalism, which must all shortly succumb and perish before the power and influence of true christianity.

Mr. Bloomfield, of London, spoke of the joy he felt at being present on the occasion; and the fact of Mr. Clarke being chairman; and the good five or ten pound speech which he was sure he (Mr. C.) would shortly make. He was glad, because his grandfather had laboured in the locality with success; and had been blessed to Mrs. Manser, the widow of the first pastor of the church, still living: glad to see his venerable friend, Mr. Wright, and glad to see brethren in the ministry whom he had not seen before. Mr. Bloomfield referred to the Revivals going on in various parts; expressing his belief that more than mere excitement was in them; and supposing that even 75 per cent should be taken from the results as unsatisfactory, yet if the remaining 25 were good, it was a great and wonderful work. Referring to the Pentecostal effusion, he observed that all outpourings of the Holy Spirit were in answer to earnest and protracted prayer. At the conclusion of Mr. B's speech, which was listened to with manifest pleasure, expressed by repeated applause.

The Chairman rose and spoke of the debt still remaining on the chapel, and proposed that £110 should be removed that day, himself promising £5 to commence the list of subscriptions; he then with much tact, good feeling, and kindness of manner, assisted by Mr. Bloomfield, who proved himself an efficient auxiliary in the business, appealed to the different portions of the overflowing assembly present; the result of which was, that in about an hour the whole of the amount asked for, was subscribed by the friends.

Mr. Talbot, of Debenham, then arose, and expressed his great pleasure in thus beholding the efficiency of the voluntary principle; and commended the telling fact, just witnessed, to the consideration of those who feared for the safety of religious institutions when left entirely to voluntary effort. What they had seen told for Christian principle, and Christian feeling, when rightly directed, and skillfully developed. When had Atheism, Infidelity, or Scepticism, done so much in influencing for good? Christianity acted upon the hearts of the people; and this chapel was

doctrines for the setting forth of the wholesome doctrines, and noble principles, of the gospel of our Lord Jesus Christ. Mr. T. then illustrated the power and effect of these principles, by relating in an impressive and effective manner the account of Margaret Wilson, from the history of Scotland's Female Martyrs. Mr. Talbot's speech was suitable, instructive, and pleasing. At the request of the Chairman, Mr. Wright then rose in a very kind and fatherly way, expressed his pleasure at the result of the meeting; and his fervent hope that the divine blessing might largely attend the erection of the sanctuary, the opening of which the services of the day were intended to celebrate.

In the evening, after singing, and reading the scriptures, and prayer by Mr. Roe, of Earl Soham, Mr. Bloomfield, of London, preached from Psalm xxvi. 8. 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.' Mr. B. delivered a lively, characteristic, impressive discourse, shewing the reasons why Christians loved the worship of God in the public services of his sanctuary. The attendance throughout the day was very large, and crowded; numbering in the afternoon and evening certainly not less than eleven or twelve hundred persons: it was an interesting and pleasing sight to witness the multitude of happy faces, hearing with pleasure as the sermons and speeches and proceedings of the day continued to supply real and unmixed satisfaction. About two hundred persons partook of dinner; and nine hundred sat down to tea in a booth fitted up for the occasion; the entire amount of subscriptions, donations and collections of the day was £131 5s. 11d.; of which £36 0 11d. was received in cash; and the remainder promised in three months. The chapel thus opened is a substantial and commodious structure, calculated to hold nine hundred persons, and when fully completed will be a neat and suitable village sanctuary, where we trust the divine blessing will continue to be vouchsafed in the church and numerous congregation in connection with the labors of their worthy and laborious Pastor.

A spacious school room and convenient vestries are comprised in the building.

A VISITOR FROM LONDON.

### ORDINATION OF MR. CRACKNELL

*As Pastor of the Baptist Church, Dacre Park, Blackheath, Kent.*

(From a Correspondent.)

DEAR SIR—It was a happy day at Dacre Park on Tuesday, September 27th. It having been previously announced that Mr. Cracknell had accepted an unanimous invitation to the pastorate, many friends assembled. In the afternoon, Mr. Attwood read and prayed. Mr. Hazleton preached a good, practical sermon, on the relative duties of pastor and people; founding his remarks upon 1 Tim. v. 17, 18 verses, it was found to be a profitable opportunity. Tea was provided, and enjoyed by the numerous friends met together, after which the evening service commenced. Mr. T. M. Wittaker, who has been connected with the cause from its commencement, oc-

cupied the chair by request. Upon the platform were observed brethren Wyard, Palmer, Williamson, Hazleton, Pella, Attwood, J. Palmer, Bracher, Flory, Bird, Webb and others. Mr. C. W. Banks was prevented from being present. After Mr. Pells had earnestly supplicated the Divine blessing upon pastor and people, Mr. Wittaker made some opening remarks, and said he felt it to be an important meeting in connexion with the cause at Dacre Park. Mr. Buckingham, (who, with Mr. Trowson, fills the office of deacon,) stated the circumstances which led the church to invite Mr. Cracknell; his ministry had been blessed to the calling of sinners, and the building up of saints; the congregation had increased since he had been with them, and the greatest harmony had existed at the Church Meetings. Mr. Cracknell rose and said, he felt happy at seeing around him those, to whom his ministry had been blessed both in that and other places; the Lord blessed him with great liberty upon his first coming to Dacre Park, and gave him souls for his hire; he could heartily say to God 'be all the glory.' He believed the Lord had called him to Dacre Park, and that the day would come, when all would be constrained to say, it was the Lord's doings. He declared his belief in the great doctrines of free and sovereign grace, the covenant engagements, and finished work of Christ, and the importance of the Holy Spirit's work, to bring conviction to the sinner and comfort to the saint. Mr. Wyard, united the hands of pastor and Deacon in an affectionate manner. Mr. W. Palmer, of Homerton, then ascended the pulpit, and delivered a most able address to the pastor, which many have requested may be published. Mr. Wyard closed the meeting with prayer, and many had occasion to say, it was good to be there.

### GOOD NEWS FROM CHATHAM.

DEAR BROTHER BANKS,—The work of the Lord is going on in our midst; during the past month four of our congregation have come forward, saying, we will go with you, for we perceive that God is with you. They each gave a satisfactory account of the Lord's dealings with them. I will here mention what I trust may be encouraging to some of the Lord's servants who go hither and thither scattering the seed of Divine truth. One of our sisters referred to our friend Mr. Hall, (who supplied at Enon some three years ago; and who was dissatisfied, not finding the word attended with power to the conversion of sinners.) She said she was much blessed under him. Our young brother Edward Greening referred to brother Dearsley, who when he was under great distress of mind and sorely tempted to give up all hope, was the means, under God, of his deliverance. Let not the servants of the Most High be faint-hearted, though they may not see the fruit of their labours; it is their's to sow the seed as God shall help.

'He will the gracious harvest raise,  
And he alone shall have the praise.'

Our brother Payer preached and administered the ordinance of Believer's Baptism on Lord's-day morning, Oct. 2nd, and in the afternoon after delivering a very excellent address, received those he had baptized into full communion. I believe he enjoyed much of the Master's presence, and many could say, 'I sat down under his shadow with great delight, and his fruit was sweet to my taste.' Thus the Lord is answering our poor petitions and that he may still descend in copious showers to the prayer of your's in gospel bonds, EDWARD TENNY.

### THE CHURCHES IN SURREY.—

FARNHAM, Oct. 4th, 1859. Our annual thanksgiving services on Hungary Hill, were holden yesterday. Our little chapel stands here nearly as bad as Lot did in Sodom; the country is delightful; the air is good; but sin abounds; the gospel is despised; and those who favour the righteous cause are few. Our chapel on Monday was filled; friends came from Crudwell, Alton, Tately, Hazlemere; and from other places; our friend C. W. Banks was quite at home in his work, and we were helped. I am an old man myself; and must soon cease to be here, but I am glad to say, our pastor Thomas Drake is still like a fruitful hough by the side of a well. He travels 40 miles every Sunday to preach to us the word of life; and it is the Lord that can reward him. We are much concerned to enlarge our chapel, but we have not the means; we need school-rooms, vestries, and a baptistry. We pray the Lord to send to us some friends who can help us; we hope our prayers will not be despised. When the friends of truth consider that our little tabernacle stands in a country near to the Aldershot camp; and surrounded by a number of villages and hamlets where the gospel of Christ is not known, surely our plea for help, and our prayers for prosperity cannot be in vain. We have issued collecting cards; and they may be had from our faithful brother George Wells, No. 5, Cambridge Terrace, Heath End, Farnham, Surrey. I think he would gladly send one of our collecting cards to any address, and who can tell but by this means our little hill may yet rise and rejoice? You know, Mr. Editor, we highly esteem all good men; we dearly love the truth, the whole truth, and nothing but the truth; you know our minister is an honest, an honourable, and a useful servant of Christ, therefore do not, I charge you, pass us by in silence. Our neighbour, and brother in Christ, William Cesar, the Farnham Baptist Pastor, is encouraged. He is baptizing, and the Lord, by him, is adding to the Church there: the bishop of Winchester's Palace and Park stands between his chapel and ours; but that neither helps nor hinders our friendship. We rejoice with them that do rejoice, and mourn with those who weep; therefore we are sorry to say that the dear little church at Ropley, where our once loved brother Powell laboured, is almost quite forsaken. You remember our excellent brother Hunt, who was preacher at Ropley, with our faithful friend Taylor. Since the Lord removed dear Hunt home to glory, Ropley has mourned in silence. Oh! that our God would raise up a blessed Timothy, or an earnest Titus for that little place for the feeding and ingathering of his own elect. Our happy friend in Christ, Reuben Harding, the Baptist pastor at Hazlemere, is still upheld in his work; and the Lord puts honour upon his labours; in that otherwise dark agricultural district. How wonderful it is, that an honest, crispin, like Reuben Harding, a bold young man that might be one of Satan's champions, is, by the grace of God, devoted to the best of all causes, and is esteemed by the best of all people. At Knapp Hill, where the new prison is built, Mr. Joy has a nice little chapel; and there I hope good is done. The Barrack field chapel in Guildford, is still without a pastor. I know they would be thankful if the Lord would send them a man made on purpose. So no more from

AN OLD DEACON.

**DUNSTABLE.**—The new Baptist Church held their Harvest Thanksgiving Meetings on Wednesday, Sept. 25. C. W. Banks preached morning and evening, and Mr. Flack in the afternoon. A most excellent company of friends were gathered from Eaton Bray, Luton, and other places; and a very happy day we had. Mr. Coughtrey, and several young ministers were present. We are greatly encouraged; but we want in Dunstable a truly energetic, lively gospel preacher. We are certain there are hundreds would gladly hear the truth there.

### TIDINGS FROM THE WEST OF ENGLAND.—

Mr. Editor. It may be interesting to your readers to be informed of the state of things in the churches of Plymouth and its neighbourhood. Plymouth is a large and increasing town; it presents considerable attraction to pleasure-seekers, and the invalid; but beyond all other considerations—its religious aspects and character will mostly interest the readers of the 'VESSEL.' In this respect Plymouth is neither the last, nor the least, in the churches of our British Sardinia. In the generations past it has been famed for its love of the gospel in its power, purity, and scripturalness. The Lord has gathered many of his people from Plymouth here, where now

' They see his face,  
' And never, never sin;  
There, from the rivers of his grace,  
Drink endless pleasures in.'

All praise to our God; the candlestick is not taken away from us: the city of truth and holiness is not destroyed:—the gospel trumpet still gives a certain sound; the sweet jubilee notes of freedom to the ransomed of the Lord are still sounding; and there are the people here still, whom God hath blessed in knowing the joyful sound; the hungry and famishing rejoice in the tidings of the precious provisions: the naked joyfully hasten to Christ, and the gospel. The news is Christ Jesus, our righteousness, our wedding robe. The poor, the lame, the halt, the blind, and the helpless, gladly receive the welcome news of a finished salvation, free, and everlasting. In the midst of much that is distressing to the sincere lovers of Zion there are signs of better days to encourage and cheer the souls of God's-praying family in Plymouth:

' Lo the promise of a shower  
Drops already from above;  
Oh may our God his Spirit pour,  
And fill us with his love.'

It must be cheering to the old friends of the late and beloved Dr. Hawker, now scattered through the empire, and in foreign lands, to be informed that the same glorious truth, the same precious Christ, the same everlasting gospel of the grace of God preached so nobly and so successfully by the endeared doctor, is still, blessed be God, preached in Plymouth; Hallelujah! the Lord God Omnipotent reigneth. The sinner is abased, and the precious Saviour is exalted in Plymouth. I have purposed giving the reader some particulars relating to the state of our churches in the west; this I defer to another paper; and close this with a few remarks touching the meetings held at this season of the year, in this part of England, known by the name of 'Harvest Thanksgiving Meetings.' These meetings are held both by Episcopalians and Dissenters in most of the villages. These Annual gatherings have grown into considerable popularity in these parts; and, carry with them considerable importance. In the order of Providence, the writer was favoured to attend one of those 'Harvest Meetings' which was held at Bigbury, Tuesday, August the 30th. It was celebrated in the Baptist Chapel, situate in the village; the pulpit of which is supplied by supplies from the neighbourhood, under the superintendence principally, of a godly young man, Mr. Wm. Woopell, who, during the past year, lost by death, a beloved and God-fearing mother, to whom, for many years the little cause at Bigbury, had been accustomed to look for direction and support. Mrs. Woopell, was indeed a mother in Israel, but she is gone; the Lord hath taken her home; leaving a husband, and an interesting family, to mourn her loss. How pleasing it is to see the son take the mother's place! The day was somewhat unfavourable for travelling country lanes and fields: the showers of rain continuing to descend during the day. The minister (Rev. F. Collins of Plymouth,) with a party of friends, arrived in a conveyance, about 11 o'clock. Breakfast freely given by dear

friends at Ilgford. Mr. Woopoll, then conducted them along the Western cliffs, where

'The magnificent sea  
Was rolling in majestic wave,'

round to Ilgbury. The services were afternoon and evening. Tea was provided in a large room in the village, which was decorated with much taste, to the credit of the ladies and managers of the business. The room was more than filled at tea, with a highly respectable and orderly assemblage. Would that the towns would follow the example; then tea meetings could not fall into disrepute. The evening service commenced a little before 7 o'clock. The minister chose his text from John v. 4, the sermon which occupied one hour in delivery, was listened to throughout with breathless attention: the preacher indicated the doctrine of free and sovereign grace; and called attention to the glorious life, every drooping sinner has in Jesus Christ. At the close of a happy day, the company separated for their respective homes. The minister with his friends, who were provided with a suitable vehicle for the weather back to Plymouth, evidently the better for their coming together. Yours,

AN OBSERVER IN THE WEST.

### HOPES OF A REVIVAL AT HOME.

DEAR MR. EDITOR.—I am not one that would 'rush into print' merely to make a display to seek popularity, or for self-adulation; but there is a time to speak as well as to keep silence; and the time to speak is (I know) when God the Spirit is pleased to give proofs that he has not forgotten to be gracious; and when he is pleased to make his word drop as the rain, his grace glorious, and all his judgments right. When he is graciously pleased to accompany his word with signs following, and to get to himself a glorious name. I am sure you will rejoice with me to hear that in our locality he has been pleased to send us the former and the latter rain in his season, and were we now to hold our peace, surely 'the stones would cry out.' The church at Bethesda, Cranmer Court, Clapham Rise, has to record the goodness of Jehovah. For many years past have we struggled against wind and tide; and since the death of its late pastor (Mr. Jenner) many fears have existed respecting even the keeping open the doors. When the Lord, in his wondrous providence, sent our present pastor amongst us (about three years since) we were but thinly attended, in an unwholesome, ill-ventilated room; the church numbering but twelve persons; the deacons dispirited, and in debt to the treasurer. Our pastor, with one aim, the glory of God and the profiting of souls, has been favoured to see the church quadruple its numbers: a new, neat, well-ventilated and substantial house of prayer raised, capable of holding about 200 persons: a goodly number in regular attendance: have also baptized once, since the opening in June last; and hope soon to do so again; and more, the last four Friday evenings, (beginning Sep. 28,) our hearts have been cheered by increasing numbers on each occasion, meeting to beg the special out-pouring of God the Holy Ghost, on our Baptist Churches in this locality, and the churches of Christ generally. The last evening at 'Bethesda,' four gospel ministers, five praying deacons, about a hundred believing brethren and sisters, from churches round, presented a sight not to be easily forgotten; so that prayer and praise, love and longing have been blessedly known and felt. On Friday, Oct. 21, and three following Friday evenings, we hope to meet at Garner Chapel, Werlomburg Street, at 7-30, where our still-continued cry shall be 'O Lord we beseech thee send now prosperity.' R. S. BIRD.

Clapham.

**CLAPHAM.—GARNER CHAPEL.** DEAR EDITOR. You will be glad to hear, that it appears God is putting his hand a second time to his work in Garner. On Tuesday, Oct 11, a tea and public meeting was held, which proved one of the best attended, most comfortable, and encouraging ever

witnessed in this chapel. The Lord, in his all-wise providence, having directed Mr. Hall (our pastor) to take up his residence at Clapham, it was resolved to call together our brethren and friends, to commemorate the Lord's goodness towards him and the cause; and what he had done by him. After partaking of a well provided tea, and the chapel being nearly filled, the chairman, Mr. Hall, opened the meeting by giving out

'Welcome hither, friends, beloved,  
Ye to whom the Lord is dear,' &c

Mr. Green, of Hoxton, having offered fervent prayer, the chairman presented letters from Messrs Glaskin, Anderson, Flack, and Dearsly, regretting their inability to attend, through prior engagements; also from brother Hazleton and Moyle, who were too ill to be present. The chairman after expressing his regret at the absence of those brethren, and his sympathy for them, said the presence of so many kind friends, especially those ministers who are held in esteem in our churches, reminded him of the object of the meeting which was to commemorate the Lord's goodness: and in so doing, he desired, with gratitude to say: 1st, that the friends at Garner had been very kind to him, having some time ago, made him a present of a purse and its contents, which he did not expect; 2nd, God in his goodness had made him instrumental in removing obstacles in financial matters; difficulties which presented themselves when he first came, had been removed; 3rdly, a church had been formed, and the ordinances of God's house were attended to; peace prevailed; and there were several candidates for Baptism and Church membership. Mr. Milner, next spoke on the 'Christian's charter,' and spoke as a workman that need not be ashamed, shewing that God's great charter to his church was his everlasting covenant, originating from everlasting love, as set forth in the scriptures of truth; this was the Christian's charter. Mr. Wyard, spoke on the 'Achievements of Calvary,' shewing that it was the most favoured spot on the face of the earth, and the greatest achievements that ever were known in the world, were accomplished on Calvary; and but for these achievements of Calvary, man must have been lost for ever. In the place of Mr. Moyle, Mr. Aldis spoke on 'The Development of spiritual Life.' Mr. Attwood, in the place of Mr. Hazleton, on 'Its Opposing Elements and consummation,' profitable subjects to both young and old; Mr. Ball on 'The Subserviency of Providence to Grace,' spoke of many things in God's Providence that were dark and mysterious, and incomprehensible to our short sight, yet they were the means of bringing about God's gracious designs; and so Providence was subservient to grace. He said he had known Mr. Odling many years before he came to Clapham. Providence directed him here, (against his will) to build this chapel, and he doubted not, but that God's gracious designs would be carried on here; and thus we saw the subserviency of Providence to grace. Mr. Wyard gave out the doxology, which was cheerfully sung; and Mr. Keys closed with prayer. And thus terminated one of the most pleasant, happy, and we hope profitable meetings ever held at Garner. What hath God wrought! Hosanna!

An Acrostic including the aforesaid five subjects.

Gather in, blessed Lord, all the garner with wheat;  
A and the Christian's great 'charter' be shown here complete;

R rejoice on high Calvary's achievements by blood.  
N ow behold spiritual life is developed by God;  
E on elements oppose; yet it reaches the place.  
I effect—see dark Providence—is useful to grace.

W. ODLING.

[Garner Chapel is a very pretty place; and it stands in an excellent position. Mr. Hall, the present minister, is a highly respectable, and thorough business man, a devoted man, and a good man, and that God Almighty may greatly bless him to multitudes of people, is our earnest prayer.—Ed.]

**STOKE-NEWINGTON.**—Our much esteemed brother William Dovey, has received towards his building fund for a new chapel, from C. A. H. 7s. 6d., with best thanks. We hope he will well agitate this movement; and soon get the chapel up. There are thousands of hearts wishing to give; and tens of thousands of hands able to give; but their pure minds require stirring up. We see neither justice nor mercy, Christian charity, nor common compassion, in one man having all the chapel money. Here is a brother of first class character, a brother who has spent his fifty years in the faithful discharge of his Master's commission; here he is almost baked alive in a confined place of worship. Let us all be up, to help brother Dovey; and through him the cause of our Lord, in that beautiful locality from whence, on the Resurrection morn, multitudes of the 'pious dead' shall arise 'to shout the harvest home.'

**NOTTING-HILL.**—Oct. 12, 1859.—Mr. Epton. I am an old Wiltshire parson, having run my three score and ten, I am nearly ready to depart from this low-land scenery. I came to London last week, to try to hogg off a little debt laying on our chapel; and was advised by a friend to attend a meeting holden in Mr. Williamson's Chapel, Johnson Street, Notting-hill, for the removal of their building debt. In the afternoon Mr. James Wells preached a solemn sermon; most discriminating and to poor sinners, faithful and encouraging. Some of the ministers said, they never heard him preach in such a manner to sinners before. Certainly, it was a holy gospel sermon. A large company took tea; but I walked out and no one seemed to notice me. When I entered the chapel at night it presented a pleasing sight; it was full of anxious listeners: close to the pulpit, was a good platform erected; in the centre of which sat the pastor, Mr. P. W. Williamson, a grave, intelligent, and decided looking man; he conducted the meeting in a truly Christian and consistent spirit and manner. I was much united to him. Then on either hand, he was well supported. The brethren had each of them a little sermon to preach. John Bloomfield, William Flack, J. E. Cracknell, John Pells, C. W. Banks, J. Butterfield, all appeared happy in their work. The meeting was of an edifying character. I wish our country churches could have some like it.

**MOUNT ZION CHAPEL, HILL ST.**, On Lord's-day, August 28th, brother Foreman baptized fourteen believers in the Lord Jesus Christ. Six males, and eight females, who had borne testimony to having been 'born again.' Our pastor's text on the occasion was Col. ii. 12, observing all God's works are in accordance with his purposes. There is a head of government. Our work is to enquire what is His will. I am not to guess, or question, for thus saith the Lord is sufficient. We must be subject to headship. God is Head of his family by Christ Jesus. Eleven branches connected with life in Christ: with him crucified, dead, buried, quickened, raised, planted, rooted, grounded, living, walking, reigning; all with Him, without Him nothing. In these there is union, affection, agreement, interest, and all true belief stands in friendship; there are many members, but one body, and Christ is the head of his body, which is the church.

W. H.

**MR. GEO. MURELL AT KEPPLE STREET CHAPEL.**—The sixty-sixth anniversary was held on Sunday, the 16th inst. Mr. G. Murrell, of St. Kees, preached morning and evening; and Mr. J. Foreman in the afternoon. Notwithstanding the unfavorable state of the weather in the morning, a goodly number was present, to hear that venerable servant of God, Mr. Murrell; one who has stood so long and stood so well, labouring in his Master's vineyard, needs no commendation of our's. But when he ascended the Pulpit, and began to turn over the leaves of that Book from which he has

drawn so many discourses, we could but behold him as one who was about to take possession of the glories which he, with pleasure, often describes to others. His text was, 'But 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.' In expatiating on the glories of the cross, he said,—I love to sing in my heart, but in that I cannot glory; I love a vigorous faith, but in that I cannot glory; I love dutiful footsteps, but they are not my glory; I wish to be made useful, old as I am, in the gospel of grace: I love to meditate, but cannot glory in my meditation; my triumph and my boast centre in 'the cross of our Lord Jesus Christ.' This is where the Apostle boasted; and I think, see me where you will, you will not find poor old Murrell far from the cross. In the evening, the chapel was well filled with anxious listeners, the subject being 'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.' The discourse was marked with firmness, coming from the lips of one who spoke as one having authority. To the established Christian, the veteran spoke with savour; to the trembling, doubting soul, he spoke kindly; but to the hardened sinner, he spoke with solemn warning; and to all, he spoke faithfully.

**BEULAH CHAPEL, EYE INSTITUTION, 155, MARLBOROUGH ROAD, DEAR STR.**—Permit me to raise an Ebenezer of gratitude to our covenant-keeping God. We have added to our church four believers last month; one by dismissal, and three our pastor, (J. Munns), baptized on Wednesday, the 28th Sep., at Shouldham St. Chapel, kindly lent by Mr. Blake. The first our pastor immersed, was an old lady, 69 years of age, an inmate of Marylebone workhouse, who said, she should not die happy if she did not obey his command. The next, was a brother, who, for many years was among the Independents, but being brought to see the ancient order, his desire was to make the house according to the pattern showed him: the next brother is one whom the dear Lord has just called by grace, whose heart is all on fire with love to the Redeemer, on account of what he has done for him, in redeeming him by his precious blood; so we live to prove that our God is a prayer-hearing and prayer-answering God.

A MEMBER.

### "HOW TO DIE HAPPY!"

The above is the leading title of a pamphlet, just published by Stevenson, 54, Paternoster Row; embodying a funeral sermon for the late Robert Abbott; and is published expressly for the benefit of his God-fearing and afflicted widow and son. The following is one among other testimonies received.

"MY DEAR BROTHER IN CHRIST JESUS—I have just read the Funeral Sermon for dear Abbott, with much sweetness. I believe you were under the sacred anointing of the Holy Ghost when you preached it. A sweet testimony of the rich abounding of grace to poor sinners. It contains the whole Gospel. No 'Yea and nay.' It is solemn, sweet, and savoury. The sinner is abased in the dust, and Christ exalted the 'all in all.' It is doctrinal, experimental, and practical; and I believe thousands would read it with profit. It is such as my soul loves. O! for faith to live at our dear Saviour's feet, that we may die daily, that when the time shall come we may be ready, and say, 'Come, Lord Jesus, come quickly.' My dear brother, I feel very ill and weary indeed; yet, through grace, I am rejoicing in hope of the glory of God. 'This morning, I felt very barren; and much shut up; no sweet dew resting upon my soul; but these words gently dropped in my mind; 'prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' May the Lord bless and strengthen you, is the prayer of your affectionate brother,

To C. W. BANKS.

SAMUEL FOSTER,  
Sturry, Canterbury.



## Revivals at Home.

THE ANNIVERSARY MEETING IN UNICORN YARD CHAPEL,  
TOOLEY STREET.

HOW CAN WE BRING THE GOSPEL MORE FULLY BEFORE THE WORLD?

IN closing another volume of THE EARTHEN VESSEL, we rejoice greatly in being enabled to furnish some evidence that the Gospel of Christ—the welfare of Zion,—and the eternal salvation of immortal souls—are matters of vital importance to thousands and tens of thousands of our fellow men. This will appear, from the following condensed report of ‘Our Sixteenth Anniversary,’ and from some extracts of letters since received.

According to announcement, the Sixteenth anniversary of my ministry with the Church and people at Unicorn Yard Chapel, in Tooley Street, was holden on Tuesday, November 22nd, on which occasion the special presence of the Lord God of Israel was most powerfully and blessedly enjoyed. More marked answers to prayer I surely never knew. My heart desires to praise his name with every breath I draw; and more than ever to consecrate myself to his dear self and service, to fulfil his word, to publish his fame, and to serve his Church in whatever way it sees him best. On the previous Lord’s-day, my kind brother, B. B. Wale, of Reading, preached two excellent sermons in my pulpit; and I occupied his at the same time. On Tuesday morning, Nov. 22d, we commenced soon after ten o’clock, a meeting for special prayer. Mr. Joseph Winfield, of Coggeshal, read Psalm 84th. The brethren Attwood; Merrett, of Colchester; Thomas Chivers, and George Wyard went to the throne of grace for us; their intercessions were precious indeed. The spirit of grace and supplication was much poured out upon us. Brethren Flack, Caunt, Edgecombe and others, also took part in this service. At twelve o’clock, Mr. Samuel Cozens gave us an address from the words, ‘*Fight the good fight of faith;*’ which was listened to with great earnestness. After a large party had dined in the school and vestries, the prayer meeting was resumed. Mr. Wale presided. The brethren Searle, of King’s Langley,

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Joseph Flory, and Corporal Arthur Baker, of the Scottish Highlanders, poured out their hearts before the Lord. Mr. John Foreman (of Mount Zion Chapel,) then preached the afternoon sermon from Romans xi. ‘For of him, and through him, and to him, are all things, to whom be glory for ever, amen.’ This venerable and powerful preacher of the gospel took a large review of that great Epistle of Paul to the Romans; and then, from his text, drew forth some soul-healing discoveries of that salvation which is in Jesus Christ with eternal glory. To me, much of that discourse, was savoury and comforting.

Above five hundred of my friends then took tea; there were more than 600 in the chapel and vestries; a busy and lively scene, indeed, presented itself now. I desire to tender my deep-felt gratitude to all my beloved helpers, who, so cheerfully, and ably provided, and served up, a pleasant and refreshing tea. There were four of my own sons all exerting themselves, (George Banks, John Banks, Robert Banks, and Charles Banks,) there were my deacons and deaconesses, and a large number of the members, all hard at work, in supplying the tea, which was gratuitously given to those who could not afford to pay. At six o’clock, the chapel being crowded with a thousand persons or more; and the platform being filled with ministerial brethren, a preliminary service commenced, for the purpose of presenting my good brother ELIJAH PACKER, (our Clerk and Senior Deacon) with a most costly and beautifully bound Oxford Quarto Bible, a Union Tune Book, and two Hymn-books of large size, Dr. Watts’s and David Denham’s. Thomas Pocock, Esq., (a most benevolent and excellent Christian brother; an enterprising, intelligent, and useful philanthropist) made the presentation. The scene was, beyond all description delightful and solemn. There stood the two white-headed men of God—the one giving, the other receiving, the Bible,

and the hymns of praise. Mr. Pocock, in presenting the books, spoke with great feeling and affection; Mr. Packer acknowledged the gift in words something like the following.

MY DEAR CHRISTIAN FRIENDS—I am taken wholly by surprise this evening. I have only heard of your intention a few hours since. I do feel a great union of soul to you, and to the whole family of God. I have been privileged now for many, many years, to be connected with the Gospel here. In dear David Denham's time, I have known what it is to enjoy the Gospel; and now, my dear pastor, Mr. C. W. Banks's ministry is indeed meat and drink to my soul. I love him greatly, both as a Christian brother, and as my pastor. I do desire to feel thankful to-night; yea, I cannot express my feelings of love to the friends for their kindness. I look upon this beautiful book, the Bible, and say,

"Precious Bible, what a treasure  
Does the Word of God afford!"

All I want, is feelingly with Watts to say,

"To the dear fountain of thy blood,  
Incarnate God, I fly;  
Here let me wash my spotted soul  
From crimes of deepest die."

I hope, dear friends, that while I am permitted to live, I may be of some service to the Church of God? and still love that precious Christ, who is my Saviour and my God. I know while I breathe, I shall ever remember this token of Christian affection toward me. The Lord bless you. I add no more; but let us sing one verse,

"Precious Bible! what a treasure," &c.

The presentation service being closed, Mr. James Wells was unanimously voted to the presidency of the meeting; Mr. J. S. Anderson, of St. Luke's, prayed the Lord to pour his blessing upon us. The Chairman then opened the meeting by a warm-hearted and eloquent exposition of the objects and business, which then lay before us, namely, to congratulate the church and the minister, in being spared to see another anniversary; and also unitedly to advocate the great principles of the everlasting gospel. Many of us were exceedingly glad to hear Mr. Wells express his ardent desire that our ministers' and churches might consider well how they might more effectually and more extensively bring the Gospel before the teeming thousands and tens of thousands of people who are living and dying around us. Mr. Wells dwelt particularly on the lamentable fact, that even in South-

ork, an immense number of persons, perhaps more than 60,000 souls, never attended any place of worship at all: living, it may be, without hope, and without God in the world. This expression, and the enunciation of the great question, 'How can we more fully bring the Gospel before the world?' was like an electric fire; it ran through the hearts of all the people, and produced in them a strong desire that all our brethren might be united in one mighty army, pleading with God in living faith, and preaching to men the good tidings of mercy and righteousness, through the precious Person and sacred work of God's co-equal and co-eternal Son. No words can describe the emotions of our soul at the time. For years we have longed and laboured to produce—instrumentally—a conviction that to us the commission speaks loudly, 'Go ye into all the world, and PREACH THE GOSPEL to every creature.' This longing and labour has not been in vain; it is yet to be seen that God will arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come. I must proceed with my brief review of the meeting.

Mr. John Foreman spoke at great length on the origin of the Gospel. I gave a short account of the existence of the Church of Christ in this place for 150 years; and showed the low estate of the cause when we were invited to unite with it. I must confess my hope that the Lord has conferred on me the great honour of perpetuating the Gospel in that ancient spot, which appeared doomed to have Iahabod largely written upon it. Mr. Williamson, of Nottingham, Mr. John Bloomfield, and Corporal Arthur Baker addressed the meeting in succession. After these brethren had spoken, the Chairman called upon Mr. Wale, who gave us such an exposition of the Pentecostal origin of the Gospel ministry as to fill the minds of the audience with amazement and gratitude. We have no power to convey to our readers any idea of the character and contents of this heavenly out-pouring of a living man's soul, descriptive of the dark state antecedent to, and the mysterious and merciful descent of the Holy Spirit on the Pentecostal day. We hope to give our readers Mr. Wale's address *verbatim* in another number. Mr. Wells expressed his warmest approbation of

the speech, and again declared his hope, that this meeting would produce a movement in furtherance of the Gospel. The brethren Flack and G. Wyard proposed a vote of thanks to the chairman, which being acknowledged, and prayer offered, the meeting broke up. The collection amounted to more than £16, for which the friends have my thanks. I have hailed this glorious meeting as an earnest from heaven that the Lord our God designs still to continue and to increase my usefulness in his kingdom upon the earth. He knoweth this is my prayer to him both night and day. The following letters, selected from those received since the meeting, will clearly shew that the spirit of the meeting was full of suggestion for a truly evangelical enterprise on the part of our own churches. It was believed there were at this meeting about one hundred ministers of Christ's gospel, and many more than a thousand persons, crowded the place to hear the tidings proclaimed. Our military brother's address was beautiful, simple, and full of Divine unction. Among the brethren who were to have spoken, and of those present, were, Messrs John Pells, J. E. Cracknell, J. Butterfield, W. Chamberlain, T. Attwood, John Inward, Thomas Chivers, John Bennett, from New York, J. Whittle, W. Beacock, J. Flory, R. Searle, H. Hutchinson, W. Cave, W. Caunt, W. Haysman, W. Sack, J. Kevan, J. Munns, and a host beside. For their great kindness and sympathy, I desire ever to thank them; and still to be found the faithful servant of Christ and his Church.

CHARLES WATERS BANKS.

PARTICULAR BAPTIST HOME MISSIONARY SOCIETY.

DEAR BROTHER BANKS,—Of course you heard the remarks made by Mr. Pocock, brother Wells, and others, about the desirableness of establishing a society, which should connect together the ministers of a free-grace gospel, and at the same time be conducive, under God's blessing, of bringing the great facts of the Gospel of Christ more under the notice of multitudes around us. You have often yourself evinced a missionary spirit, and my desire in this note is to impress upon your large heart the suggestions which were offered on Tuesday last, at your anniversary, respecting this subject.

Surely such a society as that named in the heading of this note might be established.

Let minor differences be dropped. Let the fundamental doctrines of grace be the desideratum. These are essential in every honest mind. If these be wanting there can be no hearty union; no real lover of the distinguishing doctrines of grace can cordially co-operate with men holding universal redemption, free-will, &c. But in minor things let liberty of conscience prevail.

Now, brother Banks, will you set this society afloat? I feel many will rally round you. Call a public meeting and let it be organized at once. As I live in a central position, I should feel happy to afford accommodation to the committee at their weekly or monthly meetings; and a neutral meeting place might be preferred to that of the vestries of any of our chapels, where local influence may be felt.

Of course, under Providence, you must be our leading man. We have, most of us, great confidence in you; and your views of truth are generally acceptable; and in the establishment and management of such a society your large experience will be beneficial.

It appears to me that the work of the society would comprise at least two great branches; the appointing and sustaining of preaching stations, establishment of lectures, village itinerancies, &c.; and also publishing Gospel tracts, instituting auxiliaries, promoting tract distributing, &c. We should, many of us, be glad to see you take up the matter. You appear to be the only man capable of organizing and successfully commencing such a society; and I believe, that amongst our leading men, you are regarded with the least jealousy. I will add that your uniform disinterestedness and good-will secure you from this.

Your's sincerely, JOSEPH PALMER.  
22, Great Queen Street, Lincoln's  
Inn Fields, Nov. 23rd, 1859.

SPECIAL MEETINGS FOR PRAYER IN OUR CHAPELS.

MR. EDITOR,—There is nothing like striking the iron while it is hot, especially as it has taken so long to heat it. I thought our brethren at your meeting on Tuesday, Nov. 22nd, really were hot for that which is so desirable in our churches at the present time—namely, by the Spirit's help, to bring the Gospel forward before our fellow-creatures (the pure Gospel). Go where you will, you hear and see Arminians, and yea and nay men, preaching; or, as our brother Baker said, 'trying at it,' at the corners of the streets; and in our large halls in and about London; while we hear but little of our own churches or ministers doing anything except at anniversaries, &c., which I think is very lamentable. I have long had it on my mind to say something about this, and now a

fitting opportunity has arrived. I would humbly propose one thing for the consideration of our brethren. In two or three instances, prayer-meetings, composed of ministers, have been held; but where? At their own houses, or in their vestries. The Lord could as well hear prayer there as anywhere else; but I cannot help thinking, if they had made themselves more public, greater good would have been the result. I mean, in making their motives better known. I have been informed that these meetings have come to an end. Now, I think if the ministers were to meet at some large chapel, say the Surrey Tabernacle (surely Mr. Wells would not object, but would wish practically to carry out what he uttered at his meeting, for the good of the people about his locality), the Surrey Tabernacle would not be too large to accommodate the people on that memorable occasion, for all London (as we sometimes say) would wonder to see these bigoted people, who care only for themselves, praying for good to other people's souls. There is no telling the vast amount of good which might be done morally, in Southwark and other places, by such a movement, if the ministers were to meet, not for one day, but for several successive days, or at least on distinct occasions, and hold prayer-meetings for the purpose of supplicating the Lord's blessing upon such a movement, asking His direction, and the outpouring of His Holy Spirit upon themselves and the churches. I am sure such a movement could not be productive of any evil, but certainly of much good.

I do hope something may be done. If a meeting of that kind were held, resolutions made, and carried into effect, who can tell where it would end?

Hoping you will give publicity to this,  
I desire to remain,

AN EARNEST GOSPEL PREACHER.

A HINT FOR THE IMPROVEMENT OF OUR  
ANNUAL MEETINGS.

We ask the serious attention of our ministers to the following suggestion. We could propose an amendment to the usual mode of conducting our meetings, but we leave this note to speak for itself for the present.

DEAR BROTHER IN CHRIST.—My mind has been much exercised since your meeting yesterday, as to whether, as Christians, we do not show great conformity to the world at those meetings; and as you have so much influence with the ministers, I thought I would tell you what I have been asking the Lord, hoping He may make use of you to bring to pass this desire of my heart.

Could we not have meetings once a-year to remember in holy fellowship and communion the dying love of our dear Re-

deemer? To me it seems as if it would be heaven begun below; the number of ministers assembled, many of whom have spoken to our souls, and to whom we feel union of heart, and with whom we desire to hold fellowship and communion, would make it a solemnly instructive and interesting service, and as love is the tie that binds our hearts in Christian union, would not the commemorating and showing forth His death till He come, be the means of cementing our hearts together? Should we not be more likely to feel our hearts melted down with a feeling sense of his love to us, and be ready to go forth as giants, refreshed with new wine, singing,

' All that I have, and all I am,  
Shall be for ever thine?'

I can almost think I hear our beloved and highly esteemed brethren Wells and Foreman, in their deep and pithy manner, showing forth the bruised body, the streaming temples, and the lacerated flesh of Jesus; and then, in their soul-stirring, energetic way, calling upon us to look to it that we have the witness in our hearts and consciences that all this He bore for us; and then our talented brother Mr. Wale, with all the life, love, and power of the Spirit that dwells so richly in him, taking us into the land of Judea, and tracing His footsteps, who was a man of sorrows and acquainted with grief, bringing to our recollection how He endured the contradiction of sinners against Himself, lest we be weary and faint in our minds.

My heart is full. Think of these few hints. Should the Lord bring this to pass through your instrumentality, I shall greatly rejoice.  
S. M.

In accordance with these suggestions, after consulting devoted brethren, we beg to announce that a Preliminary Meeting for Prayer, Consultation, &c., is to be holden on Tuesday, Dec. 6th, in Unicorn Yard Chapel. Prayer to commence at 6; Mr. James Well will be invited to preach the Sermon at a quarter past 7. Brethren, come!

THE PRAYER OF MY HEART.

Let me, dear Jesus, hsp thy name,  
And prove thy power of love;  
Let, let my feet of faith run fast  
To where thou art above.

I'd see thy shining, smiling face,  
I'd hear thee say, 'I'm thine,  
I have thy name 'graved on my hands,  
'I'm thine, and thou art mine.'

Beloved! oft I feel so lone,  
While in the wilderness,  
Appear! and place beneath mine arms  
Thine arms of tenderness.

Ah! then my heart will leap with love.  
My gloom will glide away,  
My night of sorrow be exchanged  
For joy's bright, happy day.

## EPISTLES TO THEOPHILUS.—LETTER LXII.

### THE SOVEREIGNTY OF GOD.

MY GOOD THEOPHILUS—I now give a few words more upon Divine Sovereignty. You are aware that what is said in our day upon Divine Sovereignty, is largely mixed with the *apologetic*, as though with all their professed attachment to electing grace and Divine Supremacy, they did not above half believe what they profess.

There are three things which are held in common, and which no one disputes; and the reason that they do not dispute any one of these three things, is not because they can make any one of them lie straight, with any human rule of right and wrong, nor because they can make them lie straight with what they call the *moral perfections* of God, for they can make them square with neither. What then is the reason that they so readily acquiesce in those three things? The reason is simply *custom*, they are *accustomed* to acquiesce in what cannot be denied, but which you can hardly ever get them to examine. There is so much of Divine Sovereignty in all the three, that people keep as much as possible from acknowledging that Sovereignty, which governs all three. But what are these three things? They are these. First, the fall. Why did the Lord suffer the fall, when he could have prevented it? Was this goodness? Was this justice? Was this holiness? Can any one of these glorious perfections of God explain the matter? No! my good Theophilus, the sufferance of the fall was a *Sovereign sufferance*; why then do not men dispute the *right* of the Most High, thus to suffer the fall to take place? Is it because in this department, they are so submissive to the Sovereignty of God? No, it is not, it is because they are *accustomed* without much thought or feeling upon the subject, to acquiesce therein.

Second, that *all* are by *one* man's offence, condemned to death; is this goodness? is this in the ordinary and human sense of the term, justice; who will dare to say it is? Thus, then, *sovereignty* constituted Adam, the natural and federal head of the human race, and entrusted their creation all with him; and so the condemnation is just, because this natural and federal order of things are of God. Learn then, my good Theophilus, to reject thine own wisdom, and submit to the word and wisdom of God.

Third, that just one man's offence, and personal few years' sins, entail eternal anguish without hope or help. Is this goodness? Can you see here a *just proportion* between the crime and the punishment? No, you

cannot, nor can any one else, and yet this doctrine of eternal woe, is readily acquiesced in; and that simply, because our minds have been *accustomed* to acquiesce therein. My good Theophilus, this punishment eternal, was on the ground of sin *Sovereignly* appointed, for it laid with God to award that punishment for sin which he pleased, and it is *just* punishment, because *he* appointed it.

Then the fall of man, the natural and federal headship of Adam, and final punishment of the wicked, are truths clearly revealed in the Bible, and being *accustomed* to them, we do not dispute them, yet the same absolute (and not more conspicuous) Sovereignty, appearing in other departments, is disputed, and repudiated. Where is the consistency of trying to hide what the Word of God revealeth? that he hath made all things for himself, even the wicked for the day of evil, that some are eternally hated, and are as surely and as inevitably vessels of wrath, as others are vessels of mercy, the bond-woman and her son for ever cast out. The hated have no more chance of salvation, than fallen angels have, not one of the hated will ever be a partaker of grace, not one shall ever enter the kingdom of God; but it shall be given to them, for whom it is prepared; and the living God no more intended these to be saved, than he intended the others to be lost, 'he hath mercy on whom he will have mercy, and *whom he will he hardeneth*.' And those whom he hardens, are not worse by nature than those whom he saves; they are clay of the same lump, he could have saved those who are lost, but *love was wanting*, he did not love them, but hated, not merely their sins, but their persons. This is another of the infinite depths of his Sovereignty, but not deeper than the three instances before mentioned.

Mr. Wyard, in his pastoral letter on the Sovereignty of God, gives of God, this laconic definition, *doing just as one pleases*. This definition is good; and he says, also that the moment we dispute God's right to act, that moment we set ourselves in *battle array against him*. Well, this is good also, but when the discount comes, these definitions amount to but very little; for the author a little further on, gives us to understand that the exercise of God's Sovereignty is based upon *righteousness, equity, truth, and wisdom*; and he gives these words too, as I have, done in *italics*. Now you, my good Theophilus, will see that this definition

of the exercise of Divine Sovereignty, is very *bad logic*, and still *worse divinity*. It is very *bad logic*, for *supremacy* (not righteousness, equity, truth, and wisdom;) is the base of the exercise of Sovereignty. Our Queen cannot, on the ground of her personal attributes or qualities, exercise sovereignty, but simply on the ground of *supremacy*, take hersupremacy from her, and her sovereignty ceases. And as Mr. W.'s definition of the bases of the exercise of Divine bad divinity, for according to his definition of the exercise of Divine Sovereignty, the elect would have been wronged, if they had not been chosen, and would not have been dealt with in equity, or in truth, or in wisdom; he, the Lord, must choose them because it is right, because it is equity, because it is the only way to maintain truth, to shew wisdom, and so not to have chosen them, would have been unrighteous, injustice, false, and a folly. Mr. W. does not of course *mean* this, but this is what his definition of the exercise of Divine Sovereignty contains. There are some men afraid of going as they call it, too far, lest they should do harm: whether they gain their point in this way, I know not, but they certainly do by their needless care avoid doing much good. Their places of worship wear but a cold appearance. I wish I could see so excellent a man as Mr. W. is, come out more boldly, freely, liberally, and gloriously; he has gifts, which if properly used, would fill his place with rejoicing hearers; we need not be afraid of hurting the Lord, he will take care of himself, and of his truth, and of us too if we can leave ourselves in

his hands, and with burning love and zeal, go boldly on and preach to others as freely as we ourselves have received. The *height* of God's Sovereignty, and the depths of the real state of the sinner, are two departments sadly passed over by the many, who nevertheless profess to hold the truth as it is in Jesus.

But one more word in conclusion upon Divine Sovereignty. Jehovah can do by virtue of his Supremacy, as Mr. W. says, *just what he pleases*, and he was pleased to do all that the Bible declares he has done, and will do what he *willed*, one to be a vessel of wrath, the other to be a vessel of mercy, and both these purposes he purposed in himself, hated one, and loved the other, irrespective of good or evil, which doctrine Mr. W. assures us he will continue to pray against, and preach against, and write against. Well, when he prays against it, he must plead the Lord's own word against the Sovereignty of God himself; and so when he preaches against it, and also when he writes against it. Well, all I can say, is, he will be very badly employed.

I wish with all my heart, I could see all instead of only some, who profess to hold the truth, do as the free-will, and the duty-faith ministers do with their systems. They do not mince their matter as we do, they go a-head, fill their places of worship, and leave us mumbling on, as though we neither half believed, nor half loved what we profess. But perhaps I have said too much as I am but

A LITTLE ONE.

## THE PROPHETIC YEAR "1867."

WE briefly referred, last month, to a new volume which has been selling rapidly, entitled, '*The Great Tribulation*,' by Dr. John Cumming, of the National Scotch Church. We purposed to review the Doctor's work continuously, because between his views and the faith of many good and gracious men there is a wide discrepancy; therefore, to call up the minds of the people to a consideration of the thoughts of men upon the holy words of God, is a work which may be useful. Anything which sends men to the Bible, or which brings out the results of students' meditations on the Bible, cannot fail to be useful. This is *one part* of our design—to get at *the truth*; and to publish the truth is another part of our design. We hope and pray for the smiles and blessing of Him who is THE FAITHFUL AND THE TRUE WITNESS.

A neighbour—a hard thinker—a laborious

writer—and a preacher too—has sent us the following thoughts upon Dr. Cumming's work; and, although our sympathies are not entirely in unison with the spirit of the writer, we think his remarks deserve a careful reading. It is all we can find room for this month. Our neighbour says:—

'1867.'

Such is the designation of one chapter of Dr. Cumming's work, on '*The Great Tribulation*.'

He does not lay claim to originality, in thus fixing upon '67 as the grand termination of the Apocalyptical number—1,260 days; for he says, 'Notwithstanding many differences exist between commentators, all nearly, agree that '67 is the terminating period of the number named.' So numerous a body of commentators might well expect their opinions to have some weight at this

time, however false the ground of their conclusions might prove to be; since they are, no doubt, seriously entertained, and therefore maintained with earnestness, as they certainly ought to be, if believed. The Doctor, however, cannot complain of the lack of attention to his views; for a writer in the *Times* newspaper has told the world, whilst reviewing his work, that writings of this class are now in great demand. It is manifest, therefore, that contrary opinions will receive but a small share of public attention until the ominous year 1867 be passed over; and then a fall in the value of such works might be reckoned upon; after which it may be the time for another view of the Apocalyptic symbols to influence the minds of the people, after time has ruined the theories of the day.

Let not the reader think I intend to say that the end of this world, or the dispensation shall not take place in 1867; no, surely not. I believe in the ending of the world, truly; and as it will occur in some year why not in '67? Why not, indeed; and indeed sooner? He would be a bold man indeed, who would say that the Lord will not come in that year, or the year before, according to a recent pamphlet; but why the writer chose '66, it is not possible to divine, thus rudely breaking the harmony reigning (as stated by Dr. Cumming) only for one year. We might in fairness suspect that it could only be for a shew of originality, not apparent in the signs he names as to the Saviour's approach. There is one advantage, however, that such as name '66, will be tested sooner; and I do hope to live over that year, and beyond '67, and it will be a singular period after all, a new era in prophetic matter, when the most zealous student will have to begin his calculations again, and to say to some whom they deem unlearned in the word, 'Give us of your oil, for our lamps are gone out.'

Far from me the thought of setting light by a serious interpretation of the word of God, especially in reference to the day of wrath and tribulation; I only ask for the evidence that they are right in the method they choose, to establish the assumption that the year named will be the consummation of the age in which we live.

Now the opinion is drawn from the fact that 1,260 days is named as the duration of the 'beast.' It is assumed they are justified in taking one day for a year; after they have made up their minds when and where they shall commence; and so the conclusion is arrived at, that it will terminate in 1867. My first objection to this is, that this method of computing can have only to do with a dispensation that was partly an appeal to the senses. It is by faith, not by arithmetic, that any of these questions may be solved.

The Book of Revelation is not historical; it is the opening of a series of Jewish symbols, and this is why it bears the name 'Revelation.'

Among the other disclosures is that of the period in dispute. If then I can find the 1,260 days literally, in connection with any important event in the Jewish age, I judge that when we find that period of duration named in the Revelation, we are to consider the first as the symbol of the second. I find such a period of duration in that connection. Our Lord Jesus ministered as the true prophet in connection therewith, for the Jewish age did not cease until the death of Christ; from the time of His entrance upon His ministry until His death was three years and a half, or one thousand two hundred and three score days. This is, therefore, a literal period of a symbolical character, as it is fit it should be in connection with a series of signs, destined to pass away. Now we have Christ in a more glorious ministry in His church to the end of the world, when that ministry will terminate, which is the mystical period named.

Now, if the other view be adopted, we might in reason have expected that in 1,260 years after the establishment of the Christian era would have been the terminating period. That has gone by, and now they rest on a cabweb argument, which will not bear a sifting. Thus men are trifled with on their destiny, on a miserable shuffle; and the honour of the Gospel is compromised under a show of zeal in the realities of the future. I fear the consequences of such absurdities, when they shall be exploded; for the Papist will be delighted at the overthrow of a legion of Protestant expositors; and the infidel will take heart, I fear, at such glaring absurdities, and increase their energy, and deny the fact of judgment to come, from the rashness of speculating men, who deal more in the 'lo, here,' and 'lo, there,' than in the sublimer verities of faith.

It is not intended, I dare to affirm, that any mortal shall tell the day of doom; nor is the number named intended for any such purpose. What then? But for to show a fourfold fact, existing throughout this dispensation.

*First.* Jerusalem trodden under foot for forty-two months (Rev. xi. 2). Was not this accomplished before the Papacy was established?

*Second.* The promise of power to the two witnesses for forty-two months. Was not this accomplished at the day of Pentecost? And is it not continued on now in the church? The witnesses—called 'two' only to answer to the requirement of the law, which demanded the testimony of two. It is therefore any two, in any age.

*Third.* 'The woman fled into the wide-

ness to be nourished for forty-two months.' (Rev. xiii. 6). She, the true church, fled at the ending of the Jewish dispensation from a church which had lost its vitality, and who drove the true 'woman' out, as the Egyptians did before them; and to this second Exodus of the church the prophetic promise has reference—'Behold, I will allure her, and bring her into the wilderness;' in which place this 'woman' is now, until her forty-two months or 1,260 days are ended.

*Fourth.* 'For a like period an opposing power shall be in existence. That is, the church shall always while in the wilderness, to the end, have an adversary, collectively called, 'The Beast,' the false church; not Rome only, but Rome so far as it is a part.' And power was given unto him to continue forty and two months.' Rev. xiii. 5th. The simple idea then must be apparent, that the one and the other, in their respective conditions, shall exist contemporaneously until the end of time. This point then is most important; for if I am successful in thus overthrowing the right assumed thus to calculate, it will prove a death-blow to a thousand long-cherished schemes; and therefore 1867, for any thing asserted by Dr. Cumming, will not be of any more importance than ordinary periods.

## Notices of New Works.

'*Fidelity in Preaching: What is it?* An Address delivered to his congregation on completing the sixteenth year of his ministry, Oct. 30, 1859. By William Parks, B.A., Incumbent of Openhaw. Manchester: David Kelly. To thousands of truth-loving people in England Mr. Parks's unflinching and powerful demonstration and defence of Gospel principles, have endeared him as a noble and faithful servant of Christ. This Pastoral address is a plain, affectionate, and truly Biblical review of his own ministry, and of the foundation of our most holy faith. It is also a fearful exposure of 'the great heresy of the day.' Sound hearted Churchmen will glory in such a champion, and the living saints of God among the Dissenters will rejoice to know that the Church of England has yet such witnesses within her pale.

'*The Original Baptist Almanack and Congregational Hand-Book, for 1860.*' London: E. Banks, and Co., 9, Crane Court, Fleet Street; Stevenson, 64, Paternoster Row, &c., &c. This ninth issue of our annual is considered the best Guide, and most useful Almanack for Baptists in existence. We have done our utmost to secure the most correct and authentic information. Some useful hints for ministers, members of churches, and deacons are thrown in. They may speak to good purpose if the blessing of God attend them.

'*The Christian Established.*' A funeral sermon preached in Ebenezer Chapel, Webb

Street, Bermondsey New Road, by the minister, Mr. Thomas Chivers; occasioned by the death of Mrs. Hannah Cowtan. To be had in the vestry. Mr. Chivers, as a Christian, and as a minister, is a living confirmation of that beautiful promise, 'They that wait upon the Lord shall renew their strength,' &c., &c. We are fully persuaded that Thomas Chivers, (as a minister of Christ's Gospel,) has gone to work in good earnest, in deep sincerity, and with a genuine uprightness of heart. God has honoured him, increased him, and rendered him acceptable and useful; and this sermon is an outstanding evidence of the firmness of his faith, and of the fruitfulness of his mind.

'*The Fulfilment of Scripture in the present European War.*' &c. &c. By D. Allen, Pastor of Ebenezer Baptist Chapel, Market Lane, Bourke Street, East, Melbourne. Published by Abbott and Co. In about thirty octavo pages, Mr. Allen has thrown together here the result of an immense amount of research and study upon Predictions and Providences. Whatever view our readers may take of the apocalypse, he will find much in this pamphlet to interest him.

'*The Ways of God with Man.*' By Joseph Palmer, Minister of Romney Street Chapel, Westminster. Published at 22, Great Queen Street, Lincoln's Inn Fields. This shilling volume will call forth various and opposite expressions. Stubborn minds will rebel; teachable spirits will look and learn. Mr. Palmer is an easy writer. He thinks for himself—and sends forth his convictions without any bias or fear. We wonder what the different 'creedsmen' will say to this young divine.

'*Vital Religion: or, What does the Bible say of the Personality and Work of the Holy Spirit?*' This is another new work by our brother, John Bloomfield. He has here touched a cord that will severely test his knowledge of supernatural things, and his power as an author. We believe his labours will be appreciated.

'*A Refutation of the Erroneous Reviews and Criticisms contained in 'The Earthen Vessel,' and 'Gospel Standard.'*' By J. A. Baxter, Minister, Nottingham. London: G. J. Stevenson.' We simply announce the issue of this pamphlet. Mr. Baxter thinks he is right, and therefore treats our reviews with much contempt. For our part, we are never happy in severe criticisms; but a few words for the young man may be needful.

'*The Hebrew Review.*' Published in weekly and monthly parts at 18, Mansell Street, Goodman's Fields. This is a good specimen of the Jewish Literature of this day. Such pure minds as can fetch honey from every flower, will enjoy even this Jewish Magazine; because the gospel will illuminate the darkest pages.

'*Cheering Words.*' Volume for 1859. With Frontispiece of Martyrs' memorial at Oxford. London: Robert Banks and Co.' A very pretty and suitable present for Christians of all ages.



## Original Papers on the Canticles.

## "THY LOVE IS BETTER THAN WINE."

(Canticles 1. 2.)

By THOMAS G. BELL, LL.D.,

MINISTER OF THE GOSPEL, LYXTON AND LYNNMOUTH, NORTH DEVON.

PAUL, writing to the Corinthians, says,— "I am jealous over you with Godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." In this he refers to the church—the great "Ecclesia," or congregation of true believers, who through faith in the Lord Jesus Christ, wrought in each by the operation of God the Holy Ghost, are united into one body in Christ.

The head of this body "was set up from everlasting; from the beginning, or ever the earth was;" all the members also were chosen "in him before the foundation of the world;" but those members are to be individually sought out from the ruins of the fall and engrafted into the true and living vine. Individually, then, each member of this great body has Christ revealed to him in all the wonders of his love and riches of his grace, and is enabled to say: "thy love is better than wine." This body is spoken of as *the Bride*, Christ himself being the *Husband* or *the Bridegroom*. More correctly might we now call the Church the betrothed one or *Bride-elect*. The bridal-day is in the future. Her wilderness journey is her time of waiting; it should also be her time of longing anticipation. It will be to her the day of days, when Jesus receives her into the home he has prepared, setting her down at "*the King's table*," to enjoy the "*marriage supper*."

This song before us is "*the Bride-elect's book*,"—it is the record of her experience—the mutual converse of Jesus and his betrothed one! It is called the "Song of Songs," just as Jehovah is called "God of gods;" Jesus—"King of Kings," and "Lord of Lords;" and just as every earthly thing is said to be "vanity of vanities:—" so is this the *Song of Songs*, because, of all songs it is the chief. There are many songs. The world has its songs; and so has the Church. The church has her "*Songs in the night*," and her "*Songs of the day*." At present she sings weeping as she wears by the way, but in a little while she will begin her eternal song, not in "the strange land," but in her Father's house. There is this difference between the world's songs, and the songs of the Church—the world sings now and wails hereafter; the Church sorrows now and sings hereafter; the world

sings a moment and wails for ever; the Church sorrows a moment and sings for ever. What is the burden of her song? "*Thy love is better than wine*." The song begins with the ardent desire of the bride: "let *him* kiss me with the kisses of *his* mouth." All spiritual blessings must come directly from Jesus. Ministers, meetings and ordinances, are only blessings, as they keep their proper place, as channels for the flowing out of the grace that is in Jesus. The kisses of the heavenly Bridgroom are full of deep and precious meaning. They are life-giving and life-sustaining. They are full of peace, and comfort, and joy. They lead us on to everlasting glory. There is *the kiss of reconciliation*. The bride, like the whole human family, has departed from God, the curse of God's violated law hangs over every son and daughter of Adam. That curse must be removed, before hope can brighten upon the path of any poor guilty sinner. The bride then needed to be rescued, redeemed, pardoned, and reconciled. The poor prodigal went into the far country and wasted his substance in riotous living—so did the bride! He began to be in want, he came to himself, and arose and came to his father. So does the church in the case of each individual member. There comes first conviction of sin, then the cry for mercy; and that cry is heard and, Christ is revealed. When the poor prodigal "was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, *and kissed him*." This was the kiss of reconciliation. It was followed by restoration to the old place in the father's house. The best robe was given, and the ring put on the finger, and the happy son sat down at the father's table to partake of the fatted calf.

The Bride was likewise in a far-off country. She came to herself. She sought Jesus. Then she got the welcome to his heart of love, and received the kiss of reconciliation. It was also the kiss of betrothment. What words of deep affection are those of the spiritual bridegroom:—"I will betroth thee unto me for ever; yea, will betroth thee unto me in righteousness, and in judgement, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." It is this *knowledge of the*

Lord, that gives rise to the exclamation :—“Thy love is better than wine.” It is a matter of personal experience. St. John says:—“We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.”

Wine is a manufactured article. Wine may be made, but love cannot. It may be copied. You may paint an image and dress it. How beautiful it looks! Examine its countenance,—mark its vacant look,—no expression of life is there—no index of a mind within. The world is full of painted images. Masks to hide natural deformities and mimic natural graces. The world does not rest even here. It tries to copy heavenly things. It adorns the Pharisee with the robe and surplice of outward observances, and calls the painted sepulchre—religion! There is no life in it—no knowledge of the Lord—no experience of his grace—there has been no tasting of his love. The uncreated love of the uncreated God beaming forth through the Lord Jesus, who is the manifestation of that love, shines into the dead soul, and then comes the vital energy of the “new creature,” rejoicing in having become a partaker of the divine nature; and contrasting with all the vain and perishing objects of this lower world, that Jesus, who is now his life, the happy soul at once declares, “thy love is better than wine.” A Christian, now with the Lord, related, that once going past a theatre, his attention was attracted to an object leaning against the wall. It was a representation of the sun, surrounded by rays of tarnished gold; the paint in many places had detached itself from the canvass, and was hanging in loose patches; the brilliancy of the original colours, sadly faded, were still further impaired by the thick coating of dust and smoke that obscured their lustre; while here and there were large rents crossing the image, and betraying the coarse texture of the material beneath. The day was intensely hot; the sky was without a cloud, and the sun’s rays reflected by every object they fell upon, were glancing from houses, and windows, and pavement, till the eyes ached with the excess; whilst a full, unbroken flood of overpowering light seemed poured down from the meridian sun directly upon that which was called its picture. It was like a solemn mockery of man’s feebleness and folly. Above was the glorious sun, giving light and heat to a whole world—beneath lay the coarse and wretched thing of paint and canvass, affording amusement to a few ragged children who stood around. One might fitly represent the love of Jesus pouring forth floods of light, and life, and glory. The other, the wretched delusions of man; the wine of earthly things which perish in the using.

Reader! have you any experience of this love of Christ? Can you say, that you love him because he first loved you? It is a solemn question. Awful are the consequences of being out of that love. Oh, how blessed to be in it! It is sweet to know that we have friends—true friends—who love us; but sweeter far to know that Jesus loves us!

The love of Jesus is *eternal love*. It began before the world was. “Then I was by him,” says Jesus, “as one brought up with him: and I was daily his delight, rejoicing always before him; and rejoicing in the habitable parts of his earth; and *my delights were with the sons of men*.” It is *divine love*. He who hath loved us, is called “Wonderful, Counsellor, THE MIGHTY GOD, the Everlasting Father, the Prince of Peace.” It is *unmerited love*. “While we were yet sinners, Christ died for us.” It is *disinterested love*. “Christ also loved the Church, and gave himself for it.” It is *unchangeable love*. “Having loved his own, which were in the world, he loved them unto the end.” It is *enriching love*. “To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

This subject is full of blessed comfort to the people of God: Our lot is cast in trying times. We have the prospect of increasing troubles in the church, and yet more abounding iniquity in the world. We already look upon many signs of the earthquake, and the storm, and of an horrible tempest. “Evil men and seducers wax worse and worse, deceiving and being deceived.” True-hearted Christians are few, compared to the mass of professors. Many of the Lord’s people are not rejoicing in the *whole* of his truth. Others are timid and changeable in their actions. Numbers of them are worldly in their spirit. Strife and division prevail, where love and union should be seen. Jesus is dishonoured. The Holy Spirit is grieved: Where shall we go for comfort? Away from man—from the church—from ourselves—in to the fathomless ocean of eternal love. There we can rejoice in blessed hope. We are delivered from the changing things of a changeable world. We sit in the heavenly places in Christ Jesus, and wait in quietness of soul the completion of all that his love has purposed. “The night is far spent, the day is at hand.” “Heaviness may endure for a night, but joy cometh in the morning.”

*Manchester*—That long and well-known Protestant Patriot and devoted Christian Citizen, Mr. Joseph Pratt, of Bridge-street, Manchester, left this earthly scene November 13th, 1859, aged 70 years. We hope to give his memoir next month. His God helped him to fight the good fight of faith manfully.

## MARY CHURCHMAN.

A RICH AND GLORIOUS RECORD OF THE POWER AND GRACE OF GOD IN SAVING UNTO THE UTTERMOST. HER CONVERSION—THE HOT PERSECUTION OF HER FATHER—HIS CONVERSION—HER HAPPY DEATH, ETC.

AGREEABLE to what my parents educated me in, I was zealous for the Established Church, and thought all fanatics who dissented from it; I had as much prejudice against Dissenters, and as great an inclination to persecute, as Paul had. There lay a way through my father's yard, for Mrs. M—, a godly woman, to go to the meeting, which she did every Lord's-day; I really thought it my duty to set his great dog to molest her; and used sometimes to encourage him to molest her for half-a-mile together, with the most bitter invectives, as saying, 'my dog would smell the blood of a fanatic;' the cur, though cursed to others, yet such was the preventing providence of God, that he never once fastened upon this gracious person; notwithstanding for some time, I constantly made it my business to set him upon her. When I was about eighteen years of age, it pleased the Lord to lay on me a languishing fit of sickness, which raised in me some promises of a new life; and when recovered, at the persuasion of a neighbour, who had been very useful to me in my illness, I went with her to hear that great man of God, Mr. Holcroft.\* He preached powerfully hell and judgment, which made me tremble, and I secretly wished I had never come there; every time he named the name of Christ, it was as terrible as the thunder and lightning upon Mount Sinai; I wished myself covered with the mountains; and looked upon Christ as my terrible Judge and Enemy. This trouble I vented in floods of tears, and many wishes that I had never been born, and that I had never come there: for now, thought I, they will think me one of themselves, which at that time I was fully resolved against. I seemed now to like their persons worse than ever; Satan also suggested what would my relations say; they must never know that I had been at a meeting, and the like. Thus, in great hurry and confusion, I sat till the service was ended. After sermon, staying for my neighbour, the minister came to me, and asked where I lived: who I was, and whether I knew anything of the Lord Jesus Christ, &c. But such was my ignorance, and such the hurry and confusion of my mind, that dark was my answer. I told him I believed the world was at an end—home I came, and not one word did I speak to my neighbour, but was very angry in my mind that she should ever ask me to come amongst the Dissenters. I grew worse and worse, insomuch that my mother sent for a doctor, fearing that I should be melancholy, which indeed greatly increased upon me; this was in the reign of King Charles II., at which time they were

\* Mr. Holcroft was one of the ejected ministers, and afterwards pastor of a Congregational Church in Cambridgeshire; in which county, as well as in several other places; he was made remarkably useful, both for the conversion and comfort of many.

bringing in popery at a great pace. The next opportunity that presented itself, I had an inclination to go to the meeting again, which I did; but very privately. My mother began to mistrust me, and repeated her charge, warning me not to go among such sort of creatures as fanatics, 'for I believe,' said she, 'they bewitch people into their persuasions.' However, I went on a week-day, and the same minister preached from these words, Cant. ii. 16, 'My beloved is mine and I am his; he feedeth among the lilies.' He was a good Samaritan to me that day, the Spirit of the Lord shone round about me. O! then I saw the Lord Jesus become my husband! he was to me a hiding place from the storm and tempest, to which I saw my guilty and polluted nature had exposed me. O! happy day indeed! I found him, who a little before appeared as a judge, was become my beloved; and I knew that I was his. O! inexpressible joy! he was as a bundle of myrrh to my soul. I had not only here and there a little, but I had everywhere much, I had everything I wanted to my decayed spirits; I well knew I should meet with hard things from my relations, but could now pray, 'Father forgive them for they know not what they do.' As soon as my father and mother knew that I went to the meeting, Satan was in a great rage—my father was then high constable, and had an order from the justices to return all the names of those who frequented the meetings. This made it an hard thing for his own daughter to be a fanatic, which was what he could not bear; and this also increased my difficulty in getting out on a Lord's day, which notwithstanding I sometimes did, and have walked eight, ten, yea, twelve miles to a meeting. If my father at any time understood where I was gone, he spent the day in nothing but oaths and curses, and resolves to murder me. My mother, though an enemy to fanatics, would frequently send a servant to meet me before I could reach home, to tell me not to appear before my father was gone to bed: and I often hid myself in a wood stack, where I have seen him pass by with a naked knife in his hand, declaring he would kill me before he slept.

In this bondage I lived one year, but the Lord carried on his work with much power, and enabled me to declare in Zion what he had done for my soul, which I did on a Lord's day, as the manner then was. I had some fear indeed lest my parents should hear of it, which they did within a fortnight after, by means of a basket woman, who asked my mother if she had not a daughter. She answered, 'Yes.' 'O,' said the woman, 'I heart her preach such a sermon at Mildred,\* as raised

\* Near Melbourn, Cambridgeshire, where her experience was given in, and which the woman meant by her preaching a sermon.

the admiration of all who heard her: this my mother obliged her to attest before my father and me, who no sooner heard of it, but he immediately turned me out of doors, not suffering me to carry anything with me, except the clothes on my back. I went to a godly gentleman's, about four miles distant from my father's, who had often told me I should be governess to his children, but there the Lord was pleased to try me greatly at my setting out. My mistress, though a good woman, soon became uneasy, thinking her husband shewed me too much favour—she was suffered to carry it very cruelly towards me, ordering my lodging with the meanest of the servants, and my diet likewise as coarse as theirs—it being a time of scarcity of provisions, we under servants lived chiefly upon barley bread. I was obliged to borrow for necessary change of linen: nor did I know for months together, what it was to have one penny in my pocket. This great change of living, together with my grief of being banished from my father's house, brought me so low, that a sore fit of sickness ensued. My life not being long expected, the gentleman sent a messenger to acquaint my mother that I had a great desire to see her; but as soon as the messenger informed my father, he replied, if he did not immediately get out of his yard he would shoot him dead. However, about a fortnight after, my mother sent me a box of wearing apparel, which I received with these words on my thoughts, 'For your heavenly Father knoweth that ye have need of all these things.' I lived in this place with difficulty three years: but in all that time I never knew what it was to have one barren Sabbath. I thought my mercies equal to the children of Israel's. I gathered my manna on the Sabbath, and it always tasted sweet and good, it never cloyed, and I was always hungry, insomuch that I thought if seeing and hearing the saints sometimes here, was so pleasant, what must it be to dwell for ever with them above? I was placed indeed among those, where I had frequent opportunities of being convinced that good men are subject to like passions with others: this grieved me; but God did me good by such disappointments, for hereby he brought me more off from the creature to the Creator.

The year following, Providence placed me twenty miles another way, where I obtained Joseph's character, and a Joseph's promotion, being greatly valued by many noble families, and especially the Lady M——, who told me she loved me years before she was personally acquainted with me. She gave me of her liberality, and maintained Christian communion with me. One remark this lady made, I very well remember, speaking of the suitability of the Spirit's applying the word to all ranks and conditions. 'It is well said,' saith she, in holy writ, 'not many noble are called,' 'had it been expressed, not any noble, what a condition must I have been in!' Persecution now came on apace, the Dissenters could have no meetings but in woods and corners. I, myself have seen our companies often alarmed with drums and soldiers, every one

was fined five pounds a month for being in their company. Here God left me to stagger; Satan suggested, if you give your body to be burned, and have not charity, it is nothing, (1 Cor. xiii. 3,) but the greater the temptation, the greater was the deliverance therefrom. Rev. vii. 14, 'These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Also chap. vi. 11, and white robes were given to every one of them, &c. Blessed be God, Satan by his assaults only bruised my heel, my head remained whole. While I was in this family, the Commissioners came and searched for ministers. Mr. B——, the gentleman of the house, and Mr. Holcroft, were asleep in a private harbour. I ran with some difficulty and awoke them, and they made their escape through the hedge; but as I returned, the officers surprised me, they went and found some slips of their clothes on the hedges, which made them roar like bloodhounds; after which, they came and seized a whole house of goods. These men were Major T——, and Colonel C——, but, O! the great trial now came on, they found and seized my beloved pastor Mr. Holcroft, and carried him to Cambridge Castle, but even there God appeared wonderfully for him, he preached, and many souls were converted in that place. Now God was with us much, he was indeed as a pillar of fire by night, and a cloud by day. And O! how do I remember his loving kindness to me the least of all saints! He not only delivered me from fears, but even death itself; nay, the very flames with which we were threatened were made familiar to me. I was enabled to say, 'O death, where is thy sting?' The Lord was a covert from that storm and tempest, and a strong Rock in that day of trouble. Mr. B——, with whom I lived, had a call to Holland, and as the persecution was very threatening in England, he thought it his duty to accept that call, he gave me an invitation to go with him, assuring me that all things should be in common. As I well knew my circumstances were very precarious, not having any where to hide my head, when this worthy family was gone, this drew me into great straits. I sought the Lord time after time on this account, and it seemed as if he was providing for me in another land; grace taught me my duty to my parents, though they were enemies to the cross of Christ; accordingly I acquainted them with this invitation, and that I should comply with it, unless their commands were to the contrary. I added in my letter, I should be all obedient to them, saving in matters relating to my God; and though I had not been permitted to see them seven years past, yet could assure them, my affections for them were the same as ever. I begged they would consider of it, and let me know in eight days time, for all things were ready to embark in a fortnight. Not hearing from them in the time I set, I took their silence for a consent, and so prepared all things ready for my journey, and set out with all my kind friends. Just before we reached Harwich, where we were to take shipping; a messenger from my father overtook me with a letter: the

contents of which were as follows: 'that if I would come home, I should have my liberty to worship God in my own way, but as to my leaving the land, this was what they could not bear, therefore without fail I must come back with the messenger,' which I did. Great was the sorrow of parting with my friends, but my duty to my parents surmounted all. I no sooner entered my father's house, but my mother in receiving me, fainted away; my father also, though a man of great spirits, offered to fall on his knees, to ask my pardon for his former cruelty. O! amazing work of sovereign grace! when our ways please the Lord, he makes our enemies to be at peace with us. My father immediately told me I should have my liberty in matters relating to God. I then offered my obedience to them both on my knees. At supper there was not a mouthful eaten but with tears. I well knew that my God had appeared to my father on my behalf as he did to Laban of old; and applied Jacob's promise to myself, Gen. xxxiii. 12, 'thou said'st I will surely do thee good.' The next Sabbath my father came into my chamber by break of day, and told me I should have a horse and a man to wait on me to the meeting, which was at a place called Taft. Mr. Odoy, assistant or fellow pastor with Mr. Holcroft, preached from these words, Ps. cx. 3, 'Thy people shall be willing in the day of thy power,' then I could see electing love the prime cause of all God's dealings.

There now appeared a great reformation in the whole family, my father feared to sin for fear of grieving his daughter, and in a little time left off drinking, which was the forerunner of all other evils; now I thought I could give my very body to be burned for the souls of my dear relations. The Lord granted my request on their behalf. In a few years I had not only the pleasure of seeing the conversion of my three brothers, but of seeing them also eminently useful; I found my God reserved his greatest mercies for my greatest trials, for at the death of my dear sister, I had not only the comfort of seeing her conversion, but the great satisfaction of seeing my dear father and mother also converted to the faith of Jesus, though at the eleventh hour, yea, such was the power and goodness of God, that he left not so much as a hoof behind in the whole family. Surely now I may say, that nothing but goodness and mercy hath followed me all the days of my life. When we had free liberty from popery and slavery under our great deliverer King William III. many were the favors which I enjoyed. God gave me the best and tenderest of husbands. A prophet of the Lord indeed, whose good instructions abide with my children to this day. In short, the Lord has sanctified every trial to me, and followed me with pleasure and comfort in my old age. MARY CHURCHMAN.

Mrs. Churchman's biographer writes the following.

This excellent Christian was subject to much affliction of body in the latter part of her life; but in general, she was very lively in her soul. At the age of 74, she had some

near views of her approaching dissolution; and the last time she came down stairs, which was four days before her death, she said, that her God might leave her to the trial of her faith, but his covenant was unalterable; and then further declared, that now for months past, she had conversed with the Lord face to face, in her private retirement. 'Yea,' saith she, 'such hath been my near communion with my God, that he hath already given me the white robe of Christ's righteousness as an earnest of my standing before his throne.' Her memory was very quick, and her understanding clear, she gave choice advice to her children with the utmost caution and tenderness. She said 'that she had not the least concern about future events, for now she believed the decrees of God, and knew that he did all things well.' 'It rejoiced her that Christ was the great God and the King of peace, and that the government was upon his shoulder.' The evening before she died, she called one of her children, and though her speech a little faltered, she expressed herself thus, 'I have now,' saith she, 'new comfort, which surpasseth all my former experience from those words, Heb. vii. 25, 'wherefore he is able to save them to the uttermost that come unto God by him.' 'O,' saith she, 'that word uttermost is gone into heaven before me;' 'I now remember the days of his espousals when I followed him in the wilderness, and when I was banished from my father's house, then my God saved me to the uttermost; he saved me to the uttermost in all his providences, when in a married state; he saved me to the uttermost in all my children; he saved me to the uttermost in the state of my widowhood; he hath saved me to the uttermost in all my afflictions; and now he saves me to the uttermost in my sickness; yea, this High Priest, saves my faith against all the assaults of Satan on my death bed; as man he suffered, as God he saved to the uttermost.'

After this she turned herself to her neighbours, who were weeping, and said, 'here is a word for you, Christ saves to the uttermost,' and then addressing herself to her child, she said, 'O, my dear child! I want to take you with me to heaven, but Christ will save you to the uttermost: you have been the gift of God to me, but, wherein you have been useful, take care of pride, for you have a corrupt nature.' She then gave charge concerning her funeral, and after having added, 'God will be with you my child,' fell, as it were asleep in the arms of her daughter. Thus the Lord favoured her with an easy passage to the mansions of glory. She departed this life, Jan. 12, 1734, in the 80th year of her age, and was interred at Saffron Waldon, in Essex.

Nothing humbles and breaks the heart of a sinner like mercy and love. Souls that converse much with sin and wrath, may be much terrified; but souls that converse much with grace and mercy, will be much humbled.—Brooks.

## THE LIFE OF A LAD FROM THE CRIMEA.

NOW A MEMBER OF THE SURREY TABERNACLE.

DEAR BROTHER BANKS,—Every child of God who has been brought under a sight and sense of what they are by nature, will see that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. They will also see that if his or her salvation rested upon their own good works, they would stand but a very, very poor chance; and if like myself, they are, shall I say young in grace? it will lead them to ask themselves many questions, as to whether they are in the right path or not; whether the blessed promises belong to them or not; whether the Saviour died for them or not; whether their heart has been renewed or not; or whether they are not deceiving themselves; then this will lead them to search the Scriptures more and more, make them more and more earnest in their prayers; come to the house of God, hungering and thirsting, and if by chance they should get a crumb, such as, 'you have not chosen me, but I have chosen you,' &c.; or, 'blessed are they that hunger and thirst after righteousness for they shall be filled, (and many others) then like me can they rejoice, and sing with the poet.

Jesus sought me when a stranger,  
Wandering from the fold of God,  
He to rescue me from danger,  
Interposed his precious blood.'

It is under these feelings I have been led to forward you some little account of the Lord's dealings with me, if you think them worthy of insertion in your VESSEL, I have often thought of doing what I am now almost compelled to do, but have always shrunk back; but I enjoyed such a blessed season last Sabbath, under our pastor, JAMES WELLS, that I felt I could hold back no longer, but must

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

Praying that under the Holy Spirit's guidance, it may be a comfort to many a poor tried one.

I was born on the 24th of December, 1837, in the parish of Lambeth, both my parents being strangers to the truth, in fact they have not the least desire to hear any gospel either true or false. I remember hearing my father once say, he had only been inside a place of worship once since he had been married, which is now about 36 years ago. My mother, I can only remember going to church about half-a-dozen times, so that I never had a pattern in my parents, to follow after the Lord. My father is a tea dealer, carrying on business in Lambeth, and has been since 1828; I, of course was brought up to the same trade, much against my inclination. My father was very severe to his sons, and indeed he has been heard to say he hates boys, and I shall not exaggerate, when I say I never remember him (save once,) ever speaking a kind word to me. Well do I remember when a boy, about eight or nine years old, going into our room one day, and I saw my

eldest brother (who was then about 18, but has since died,) crying very bitterly. I asked him what he was crying for, he told me his father had beaten his boots about his head, and swore at him, because he had not cleaned them well enough; and I sat down by his side, and cried with him, little thinking that some day I should have to share the same fate. But I must tell you that with my sisters things were quite the reverse, which caused a jealous disposition in the hearts of us boys, that instead of growing up in love and harmony together, we were like young bears. And why was that, you ask? I answer, because there was no example set us in our parents. I have often heard my mother threaten to put an end to her life. And what are such things as these in the sight of children? Truly, truly, is it that parents are often looking-glasses into which children look for their future walk and conduct. (But excuse the digression.) I was at the age of ten, sent to school, and among the five schools at which I was educated, was one I shall for ever prize. The schoolmaster was, and is I believe a member of the Surrey Tabernacle, and the best master I was ever with, though I did not think so at the time; his name was Smith, and the school was situated in the Waterloo Road, and he did what none of my other masters ever did, that is, after we had read the Bible, he used to explain it to the boys, and I often heard him make use of Mr. Wells's name; I knew his chapel was situated in the Borough Road, but never troubled about going to it, being quite unconscious at the time of my state. Time rolled on, and at the age of 16, I left school; I then had to work in the shop with my father, when he for the first and only time, I can remember in my life, spoke a kind word to me, he told me he would give me fourpence per week, and would increase it every fortnight, but I never had it but that once, for I had always done something to forfeit it, and as he took care I should never have any money, which made me a thief, for when ever I had a chance I used to take it. Then I was only allowed to go out once on Sunday, which caused me to profane the Sabbath, by stopping away from church, and forming acquaintances like myself. Thus things went on until I was 18 years of age, when my father said I should leave home. I tried hard for a situation, but could not obtain one, for the persons seemed to refuse, on account of my not having been out before. And oh! the oaths, the curses, the blasphemy that came from his lips, made my very blood run cold; and I have often thought that I would kill him, in fact, I once took a knife from the kitchen for the purpose of doing it, but when I had ascended three stairs, I was forced to go and put it back. Thus you see, under my father's training, I became a thief, a Sabbath-breaker, and a murderer. He at last told me he would give me one month to

get a situation, and if I had not got one, he would turn me out of doors. The time arrived, and I had no situation. He had engaged a youth to take my place, and my kind mother found a friend who promised to take me, and get me a situation to go out to the Crimea with a friend and captain, which I gladly accepted. I went to see my father, and he was reading the Times newspaper, and when I told him I was going, he answered, and said, 'I hope I shall never set eyes on you again.' Oh! the horror that came over me, it came like a thunder bolt to me, but I was obliged to bear it all. I bid farewell to all, and went on board the ship, then lying at Portsmouth. After we had left old England, I felt it very much, for although I had been treated as I had, my heart still clung to my home. But after being on board some weeks, I got more reconciled. I thought who cares, I shall be able to come back, I shall be quite a man, I shall have plenty of money, and I shall have a medal, and I shall not care for any one. But ah! my ways were not God's ways, nor my thoughts his thoughts, as we shall presently see. But after a very rough passage, we landed at Balaklava. The day after, the battle of Inkerman was fought, which left a fearful spectacle behind for us to witness on our arrival. I will not intrude on your pages any more this month, but if these few remarks are worth insertion, you shall have the remainder next month.

### PERSECUTION

FOR PREACHING THE GOSPEL.

DEAR EDITOR,—The following letter was sent to me, by one of the most timid children of God I ever knew. One who is taught deeply to feel himself a poor lost sinful creature, one who has been emptied, stripped, and brought guilty, helpless, worthless, and vile, in his own eyes, to the gracious Redeemer for pardon, righteousness, sanctification, and strength, and having found the Lord better than all he feared, is anxious to glorify his dear Saviour by

'Telling to poor sinners round,  
What a dear Saviour I have found.'

Having repeated calls to speak in the Lord's name he has done so; the Lord helping him, and blessing his testimony with signs following; yet he fears he is not sent; tempted every way to conclude he shall break down before the hearers, and because he is kept low, and dependently begging for help, is ready to say he has no business to speak at all. Privations, persecutions, and even losses for Christ, and his gospel, he gladly endures; and is ready and willing to spend and be spent in the work of the vineyard.

Is it not strange, while so many are running into pulpits, who are not thus tempted nor buffeted by the enemy as to their own salvation, and call to the gospel ministry, others are troubled to such a painful extent?

Let such then have special interest in Zion's petitions, that the church of God may have spiritual ministers, the ministry being more spiritual; the spiritual family will be

better fed, and our Lord will be more honored and glorified, through Jesus Christ, Amen.

Ipswich, Nov. 7, 1859. THOMAS POOCK.

DEAR PASTOR.—I desire to feel thankful for your kindness; if ever I stood in need of a word of consolation it was this morning; for the past two or three days, sin, Satan, the flesh, and unbelief, with their combined force, have assailed me on every hand; so much so that I have hardly known how to bear up; but it is here the Lord makes his strength perfect in our weakness; therefore it is good, although trying to endure, like poor Gadsby.

'Sin armed with all its spleen

Of enmity to God,

Off rises up within.

And scorns a Saviour's blood.'

Beside a thousand ills too base to name; trying it is: but no more than I must expect; for, if not deceived, my desires have been to suffer with the Lord, and for his dear people's good: and I think my desires have been not to seek my own comfort, but to endure anything (if the Lord's will) for the comfort of others. I am astonished that ever I should be able to speak in his name; but there is nothing too hard for the Lord. Last Lord's-day, the Lord was pleased to let me into his precious truth; I was enabled to speak it out without the fear of man: but I feel afraid every time will be my last; the Lord knows all about that; sometimes I fear I shall sink to rise no more. I trust the Lord has given me a mind beyond lightness or low expressions; for I do not like either as they are only calculated to please the flesh. The ministry of the Holy Ghost, I hope is dear to my poor soul; and his leadings into truth, with his life, light and liberty, and unaction; without these, no savor, no cheering, or comforting a poor sinner; no undoing heavy burdens; no bringing out prisoners; no loosing captives; no binding up broken hearts. I do not enjoy so much liberty at a throne of grace; I do not know that it is needful; although it is painful, for it is precious to be able to tell out all feelingly to the Lord.

What poor short-sighted things we are! We feel as if the Lord knew nothing of it, unless we could tell him; but it is known to him before it is felt by us; as well as I can, I do try and tell him all I can; and sometimes I trust he grants me a little liberty at his feet; but I don't think we pray most, when we think we do. If spared, next Lord's-day, I am to try and speak for him again; that I am willing to do with all my heart; but feel as if I had nothing to say; therefore into his hands I desire to fall, and most willingly leave him to do as seemeth good in his sight. If it is trial, trouble, temptation, pain, or woe; joy or peace; welcome all in the Saviour's name; sure I am, the more trying our pathway is here, the more like the Lord's. May God Almighty bless you, lead you into his precious truth, and help you to set forth the dignity, the worth, and infallibility of the work of the Father, Son, and Holy Ghost, to whom belongeth all glory, honour, praise, and power, now and ever. Amen. From a poor one of the flock under your care.

JAS. DEARING.

## "IT IS NOT ALL GOLD THAT GLITTERS."

"A living dog is better than a dead lion."—Ecc. ix. 4.

I. A LIVING backslider has more hope of heaven than a dead sinner; for if God has once planted his grace in his soul, it is impossible for that soul to be lost. It may fall into sin, but it can never fall into hell; for the Holy Three in One has loved it, and has cared too much for it ever to suffer the flames of the pit to burn it. The righteous may fall seven times, yet shall he be restored. Therefore, let the wanderer take words, and return to the holy Lord, and he will have mercy upon him, and will deliver him out of the mouth of the lion. O, poor backslider, seek meekness, seek righteousness, it may be ye shall be hid in the day of the Lord's anger. May God fan the spark into a flame, to burn thy sin, and to light thee to Jesus. A spark of grace shall burn a town of sin. "A living dog is better than a dead lion." Poor souls,

"Often you feel your sinful heart  
Proned from your Jesus to depart;  
But though you have him oft forgot,  
His loving-kindness changes not."

II. One tear of repentance is better than a flood of pretensions. "A living dog is better than a dead lion." Every ship bound for glory must sail through the strait of repentance: no repentance, no change of heart. Reader, if thou hast ever had a repentance, one tear thereof is better than a host of pretensions. It is not what a man says about religion, but what he feels of religion, that will make him right for everlasting day. Many people pretend to be saints and are damned. Such persons cannot point to the time when they shed one tear of true repentance. O, poor soul, the best way to loose our sin is to set down and weep about it, and then our tears, through grace, will float our load of sin into the sea of forgetfulness.

Repentance is to leave the sin,  
The sin we loved before;  
And shew that we in earnest grieve  
By doing so no more.

If our sins are not laid to our heart, and we humbled by them, God will one day lay them to our charge, and we shall be burned for them. It is better to be sad now, and glad hereafter; than to be glad now, and sad hereafter. No prayer in time, no heaven in eternity.

III. One grain of faith is better than many quarters of grain. One grain of faith will remove a mountain of sin, but a mountain of grain will not remove a grain of sin. God may give a man gold and not save him; but he cannot give him faith and then damn him. It is not the quantity of faith that is required for salvation, but it is the quality. A man with a grain of faith is a match for satan with all his hosts. O, beloved, seek rather for faith in the heart than for wealth in the earth. A man may be a rich merchant in the world without faith, but he cannot be a rich servant

in Christ without faith. "A living dog is better than a dead lion." Wealth looks great but is small; faith looks small but is great. It is better to have faith and no wealth, than to have wealth and no faith; for faith can save body and soul, but wealth cannot do either. Lazarus had faith, and was saved; the rich man had wealth, and was lost. Wealth may cause us to enjoy time, but faith will cause us to enjoy time and eternity too. Faith is the gift of God, and all that have it shall be saved by it. Faith will make a man more wealthy, but wealth will never make a saint more healthy.

IV. One's reality is better than many formalities. "A living dog is better than a dead lion," for a living dog would do more execution than all the dead lions in the world; a real prayer is acceptable to God, but an empty form is an abomination to the Lord. Prayers taught to children, and forms of prayer used by people are dangerous things to trust to; one cry from the soul to God is better than all the forms of prayer in the Universe. If we have prayer in our souls it is God's own property; and if our prayers are gone up to heaven, it is because they came down from heaven. If our conversion be a reality in time, we shall enjoy a reality in eternity. Formalities without the power of godliness, is like lamps without oil, which leave us in the dark. If we be the followers of the meek and lowly Jesus, we should do some real thing for his church. 1, We should meet with her frequently. 2, We should pray for her earnestly. 3, We should pay for her readily.

"God lov'd the church, and gave his Son  
To drink the cup of wrath;  
And Jesus says he'll cast out none  
That come to him by faith."

V. One five minutes with the holy Jesus is better than all things else that can ever please us. O, to have sweet communion with the Lord Christ, when we can speak to him in prayer, and look at him with faith. It is then we can feel disgusted with the world and all its pleasures. It is then that we can bid defiance to Satan and all his crew. It is then that we can bend our fist in the world's face, and trust in the crucified One. The world may not value Christ more than they would a living dog; the church should not value the world more than they would a dead lion. For life is king over death to the saint.

J. SILVERTON.

There is oftentimes a great deal of knowledge, where there is but little wisdom to improve that knowledge. It is not the *most knowing* Christian, but the *most wise* Christian, that sees, avoids, and escapes Satan's snares. Knowledge without wisdom is like mettle in a blind horse, which is often an occasion of the rider's fall.—*Brooks*.



## Our Churches, their Pastors, and their People.

### JIREH MEETING, BRICK LANE, OLD STREET.

A PLEASANT and interesting meeting was held at Jireh, on Tuesday, October 11th, being the day subsequent to the Pastor of the church, Mr. J. A. Jones, completing the 80th year of his age, and the 51st of his public ministry. The place was crowded; several ministers were present, and Mr. Wells occupied the chair, whose opening address was most kind and truly affectionate. He especially called upon those ministers who knew the truth to take a lesson from their aged brother, and *stick by it*, saying, "It is worth *living* for, and worth *dying* for." Mr. Jones then addressed the friends assembled. He was glad to see so many present. He alluded to his call by grace in 1807, under a sermon preached at Guildford, by Mr. John Gill, of St. Albans, who was then in the 80th year of *his* age, and the good old man died the same year, having been pastor of the Baptist church at St. Albans 51 years. Mr. Jones said he belonged to the *Gill family*, without any cross-breed *yea and nay* admixture, and that he was proud of his ancestors. That he was quite satisfied that the principles he had so long held and unreservedly preached were scriptural. And he exhorted his respected brethren in the ministry, to stand fast, and hold fast, and not give up one grain of God's precious truth for the dearest friend upon earth.

Mr. W. Crowther, Baptist minister, of Lockwood, Yorkshire, then addressed the friends, expressive of his Christian regards for his aged friend, and that he still *is* where he always *was*; and of his union with him in the truths of the everlasting Gospel. He was followed by Mr. J. Bennett, recently returned from America, who gave an interesting account of American revivals, pronouncing them to be "hollow, shallow, empty, and nothing; all of flesh from first to last." That they must have an excitement in America about every three years. Mr. Jones then gave out the last hymn, which was sung to Nehemiah tune:

- "Father, what'er of earthly bliss  
Thy sovereign will denies,  
Accepted at thy throne of grace  
Let *this* petition rise,—
- "Give me a calm and thankful heart,  
From every murmur free;  
The blessings of thy grace impart,  
And make me live to thee.
- "Let the sweet hope that thou art mine  
My *life* and *death* attend;  
Thy presence through my journey shine,  
Then *crown my journey's end.*"

After this, Mr. Wells offered a most

solemn prayer, commending the whole service, with the church assembling here, and their aged pastor, to the Lord's blessing, care, and keeping. The benediction was then pronounced. Thus ended one of the most interesting meetings at Jireh that has been held for sometime.

### ZION HILL BAPTIST CHAPEL, COURLAND GROVE, CLAPHAM.

A PLEASING and profitable tea meeting was held in the above place of worship, on Monday, October 24th. The object was to praise the Lord for his goodness towards the church during the 20 years' settled ministry of Mr. Ponsford. At half-past 5 o'clock, a goodly number sat down to tea. At half-past 6, the chapel being comfortably filled, the public meeting commenced with prayer offered by our aged brother Leader; after which Mr. Long, the senior deacon, gave an outline of the movements and prosperity of the church. He said, On the third Lord's day in January, 1839, Mr. Ponsford began to preach to us, on an invitation for three months, in a small room, in a four-roomed cottage, in which we remained, two months after that time a larger place was taken. Mr. Long continued, In the month of August, in the same year, Mr. Ponsford was ordained over us as Pastor; we were then fifteen members only: of these fifteen, six have been taken home to glory, leaving blessed testimonies of an interest in Christ; two have been removed by Providence; the other seven are still in fellowship, and all present. The place we had taken, though much larger, was yet too small: steps were taken to procure a piece of land, and build a chapel. This was soon accomplished, all putting heart and hand to the work; and on Good Friday, 1841, we opened this chapel, and by the good hand of God upon us, we paid off all the debt by the end of the first ten years. We have received into Church-fellowship 139 members; many of these have since been removed by death; we now number 81 on the books; and I believe that the union and cordial affection of the people to the minister and his ministry, is as warm and sincere now as at the first, and in proof hereof, I have the pleasure on behalf of the church and congregation of handing to Mr. Ponsford their unanimous expression of love and respect.

This expression of love consisted of a very handsome purse, containing ten sovereigns, and a packet of stamps; also two elegantly bound volumes, 'Keach on the Parables,' and 'Keach on the Metaphors.' The last part of the present was put under the management of our aged and esteemed brother, J. A. Jones,—to whom the friends would hereby tender their thanks for the kind and excellent manner in which the trust was executed. Mr. Ponsford rose under strong feelings, and re-

turned thanks to the church and congregation, for the honour conferred upon him, by the handsome present made him, which was quite unsought by, and unknown to him, until opened to him then; but above all to express his gratitude to our Lord for the merciful way in which they had been preserved through the twenty years past, so that though they had had some difficult and trying matters to deal with, yet they had had no division, and nothing had arisen to affect the bond of union subsisting between minister and people for these favours.

'Oh! to grace how great we are debtors.'

Brother Bowles, of Poplar, then addressed the meeting in a pleasing and profitable manner, founding his remarks on 2nd Timothy 4—17. Next followed our esteemed brother Edward Mote, subject, the 'Marriage of the Lamb,' good indeed; next our brother Hall, of Garner Chapel, whose remarks were full of truth and brotherly affection. Then by prayer, was closed a very happy and we trust God-gloryfying meeting.

A LOVER OF ORDER.

#### SOHO CHAPEL, OXFORD STREET.

A congratulatory and thanksgiving meeting was held here on Tuesday, Nov. 8th, 1869; a large company sat down to a well provided tea, (thanks to the ladies). At half-past six, the chapel was full in every corner. A hymn was sung.

'Happy the church thou sacred place.'

A Psalm was read; a most affectionate prayer was offered by Mr. George Wyard, after which the pastor, Mr. John Pells took the chair, who said, Brethren in the ministry, and Christian friends,—one year has passed away since what is termed the recognition service took place. 65 have been added to the church during the past year. I have descended the baptismal pool eight times. 33 by baptism, 120 from other churches of the same faith and order; 16 from country churches; and 12 who came from other neighbouring churches. During the widowhood of this church, some went running about; it was thought desirable to wait upon them. Some came again; some few, whose names were still on the books, but never came, were erased; 10 have died, 5 dismissed to other churches, but not one gone for bad conduct, making a net increase of 43; 247 are now in the church. I am happy with my brethren in office, we work together in perfect unity. The morning congregations are very good. Some thought when I opened our afternoon service, it would hurt the morning and evening congregations; but strange to say, from that time our congregations have been very much better. I shall now call upon Mr. Comfort, (senior deacon) to address you.

Mr. Comfort then rose, amid breathless silence. He said, his pastor's remarks were true, he must say Amen to them. During the time the late pastor left them, up to the time of their present minister coming, the church had had great anxiety. That pulpit had been supplied with some of the best of men,

and they once thought this one would do, and it was put to the church, and there were two dissenting voices, but he could not come, that was a great trial. Then we heard another, and there was only one hand against him, but we could not have him. What were we to do? Well, the Lord at last sent this young Timothy; I heard him, so that whether in the body or out of the body, I could not tell. I said I will certainly talk to my brethren of this man, and he came, and the Lord has blessed him. There is no discord here, but the laurel of Peace here waves sweetly.

At the conclusion of the aged orator's speech (for such he was termed) a long applause ensued. All seemed delighted to hear him, and he is held in very high esteem by the church at Soho. He is a valuable deacon, and much loved brother in the Lord. Mr. Pells here begged to thank the teachers of the school; he had forgotten to do so in his opening remarks—he believed he was held in high esteem by all the teachers in the school. The fact was they were rather jealous; they had felt they would like to have provided the tea as they did last year, but the deacons have done so; the deacons and deaconesses have done their work well. Many thanks to them all. Mr. George Wyard, the much respected pastor of Zion chapel, Deptford, next addressed the meeting in a plain and affectionate manner. Mr. John Bloomfield, of Meard's-court, next gave some good counsel. The meeting was further addressed by Mr. Chivers, Mr. Brunt of Colnbrook, Mr. Hazelton, Mr. Attwood, Mr. J. Flory, Mr. J. Palmer, Mr. Frith, Mr. Roe from Suffolk, and others.

#### STRICT BAPTIST CHURCHES.

At a meeting of the Committee of the Baptist Evangelical Society, held in London, on Tuesday, November 16th, it was resolved:

"That this Committee strongly recommend to the immediate attention of the Churches, the following resolution of the Northern branch of the Society, passed at the half-yearly meeting, held at Bury, Lancashire, Sep. 22nd; and trust that, under the Divine blessing, its practical acceptance by the churches will be productive of lasting benefit to the Baptist denomination at large, by the preservation and recovery of the body from the blighting influence of the Open-communion system:"

"That, deploring the numerous and increasing innovations which have been and continue to be made by the Open-communion system, on the faith and order of New Testament baptized churches, and which threaten even the rightful property of these churches, this meeting is of opinion that the interests of Divine truth and the preservation of gospel churches in Great Britain require that the Strict Baptists throughout the land should everywhere form themselves into distinct and separate bodies for organized and united action on behalf of the faith once delivered to the saints."

J. C. WOOLLACOTT,  
4, Thorney-pl., Camden-town } Secretaries.  
J. WOODARD, Ilford,

DEDICATION OF THE BAPTIST CHAPEL, CHINA HALL GATE,  
ROTHEBHITHE, FOR THE MINISTRY OF MR. BUTTERFIELD,  
ON NOV. 13TH AND 15TH, 1865.

The site of this Baptist Chapel is very prominent, being at the corner of the principal road; it stands out conspicuously to view: it is one of our neatest Baptist Chapels, being built in the Gothic style. We hope the friends of the chapel will secure a lithograph or woodcut for the Churches generally. As early as 8 o'clock on the Sunday morning, a special prayer meeting was held. The vestry was filled with praying souls. The brethren (amongst whom were Messrs Chivers and Caunt,) were evidently in the spirit whilst praying to the God of heaven to fill the place with his glory. A number of friends sat down to breakfast. At 11 o'clock, the place was filled to hear our young brother Cracknell preach 'the glorious gospel of the blessed God.' The sermon was delivered in an energetic and excellent style, and was listened to with much pleasure.

At 3 o'clock, (the chapel being quite full,) the venerable Mr. Moyle, of Peckham preached, and though far advanced in years, there was youth as well as old age in the patriarch's preaching, who took for his text, 'Yet will I be unto them as a little sanctuary.' (Ezekiel xi. 16.) The aged preacher evidently carried his hearers with him in all he said. His utterances were full of pathos.

Many friends sat down to tea. At half-past six, there were evident signs that no standing room would be found. Every pew was full, forms were placed down the aisles; the large folding doors to the vestry were thrown open, to accommodate friends who had come to say, God speed. The pastor, Mr. Butterfield, ascended the pulpit, (somewhat overcome with the goodness of the Lord,) and gave out the hymn,

'How did my heart rejoice to hear. &c.'

It was sung with a good spirit indeed. A solemn prayer being offered,

'All hail the power of Jesu's name,'

sounded throughout the place. The preacher announced in his usual free and familiar style, that the text he was about to read, had been talking to him for the last three or four days, he hoped it would talk to them all, viz., 'Peace be unto this house.' (Luke x. v.) The preacher soberly and solemnly introduced his subject by a variety of thoughts suggested in the building of the house of God, especially dwelling upon the fact, that for 94 years the house was dedicated to the preaching of the gospel, that it would no doubt be the birth-place of many souls; that when the heads of the fathers were laid in the cold grave, the children should rise to fill their places. And who could tell, the hundreds, nay, perhaps, thousands who might enter, to be prepared for yonder better, brighter, and more blessed house above. Whilst the friends sung a hymn partly composed for the occasion, the pastor descended, and took his stand at the table pew, with plate in hand, to receive the contributions of the friends. And it was indeed a pleasing sight to see the smiling faces of friends flocking to put into the plate their gold and silver offerings, and pronouncing to their minister, in return, 'Peace be to this house.' Thus ended a day never to be forgotten. The proceeds thereof amounted to £17.

On Tuesday afternoon, Mr. J. Wells preached a very discriminating sermon from the words, 'I am a companion of them that fear thee.' Shewing the necessity of being sure that we were the right characters, mentioned in the text, and the necessity of right companionship. Tea was provided by some of the friends of the cause. And at half-past six, the public meeting commenced. Mr. J. Wells sat in the chair. Prayer by Mr. Caunt.

The following is the substance of the Chairman's address, revised by himself.

CHRISTIAN FRIENDS—I think your Pastor ought this evening to have taken the chair, but as you have done me the honour of calling me into this position, I will make a few remarks expressive of my good wishes for your prosperity. I take the liberty of occupying a few moments just to notice the motive, means, and ends, which I trust will govern you, and have guided you, in building this house of prayer. It does much credit to the Architect; it is neat, lofty, and will be very comfortable. The Builder also appears to have done his work well. Now as to the *motive*. The very first principle of our religion is *good will* toward men; and which good will includes glory to God in the highest, and that peace of God which passeth all understanding. Our motive is that of good will to all; for whatever difference there may be in the outward character of men, and whatever distinctions nature and providence may make upon men, *all* by nature are sinners; *all* need mercy and salvation. Your motive then will be that of good will to all, doing harm to none, but seeking the good of many; and it is our desire to be kept in the spirit of the Gospel, that when we are reviled not to revile again, and to pray for them who may despitefully use us, and if they smite us on the one cheek, to turn (if we can do them any good thereby) the other also; we may not always be able to act up to the full standard of this, but it is that mind which was in Christ Jesus; and the more we have of his spirit the better. But while we all desire to be kept in the spirit of good will towards men, yet we dare not use means which are not scriptural. Your pastor will not fail to abide by the truth. He must look well to the great truth of regeneration. "Ye must be born again." To the truth also of mediation, "Christ is the end of the law for righteousness." "His blood cleanseth from all sin." Also, he must trace the origin of salvation up to the good pleasure of God; and preach to others that grace by which he himself is saved; and let the people see also that he is the same out of the pulpit as in the pulpit; and thus will he preach the Gospel, exemplify its precepts, and be a good minister of Jesus Christ. Also, he must abide by the ordinances of the Gospel. Baptism is the only scriptural way to the Lord's table. The Lord's supper must be held sacred. Let us then all seek to live in good will to men; but while we have this good will to all, let it be remembered that the best way to shew that good will is by *abiding faithfully by the truth*. God forbid we should ever for one moment err from the truth, for then our good will would be both to ourselves and to others a mere *delusion*. Your pastor also, as every man of God does, will seek on his knees before God in private, most earnestly your welfare. He will search the Scriptures from beginning to end *diligently and continually*. Also, I hope he means to have a *full house*. That he will be punctual in closing the service, that the people may know as well the time the service will close as they do the time it begins; but if he will draw out a quarter of an hour, instead of six or seven minutes, in a long round of stereotyped prayer-sayings, or as some do, even half-an-hour or more, and then talk common place things as long as he can find words to say, he may make his mind up for a *thin house*; but let him unite earnestness, cheerfulness, solemnity, and *dispatch*, he will do well. Said a Christian man to me the other day, "I live at —, and would always take my family to hear Mr. —, but such tediousness runs all through the service, that my children cannot and will not submit to it." The hymns given out as though they were some old law formalities, instead of being the living oracles of the Gospel the chapter read mechanically, comments which are no comments at all, having little or nothing to do

with the real spirit of the chapter read: and then the sermon very often without form and void, but very Mosaic. If your pastor means to have a full house he must avoid all this, then he will be a workman that needeth not to be ashamed.

Mr. Flack spoke nicely. Mr. J. Butterfield, the pastor, then said,—Mr. Chairman and Christian Friends, it is just four years last Saturday, that I received an invitation to take the pastorate of the few people remaining in that old worn-out chapel Bethesda. I believe there was leprosy in the walls: the Lord has done with it, or he never would have suffered it to fall to the ground. I am very glad we were out of it before it did fall. Many times have I stood there and thought the windows would fall out, or that some part of the building would fall in. Notwithstanding, we preached there for about 18 months. But nothing like prosperity was seen: save the gathering of a goodly number of people, which was something remarkable in the old place, for when I first went there to preach, I think I had about 20 for my congregation. There were no signs of life, conversion, or gathering to Christ and the church. One and another remarked, 'We would join your church, but we do not know where you will go to when the lease is out, &c., &c.' Until I began to enquire about this said lease, in order to ascertain whether a new lease could be obtained. But a variety of unpleasant circumstances necessitated me to resign my pastorate. The deacons resigned. The church afterwards dissolved. But the last Lord's-day evening I preached there, there was a scene it had not had within its walls for some time. The place was crowded with attentive hearers, to hear the farewell sermon of the pastor, and witness the baptizing of the only two seals to his ministry. After which the friends filled the vestry, who were earnestly solicitous that I should not leave them. About half a dozen of the most valiant (male and female) would have me go and secure the Lecture Room, in Lucas Street that night. We did so; and have never repented the step; though we have paid £26 per annum for it. There we preached the gospel. There our good brother Banks formed the little church in little Bethlehem of 21 members, and joined the hands of the pastor and people. Very shortly seven came forward for baptism—seals to my ministry. In six or nine months, seven more, and a third edition. But the place was indeed too strait, and by far too hot. The little sanctuary was crammed to excess Sabbath after Sabbath, till the heat was so great, that I have scarce been able to stand in the pulpit. We had thought and talked about building for ourselves for some time, until I thought it was time to act. Preaching from the text in Ps. 1. 'Whatsoever he doeth shall prosper,' I was solemnly impressed with the practical part *doeth* in connection with building the chapel; and another Scripture from Neh. 2. 'The God of heaven he will prosper us, therefore we his servants will arise and build,' urged me to make the proposition to the people. It was readily responded to by our friends putting down their names, and subscriptions. At last we secured the services of Mr. Morris as our architect; we told him we wanted a neat, though inexpensive building, something original. But on receiving the tenders, we found that the lowest was £1,313. I immediately said, that will not do. It must not be above £800. So our good friend, the architect, set to work and cut down, till he brought it to £227, still retaining the style of building. And here I cannot refrain from publicly acknowledging that I have found in Mr. Morris, a gentleman, a Christian, and an architect. Of the latter characteristic, the exterior and interior of the building will speak best. Also, I must not forget to state, that our builder has given full satisfaction, so if any of you are about to build, I can highly recommend both to you. According to agreement we have paid to the builder 75 per cent. on work done, leaving about £150, which is to be paid within six weeks. Our brother Bloomfield, in his usual warm, and stimulating style, addressed

the meeting, and went to work in good earnest to get a part of the remaining sum. He kindly challenged the people, that he would get or give £1, if some more friends would come forward and do the same. His appeal was not in vain, notwithstanding that most of the friends had given several donations. The worthy chairman gave a handsome donation. Our worthy architect, 5 guineas, (2nd don.) Also brother Chivers, £1; a collection by our brother Banks; and twenty one-shilling books by Mr. Wyard, and several others came forward with £1 donation.

Our good brother Banks in his speech could not help referring to the never-to-be-forgotten night, when he visited his good young brother Butterfield, since the building had been commenced. He said, 'he never thought they would see him in the new chapel. It was a solemn and remarkable scene, there lay the young pastor almost speechless and helpless, friends walking softly about the place. When I approached his bed-side, he was evidently glad to see me; while I stood there, thinking what portion I should read, I opened upon that chapter in John, which relates the sickness of Lazarus. Well, I thought, this is remarkable, I won't read it, for it might seem chosen on purpose. I went to prayer; expressing a solemn conviction 'That this sickness was not unto death, &c.' When I rose, our young brother, with suffused eyes, said, with a low voice, that text was given me at the commencement of my affliction, 'This affliction is not unto death &c.' I left him, not a little comforted and confirmed. Brother Banks spoke of a text that evening applied to his mind, 'and the name of the city from that day shall be the Lord is there.' Our brother Pelis, Chivers, Wyse, and Cracknell, addressed the meeting, expressing their hearty good wishes for the welfare of our brother Butterfield, and the cause at Bethlehem. The meeting was concluded by singing and prayer. Mr. Cracknell moved a vote of thanks to the chairman, which was seconded by C. W. Banks, and carried unanimously. The proceeds of the two days, amounted to about £50. We may truly say, 'What hath God wrought?'

**ST. PANCRAS.**—'ZION.' BROTHER BANKS. Let our friends (on this, and the other side of the globe) know how we are getting on at Zion, Goldington Crescent. On the 24th of October, we had our half yearly meeting to liquidate the debt; about 150 took tea; at 7, Mr. Nunn commenced the service by calling upon brother Attwood to implore the divine blessing; our pastor said a few words, (being greatly indisposed) our brethren Attwood, Flack, and Beacock took as the ground work of their observations the Person of Christ; his life, death and resurrection, it was a soul-comforting opportunity: each handled their part manfully; Christ being blessedly set forth as the sum and substance of our hope. The meeting was enlivened by the observations of a young man, originally one of our Sunday School scholars; it is indeed cheering when we have such evidences of the Lord's raising up those who we hope are destined to preach the unsearchable riches of Christ, when our heads are laid low. The accompanying verses were composed by his parent for the occasion. We are thankful to say our debt has been reduced from 1,400 to £800. 'What cause we have for thankfulness! JAMES MARKE,

#### ZION.

Oh! Zion, how lovely thy borders appear!  
Every stone seems to whisper, Jehovah dwells here  
The Father, the Son and the Spirit combine  
To embellish their temple with glories divine.

Fair Zion! the joy of the righteous below,  
At thy shrine, too, archangels in ecstasy bow;  
Thy fame and thy glory all nations shall see,  
And thy light shall go forth till all nations are free!  
Thy bulwarks, oh! Zion, how firm have they stood  
The storm and the tempest, the fire and the flood!  
Thy pickets and outposts are valiant and brave,  
And thy Captain stands ready at all times to save.

Then take up thy banner, oh Zion, and sing.  
(For who has such cause as the Bride of the King)  
Let thy garments be white, and the citizen's mark,  
Shed a radiance divine in a world that is dark.

The joy of all nations shall Zion become, home,  
When her outcasts are gathered, her trophies brought  
When the voice of the watchman is needed no more,  
And her rays have illumined each dark distant shore.

God bless thee, fair Zion, with showers of rich grace,  
May the hand of Jehovah still work in this place.  
God bless thy dear watchman, with vigour divine,  
And while nature decays, may his lamp brighter shine.

And when Zion's trumpet shall bid us arise,  
And summon her citizen's home to the skies;  
Then, with Zion's fair harpers, in far sweeter strains  
May we join in sweet chorus, 'Her King ever reigns'.

MARY ANN CRICK.

**FLEETPOND.**—The opening of the Baptist Chapel at Fleetpond, Haunts, took place on the 9th of November. The assembling of friends together from many parts, to this bleak and barren district was very cheering. A call has evidently been made for the establishment of the preaching of the gospel, and the practice of the ordinances of the New Testament economy in their simplicity, as well as the manifestation of those graces of character and conduct which are the result of spiritual life. This call appears to have received the beginning of a hearty response, long may it prevail and shine as a lamp lifted up, a beacon on a hill.

The opening services were commenced by the singing of the 132nd Psalm, (Dr. Watts)

'Arise, oh, King of grace arise.'

Brother Spencer, of Hartley Row, read and prayed, and brother Bloomfield, of Soho, preached upon the foundation and building together of the church of Jesus, as a Spiritual House upon a Spiritual Rock, 1 Pet. ii. 5. About an hundred friends took tea together; and in the evening, brother Peritt, of Yately, near Reading, read and prayed, and S. K. Bland preached, his subject being, the Authority of the Example and Precept of the Lord, the Christian's all-sufficient warrant and encouragement, Ps. xi. 8. On the following Lord's-day, thirteen believers united as a church; brother Bland, (who has engaged to minister among them for a time) breaking bread with them, and witnessing their confession of the truth as it is in Jesus.

W. G.

**BLACKHEATH.**—Dacre Park Chapel.—The Lord appears to be blessing the Word, and adding to the church here; there is no wild excitement manifest but what seems like steady progress.

Three were received in out of the world; on first Lord's-day in November, having been previously baptized by Mr. Cracknell, the pastor, upon a profession of their faith; each made special reference to his ministry having been instrumental in bringing them to decide for God and his truth. Others are now coming forward to tell what the Lord has done for them, and many are hovering around. The youthful pastor seems very happy in his work, and sometimes evidently greatly helped of the Lord in declaring the precious truths of the everlasting gospel. He is delivering a course of sermons on Sabbath evenings upon important and interesting subjects, particulars of which are on the cover of November 'Earthen Vessel' that a large congregation may be gathered, great good done, and glory brought to the name of a Triune Jehovah is the earnest wish and prayer of

ONE ON THE WATCH TOWER.

**CLAPHAM.**—GARNER CHAPEL. On Lord's-day, October 30th, three brethren followed their Lord in baptism. Our pastor, Mr. Hall, immersed them, two of them being seals to his ministry; who gave demonstration by a good confession, that the Gospel which Mr. Hall had preached was the power of God to the salvation of their souls. One of these two seals, is the son of a godly woman who had long been opposed to baptism, but being providentially led under Mr. Hall's ministry, was brought to see and love it as a scriptural ordinance of God's house, and by her earnest request, was one of the first that Mr. Hall baptised prior to his forming the church at Garner; though she had said but a short time before, when Mr. Flack preached one evening at Garner, he said, to his shame, he opposed the ordinance for ten years. Yes, said she to herself, so have I nine years, and I mean to continue so to do; you'll not convince me. But what man could not do, God did. And we trust he is still at work in the family, and who knows but God may bring the whole household to conform to scriptural and primitive order. Our brother Hall on the occasion, took for his text, "This is the finger of God." Exodus viii. 19. We thought it very appropriate; for what but the power of the Spirit of God can bring out of Satan's kingdom into the kingdom of God?

W. ODLING.

**MILE END.**—On Tuesday, November 7th, Mr J. E. Cracknell preached a good gospel sermon in Hephzibah chapel, on behalf of the 'Society for the Relief of Poor Baptist Churches,' to a full and greatly interested audience. The zeal and devotedness, the kindness and success, of this young man in the ministry, is causing many hearts to rejoice.

## Our Australian Mail.

### THE WONDERFUL PERSON AND GRACE OF CHRIST.

By SIMEON EMERY,

Minister of the Gospel, Camperdown, New South Wales.

[We are glad to hear from any of our brethren on the other end of the globe; and although we cannot write them long letters privately, they can get accounts of all our movements in *The Earthen Vessel* monthly; which now goes into nearly every crook and corner where the Gospel of Christ is welcomed by the precious sons of Zion. We thank you, brother Emery, for the sweet letter you have sent us. Many will read it with pleasure; and rejoice to know you are still preaching peace by Jesus Christ. He is Lord of all.—Ed.]

MY DEAR FRIEND BANKS—I have been expecting a line from you, but I expect you have plenty of work on hand, and perhaps more than you can manage well, without

troubling yourself with people so far from England as we are. Well, I will not quarrel with you, for I believe you wish well to Zion, whether far or near. I have been reading some of your back numbers of the *VESSEL*, for 1857, and felt encouraged to go on testifying those precious truths of gospel grace that maketh glad the city of God. We still move onward, and the Lord is blessing his Word among us, and to us. We get on but slowly, for we are, for the most part, Mephibosheths, and I believe he was lame on both feet, and people that are so lame cannot run, they must be carried; and it is our mercy that we

have the strongest Man and a real Friend, that does and will carry us; he is much stronger than Sampson, when he slew an host with the jaw bone of an ass, or when he pulled the temple down, by taking hold on its pillar. Indeed, Sampson at his strongest, was but a babe for strength in comparison to the man I mean; our Friend can and has shook heaven and earth, and hell, and will again. I think he is doing it now, and I am sure there is a great and terrible day fixed for him to shake all buildings and nations, and every rock, and dry up the great sea, and burn up the earth, and all the proud, and them that do wickedly; and then he will create all things new, make new heavens, a new earth, wherein will dwell righteousness. This Friend, my brother, is the most wonderful man that ever walked on this earth, or ever will, he is wonderful in his Person, and wonderful in his Ways, and Works, and I conceive that is the reason why he has the name Wonderful given unto him. He is the Wonderful Son of God, and yet he is the Wonderful Son of Man, conceived by a Virgin, and brought forth without man. Angels wondered at this, and devils were angry; wicked men were enraged, and good men rejoiced; and one that saw him, wanted to die immediately to be with him; for although he was on earth, yet he was in heaven. Wonderful! this man could be in heaven and on earth at one and the same time. If we look at his ways with poor and needy creatures that came unto him for help, he never turned any way, but supplied all their needs, yet he himself, was at the same time the poorest man in the world, and had no where to lay his head: he was born in this poor plight, and grew up in it; and worked hard all his days; and died as poor as he lived, and had not a penny to call his own; he had a little clothing, just what he stood upright in. I know not how he came by that: he

had it, and the soldiers parted it among themselves; but there was no money to part. Then if we look at his ways with wicked Scribes, Pharisees, and Sadducees, and others that tried to entangle him, he was always on the right side of the matter; and they always, like their father, on the wrong; and if we look at his ways as a poor and needy dependent on another, he always asked one that was able and willing to help him, and never got a denial; and when he could not help himself or save himself, then he was strong enough to fight and conquer all hell, destroy death and the devil; make an end of sin, make reconciliation for iniquity, bring in everlasting righteousness, return from whence he came, and take the poor broken-hearted thief along with him, to make him eternally happy. Is he not wonderful in his ways? I am sure he is wonderful in his works; the Psalmist thought so; for he said in a heavenly ecstasy, 'The works of the Lord are great, sought out of all them that have pleasure therein; his work is honourable and glorious, and his righteousness endureth for ever.' And the same sweet singer said, that he was made glad through his work, and that he would triumph in the work of this wonderful man's hand, although the work was not actually performed, but it was in David's faith, just as it was to Abraham's, who saw it, and the day of Christ afar off, and was persuaded and rejoiced in his works; indeed all the old world's worthies, before the flood, the cloud of witnesses, since to this time, with poor Banks, the Editor of the VESSEL, and a poor wretch at the antipodes, looked, and do look, and hope, and believe, and rejoice. The good Man, Christ Jesus, help us to do so more and more; so prays your affectionate brother in this wonderful Man.

SIMON EMBRY.

[Mr. Addison, the Stationer and Publisher, in New South Wales, is now agent for obtaining all Gospel works, *The Earthen Vessel*, &c., &c.]

## THE MEN FOR IRELAND.—A TALE OUT OF SCHOOL.

A MEETING of Ministers was held lately in London to deliberate on the manifestations of Divine power in Ireland, and the duty of English Christians in relation to the same. It was agreed to send a few energetic men, to see what is going on, and to act in whatever their hands find to do in aid of the great work. It was also agreed that these "Messengers of the Churches" should not imitate the phalanx which, with much ostentation, invaded Ireland a few years ago, for the declared purpose of fighting Popery to the death; a campaign which ended disastrously, as all confess. But that "our men" shall go quietly, without parade, and without party bias; as much as possible in the spirit of Barnabas on his visit to Antioch, where he saw the grace of God in the fruits of conversion, and "was glad." Acts xi. 23. These preliminaries adopted, the next point

was the qualifications of the [deputies]. A grave reverend brother stood forth as an authority on this head. He stated that the right men to go for us, are men deep in theological lore, profound in their knowledge of human nature, and above all, have studied the philosophy of revivals, so that they shall do credit to their senders, and be able to direct others. This deliverance was followed by another of much the same strain, declaring the necessity of ample preparation of sermons and addresses, so as to be ready for action under pressure of circumstances which may not allow time for study and arrangement. These able pundits having given their sagacious opinions, another member arose, who scrupled not to question the expediency of the advice given. He said, in so many words, "This is the finger of God. We have had nothing like it in our time;

and all our previous thinkings and plannings will not help us a whit. I advise those who go on this mission, to throw all their old sermons and notes into the fire, and forget them for ever. Let them take the Bible, and no other book; let them depend on the Spirit, and no other helper. Let them go, and see, and hear, what almighty power is achieving in Ireland: melting hard hearts, pulling down strongholds of sin, and ignorance, and unbelief. Let them witness the fervour, the earnestness, the tears, the smothered groans of convicted rebels; and again, the joy and gratitude of the pardoned and justified; the simple faith and holy conduct of these newborn believers; and if it be their mercy to catch the same glow, and to be baptized into the same spirit, they will at once feel how

lumbering would be their accumulations of schemes, and skeletons, and heads of sermons. They will have tongues of fire, and be able to speak in the language of the people, of the Saviour's great love, the fullness and freeness of his grace; the preciousness and faithfulness of the promises; the security of the saints; and the songs of heaven. The people are all alive, and you must talk of living things, in a living, loving style, or you had better stay at home."

To these sentiments there was a general and cordial consent, which had utterance in solemn, hearty prayer, that the labourers may be found, and effective service rendered, to the great good of souls in Ireland, and the glory of the Triune Jehovah.

We wait the result.

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## REMARKS ON LETTER TO THEOPHILUS, No. LXI.

As certain sermons preached some time since by Mr. Wells, upon Divine Sovereignty, and the letter in this month's VESSEL upon the subject, by the same author, signed, 'A Little One,' have excited attention and consideration, and as your readers, I trust, do not endorse everything without examination, they will excuse me entering upon this matter; for although I should be sorry to spend my time arguing about words, yet such things are here attached to the Lord's Name, that I must give an opinion.

It appears to me Mr. Wells has made a great mistake with reference to the character of the Being I serve, which needs some kind of comment: and as I do not suppose he has attained to perfect knowledge, I trust he may receive my strictures, knowing that wise men gain knowledge from matter the most simple.

As sovereignty is revealed in the Word, it is most clear and blessed, greatly tending to exalt Jehovah; but as it is sometimes handled by men, producing the most dire results. Sovereignty maintains its benign sway through all the earth, and, in fact, the material world is full of it. Here it guides or controls; there arranges and governs; but on either hand benefitting God's creatures.

This is, of course more fully developed in the spiritual world: we cannot conceive of a Gospel without it.

We must agree with several statements made in this letter. It is affirmed, "Some things are right because the Lord does them." This is true; but when the writer adduces a case it fails to illustrate it. "A Little One" says, "He gave a law to Adam, not because it was right," &c; "or because he was obliged to give any law at all." Now Adam as a creature formed by God, must owe him some allegiance, it therefore follows that a law must be given to direct, or test that allegiance; and this law springs not from divine sovereignty, but from God's moral government.

The nature of the laws given would arise from His sovereignty.

"A Little One" further states, "There are other things the Lord does because they are right to be done." Again, "When a law is once given, it becomes the rule of right or wrong." "And even the Lord would reckon himself unrighteous, were he to deviate from any absolute rule." Thus we have plainly a standard raised by the writer to which we shall do well to bring his own statements.

Mr. Wells is fond of eternal hatred, and in the piece signed "A Little One," it is said, "Here is pure sovereignty in loving Jacob and hating Esau." "The consequence of this hatred appears in the eternity of the condemnation of the latter." Again, "I hold that sovereign hatred leaves Esau in an eternity of condemnation," &c. We have everything plain in these words. Now compare this with the absolute rule already laid down "When a law is once given," &c. I would remind "A Little One" of a certain binding law which runs thus, "Love your enemies." Here is a law given, and the writer maintains that "God sovereignly hates," and yet would reckon himself unrighteous to deviate from his law. Perhaps "Little One" can reconcile the two. The writer proceeds to inform us the Gospel originated in sovereignty; perhaps in his next he would kindly inform us as to his authority for this, as we cannot receive assertion without proof. I have before me an old fashioned book which asserts that it originated in love; I have read "God so loved the world," &c. "Yea, I have loved thee with an everlasting love," &c. We have been taught to believe the will does not move the heart, but the heart the will.

But I conceive in the piece there are several mistakes. The writer directs our attention to God's law to his creatures, as if that was a law binding upon Himself. I think he has lost sight of the real law and substituted

another. That to which I allude is the grand fact, that Jehovah always acts according to his nature. He can do nothing contrary to himself. His will does not govern his nature, but his nature directs his sovereign will. God is love, it is his nature; if he is love, he must love; his heart will be fixed on some object, and his sovereign will chooses the mode in which benefits shall flow out. Perhaps here we may enquire, how two opposites can dwell in one breast?—everlasting love, and eternal hate are quite opposed, and never can be reconciled; it is I think self evident that what has been said cannot be correctly inferred of our Jehovah.

If sovereign hatred is a truth, will those who believe such a dreadful thing inform us when Jehovah changed, because he once regarded his whole work as very good? Gen. i. 30; and he had a sovereign will then; if the hate is eternal, then when he pronounced them *good* he abhorred them.

Against such a libel upon a Being who is good, and doeth good, I must firmly protest. Here is nothing to feed the sheep, encourage any seeking one, or exalt our God in the eyes of saint or angel.

Are we to be afraid of looking at such statements because of the high standing of the writer? or, tremble lest we should come under the lash of his pen, and be classed with those who err egregiously? from such opinions let us cry, 'Good Lord, deliver us.' With regard to the scripture quoted, 'I hated Esau,' we should consider the meaning of the term hate as compared with love. It is an Hebrew expression, and signifies *the preference of one to another*. Thus, in Luke xiv. 26, 'If any man come to me, and hate not his father,' &c., compared with Matt. x. 37, in which the meaning is evident, 'He that loveth father or mother more than me,' &c. Again, in John xii. 25, 'Hating our life,' &c., and yet love to Christ neither prompts us to hate our friends or our natural life. The same is seen in Deut. xxi. 15, and signifies one preferred before another. Eternal hate in the sense it has been used is contrary to the nature of God, the genius of the Gospel, and the general conduct of the Most High, and in fact opposed to every thing good. I am reminded of an anecdote in Spanish history, of an American who having been most horribly tortured by the Spaniards, when about to be burnt, was exhorted to change his religion that he might go to heaven; earnestly enquired if there were any Spanish people there; when told only good ones, his answer at once was, he would rather not go then to be with them. This idea of eternal hate and its attendants is a thousand-fold more horrible than Spanish hate.

My Brethren, dare to think:—why will ye have such statements? Is not the whole earth full of divine benevolence? He doeth good to the unthankful and evil: but upon his church everlasting love was fixed, and He chose to raise them into the position of sons, because of His great love. Why do not our writers seek the mind of the Spirit in their expositions of truth? and not drag in

scripture to uphold their favourite dogmas. Sovereign Electing love is proclaimed to humble men, and exalt God, and no opposite effects are of the Spirit.

In this world's formation, we have the primary rocks as a foundation for vegetable mould, and upon this the choicest products grow. So in the spiritual, we have the great Doctrinal truths holding the position of the primary rocks: they run underneath every part, and occasionally appear on the surface in all grand sublimity; as the chain of Alps or other mountains, filling the mind with wonder, and causing it to feel its own nothingness. Doctrine should not therefore be dealt with as abstractions, but as a foundation for other matters by which spiritual growth is promoted.

Further remarks on this subject may be called for; for the present I conclude.

Yours to serve in the Gospel,

W. BARENGER.

11, Albert-terrace, Richmond-rd., Bayswater.

#### EDITOR'S CLOSING REMARKS.

We fear our writers are going too far upon the subject of Divine Sovereignty. It is a matter for *faith*—for the faith of God's elect. Sense and Reason cannot comprehend it. No man, by words, can explain it; it is a mighty deep indeed; and when men speak and write of this awfully sublime theme, as though they knew its every spring, its every part, and its entire whole, we tremble for them. Mr. James Wells has astonished many by his broad-statements. We have thought that his words did not convey his meaning; or, that the thoughts of his mind were not fully and clearly developed. We are waiting for him to conclude his Letters on this, the highest branch of heavenly theology, hoping that a prayerful contemplation upon the sovereign good pleasure of our Creator, our Covenant Head, our Redeemer, our Law-giver, and our King, may lead to great searching of heart, and to a blessed realised assurance of our soul's everlasting peace.

Another year's editorial labours here come to an end. That labour with all its branches is immense. More than fifteen years have rolled round since we commenced this arduous task. None but the Mighty God of Jacob could have held us up in all the heart-bleedings and spirit-breaking trials through which we have been brought. Thanks be unto God, for his continued mercy. We close this year with a circulation still increasing. We humbly entreat our friends still to extend our usefulness. There is no other monthly periodical in the world carries so much information of our Churches as THE EARTHEN VESSEL.

Readers of THE EARTHEN VESSEL! the Lord Jesus Christ, by the Holy Ghost, from God 'the spring of all our joys,' ever bless you. So prays,  
C. W. B.



## SUPPLEMENT TO THE EARTHEN VESSEL.

### “A Little One” and his Letters.

#### A REFLECTIVE REVIEW.

We wish to be careful, lest we inflate even the extraordinary sayings and doings of any man to such a degree as really to make them appear to be of great importance. The noblest minds—the *greatest* men, and the best of Christians—have never been entirely free from occasional outbursts of mental excitement. The most daring spirits are, generally, the most popular. This rule, however, is not without exception. Martin Luther was a daring and determined man; God gave him a work to do, and he did it. It was to pull down some old Romish walls; and to tear in pieces some old Popish superstitions. His name will live as long as the ancient history of the Church is preserved. So, in every age, there has been some special agent raised up, and employed by the great Master in Israel, to effect some particular branch of that work which is connected with that beautifully comprehensive prophecy, ‘Behold, the man whose name is THE BRANCH: He shall grow up out of his place; He shall build the temple of the LORD; and He shall bear the glory.’ But how very different have some of these mighty men appeared in their make of mind, and in their manner of proceeding! Suppose a little group of them could be gathered together! Martin Luther, George Whitfield, John Bunyan, William Huntington, Robt. Hawker, and others we might name. If these men of God could be gathered together; if each one could give full vent to the particular bias of his mind; and enter fully into that department of the work he had to do, what a contrast

there would be! what extremes would appear! yea, even contradictions might almost seem to abound; and yet, in that essential branch of the work to which he was called, each, in the main, would be found faithful and true. We are not to be told that things are very different even now. We have a large body of Gospel Ministers; but all are not the eyes of the body; all are not the hands or the feet, or the mouth of that body; no; there is *variety*, and in the body there is harmony: and yet in every particular part of that body, as it now exists, while there is a large amount of heavenly truth, *there* will also be found a proportion of human frailty: and the flesh—even in the christian ministry—will fight against the Spirit; and the Spirit will have his work in overcoming the flesh. This undeniable fact should be more fully recognised than it is; and if recognised, would prevent us from too hastily, or too harshly, condemning the extravagances and errors of even the best of men.

These introductory words are not offered as an *apology* for any mistake we may be called upon to witness against; but as a *caution* lest our zeal, and *supposed* superior light and judgment, should carry us to the undue smiting of any one or more of the Lord’s servants. They are *men*.

The recent letters of ‘*A Little One*’ to ‘Theophilus,’ inserted in the pages of ‘THE EARTHEN VESSEL,’ have aroused the people to great excitement; to severe censures, and to criticisms of a most alarming kind.

In the midst of it—when we were condemning ourselves, and reproached by others, these words fell softly on our heart—'Our God is in the heavens; and he hath done whatsoever it hath pleased him.' The consoling persuasion that, whatever misconceptions of the character and conduct of the Deity men might fall into, they could never affect that character, so quieted us in our spirit, that we felt calmly strengthened and directed to our work, in the enjoyment of an assurance that great good should eventually result therefrom. We simply remark, at the outset, that we cannot yet bring our minds to the conclusion, that 'A Little One' sternly means what his own words declare. We have a hope that an explanation more full and clear, will be given. The following is from an aged sire in one of the provinces, and a friend to the truth indeed:—

DEAR SIR—I was glad to find you did not acquiesce in all the statements made by "A Little One" upon Divine Sovereignty, as some parties believe you dare not call in question anything he may say or do. How sin originated, its entrance into this world, the commission of it by man, and especially by the people of God, are mysteries we can never fathom here. Milton's idea of it in Paradise Lost, and all the conjectures of men go for nothing, if they have not a Thus saith the Lord. An old divine said truly 'Where God has no voice, we ought to have no ear.' 'Secret things belong unto God, but things revealed unto us and to our children.' Let us then be content with things revealed, and not attempt to be 'wise above what is written.' He asks, how is it that men so readily acquiesce in the Fall of Man? There is enough in our daily experience, and in the observation of those around us (I think I may say even without the record of Scripture) to prove that man is a fallen, corrupt creature.

Second, 'that all men are by one man's offence condemned to death.' Is this justice, asks a Little One, 'who will dare to say it is?' I will dare to say so. The issue of corrupt parents must be of necessity a corrupt offspring, and the spiritual law of God compels justice to con-

demn everything that does not come up to its standard. He says 'sovereignty constituted Adam the natural and federal head of the human race.' I beg to differ a little from him here. It is true, it was the sovereign will of God whether he created Adam or not, but once created he became of necessity the natural head, and I think the federal head also, for the reason above stated, that corrupt parents must of necessity produce a corrupt offspring; therefore, there was sovereignty in the creation, but necessity in the natural and federal headship.

Third, 'that just one man's offence, and personal few years' sins entail eternal anguish without hope or help. Can you see here a just proportion between the crime and the punishment?' A carnal man cannot, but he professes to be addressing a spiritual man. A spiritually enlightened man can see somewhat of a just proportion. One of Job's friends says 'Are not thine iniquities infinite?' Do not most of God's people, in their convictions for sin, especially so in severe cases, see that there would be a just proportion between their sins and eternal condemnation? How many thousands have confessed it! How may it be said that the sins of a finite mortal are infinite? Because committed against an infinite Jehovah. All the wicked will know and feel this hereafter. None but an infinite Being could atone for such sins, and had not Christ been God as well as man, his atonement would have been of no value whatever.

Now comes in my opinion the worst part of this letter. He says, 'My good Theophilus, this punishment eternal, was, on the ground of sin, sovereignly appointed,'\* &c. I have heard of practical antinomians advocating such a sentiment, but this is the first time I ever heard of a God fearing man doing so. Why did he did not give us chapter and verse for such a sentiment? Because he cannot. Why meddle with secret things—are not revealed things sufficient for us? Such a sentiment is awful. On the contrary, I say that this punishment eternal is on the ground of sin committed and loved by

\* The writer seems to misapprehend the meaning of 'a Little One' in the above sentence, which appears to him and others so objectionable. The meaning is, that death eternal (not sin itself) was sovereignly appointed as the punishment due to sin. We think this is 'a Little One's' meaning.

man.' I firmly believe that God decreed a certain number of the human race to salvation, and as firmly believe that he decreed the rest to condemnation, but maintain that these bare decrees would not, to all eternity, have saved the one, or condemned the other. There must be a meritorious cause for each. The blood and righteousness of Christ for the one, and sin, and sin only is the cause of the last. It is unknown what an immense influence a favourite minister has upon the minds of the weak ones of the flock. It is quite enough if he has said it, never thinking or caring about bringing it to the touchstone of divine truth. Such a man should be extremely cautious what he advances. In conclusion, I would say, our God can do nothing that is not in perfect consistency with his character and attributes, hence there are some things that he cannot do. He cannot lie. He cannot deny himself. He cannot change. What a mercy for us he can do none of these things! If a great man be allowed to call himself 'a Little One,' surely I may be allowed to subscribe myself

ONE OF THE LEAST.

We shall give one other letter in this Supplement. A person whose mind was much exercised from reading the last to Theophilus, laid it before the Rev. W. Parks, B.A., author of '*The Five Points*,' (as sound a theologian, and as devout a Christian as the Church of England is honoured with) The following is his reply to the request that he would give his mind upon the 'Little One's' letter.

MY DEAR SIR,—In compliance with your earliest request, I have read the epistle to Theophilus in this month's '*Vessel*,' and if you would let me off with the quotation of Paul's exclamation, I should be much obliged—'*O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out.*'

I really hesitate to write, and shrink from the task you have imposed upon me. 1st, because of my inability to comprehend many things which I am obliged to believe; and 2dly, lest I should dare appear wiser than an inspired apostle. I most thoroughly believe in the Sovereignty of God, and in the moral inability of man; and most thoroughly believe, too, in the righteousness, equity, truth, and wisdom of God; but when any one asks me to *square* these things, I confess I

cannot. I tell every man that he is a responsible being, and yet that he is a fallen ruined wretch, who, if he be ever saved, must be saved by the sovereign grace of God, who will have mercy upon whom he will have mercy; but when any one asks me to *square* these things, I reply 'that is beyond my power, you must go to God, and ask him.' I am lost in contemplating the depths and the heights of revelation; I am silent; or confess myself to be a fool in comparison with God.

Now, it seems to me, that 'A Little One' is not content to occupy my lowly position, but would take a loftier flight. He soars up and up, with his logic in hand, and with more courage than discretion, more zeal than judgment—shall I say it—more pride than is befitting a child of God, presumes to test God's attributes by the rules of Aristotle!

Logic is a good thing. It is an indispensable thing in many instances, but we must take care to bring it to God, and not bring God to it. In heathen story, we have read of one whose flight being too high, it proved fatal to him, the sun having melted the cement that united his wings to his body. Let 'a Little One' beware:—lofty flights forebode a fall.

Jehovah *can* do just as he pleases. He always has done, and always will do just as he pleases, and no man must dare ask him 'what doest thou?' But behind all, there *must* be righteousness, equity, truth, and wisdom. For our God is all holy, and all wise. We cannot separate the attributes of Jehovah. He being *perfect*, all his attributes must work together in harmony, but *how* they thus work, it is impossible for feeble, incapacitated creatures like us to know.

I should say to 'a Little One,' be content to proclaim boldly and fearlessly the sovereignty or supremacy of God, his unchangeable love, and if you will, his unchangeable hatred, but take care that you do not separate these attributes from his others; for though you cannot understand their several and mutual bearings, or how they can exist or consist one with the other, be assured you will have no nobler exercise for your humility than in acquiescing in revelations that you cannot understand.

I am yours faithfully,  
WILLIAM PARKS.

Openshaw, Dec. 12, 1859.

[Several other letters have been received. We may notice them in the January number.]

## The Dying Hours of the Late Richard Moss.

BY HIS SISTER MARY.

[We gave a short account of the departure of this "Brand plucked from the burning;" we promised further particulars: the following is from his sister. We wish to give the sermon as soon as possible. We particularly wish this letter to be extensively read, because it contains a genuine record in proof of the great grace of God, towards one who had long wandered from the Friend of Sinners.—ED.]

My dear brother Richard was the subject of painful mental exercises, as well as physical suffering, for many months, which, I believe none but Almighty God and himself, knew anything about; and which I deeply regret, he was not spared to relate, as, perhaps, he would have done to some of his friends, had his life been prolonged. But while I do most deeply regret this, I desire to bless and praise the dear Lord in kindly favouring us, by enabling him to testify of the power and preciousness of divine grace, in the salvation of his precious soul from eternal death, in the small sample we are in possession of. It was, indeed, a scene long to be remembered, but never to be forgotten by me. May the dear Lord grant, that when I am called to cross the Jordan, I may feel my steps as firm, my faith being as strong; and my peace as full, and my eternal rest as certain and secure, as he did; for truly his peace flowed as a river, and the righteousness of Christ around about him, was as the waves of the sea; as was manifested during the last ten days of his mortal life, up to which time it appeared to be dark, gloomy, and uncertain, as it regarded his feelings. But not so the purposes of Jehovah, as in the end it did plainly appear. On the Saturday week previous to his departure, he appeared to be in a state of deep anxiety of mind, and feeling his poor body fast sinking, he was in earnest prayer great part of the day, that the Lord would shine upon his dark mind, and assure him all was well. When towards evening the light of life began to break in upon his mind with the words—"He will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth;" followed by another precious promise, "I will not leave you comfortless, I will come unto you." (Poor dear; he had been made feelingly to know he could not go to the blessed Spirit of God, if he did not first come to him.) With those precious

words, such light and love flowed into his before dark and benighted mind, and he became so illumined and warmed in his soul with the light and love of the blessed Spirit of God, that, as the poet says—

He from thick film did purge the visual ray;  
And on the sightless eye ball pour the light of day.

And thus it came to pass, that at eventide it was light, and bright too; so bright that he was able to see his passage quite clearly over the Jordan of death he had to pass; when he exclaimed, "The Lord is my Shepherd, I shall not want;" and many a time I heard him say, "Yes, my precious Saviour, thou art with me; I will not fear, &c." When I entered his room, how surprised I was to see him so altered from what I had seen him a day or two before: his poor body much weaker, but his faith much stronger, and his countenance much brighter, being lighted up with supernatural light. He took my hand, saying, "Good bye; I am now going home to my heavenly Father, to take possession of my glorious mansion. It is already prepared for me. Oh such a blissful home I have above!" he repeated—"I am going to leave this paltry world—this vanity fair! Only look at the contrast to what I am going.—Yes, I am going to my God—my father's and mother's God—your God. Oh that He might become the God of all the family! What a favoured family we are! I hope I shall reach home to-night, and spend the Sabbath above. I do so long to join in the singing, it is so sweet." Finding his strength so nearly exhausted, I took leave of him for the night. Early next morning I saw him again, when he said, "Here I am still in the poor body; I did so hope I should have spent this sabbath at home; but" he remarked, "I am happy." I said, "you must wait his time." "Yes," he replied, "not my will, my Heavenly Father, but thine be done." During the day he revived so much, that

my dear mother said, "Well, who can tell but he may yet be raised up again? There is not anything too hard for the Lord." I knew that, but I could not hope for it, as I felt his time was surely at hand to depart and to be with Christ; and he could not bear to think of staying here any longer. For, as it appeared to me, his whole soul was on fire to be gone to the celestial city. On one occasion he said to me in the morning—(he had appeared to dose a great deal during the night)—Oh, he said, this has been a night; the enemy has been here, tempting me with all the good things of this world if I would stay here and possess them; but, he said, he is too late, now, I would not listen to him; it is no good for him to try to get me away from my precious Saviour, I want so to be with him." Indeed his whole soul seemed to concentrate all its affections upon the person of the Redeemer, and what he had done for his never dying soul. He so longed to behold him face to face, that he seemed comparatively to lose sight of other things, yet he felt it hard to leave his dear family behind, and many were his prayers on their behalf, some of which have been answered in a most wonderful way indeed; he was enabled, through the power of divine grace so fully to resign them into the hands of our Heavenly Father, as to be fully assured that he would provide for them; yet he seemed to feel much at leaving the dear babe behind, as I heard him say several times, how I should like to take that dear babe to Heaven, saying, "Father, if it were thy will." The dear babe was taken ill, which when he heard, he said "the child will die." He enquired many times about the dear babe, expressing in his manuer a certainty about its being taken home. A day or two before he departed he expressed a wish to see the dear babe, which was brought to him, when he looked upon it with an expression of delight, saying, "Bring it to me, and put it in my arms;" which when done, he with an intensity of feeling which I shall never forget, it was so portrayed in his countenance, he exclaimed—"You dear little lamb, how I should like to take you with me;" and his eyes lifted up, said, "Oh, my precious Jesus, do let the dear babe come with me to glory." His look I shall never, never forget. On departing with it, he said to his dear mother, who was by his side, "Mind what I say, the dear babe will go with me—do let it be laid in my arms;" which request was granted. How remarkable! On the morning of his departure, the dear babe was again brought to him. He said, lifting up his eyes to heaven with great earnestness, "My precious Jesus, do be the God of my boy. Take care of my boy;" and with a lovely smile of complacency he said "Good bye—the Lord bless you." We did not think the babe would be so soon with his own Father (as he called him). When at dinner he said "Grandmama, my father cannot eat any of this dinner, he is having dinner up in heaven with Jesus; if I am a good boy shall I go to heaven to my Father?" "Yes, my dear," was the reply; "Well then, he said, I will not be naughty again, I will be a good boy, and go to my Father;" and in a few days he was gone with dear little James to heaven. How strange and wonderful these things appear! Death has been here, has stolen away a brother and three dear children; they are gone for ever—but where are they gone? Why, gone to be for ever with the eternal Three: their mansions are above. Yes, they are gone, and I am left here; grace sings while nature drops a tear. For I may also soon appear with them in glory, where my deceased brother did so intensely long to be. On one occasion he said, "You have no idea of the intense desire of my soul to be with my precious, precious Saviour. I feel so impatient. Lord, give me patience to wait thy time; not my will, my Father, but thine be done." I remarked, "you have no fear of death now." He said, "why should I fear to cross the narrow stream? He will not leave me. Oh, if this little thread were cut, I could pass over to my precious Saviour; again repeating, not my will, but thine be done." At another time, he said "Salvation! what is it? What! did my precious saviour stoop to suffer, bleed and die for worthless, vile, and wretched me?—yes, for me! Grace, free and sovereign grace, all of grace from first to last." There appeared always an intensity of feeling with all he said which struck me much; there seemed a divine power in his words. At another time, he observed "Mother, I am dying; but I am happy, happy. He is with me." On recovering a little, he said, "I am so disappointed; I thought I was going home, but I am here yet; I fear I shall have to stay another night here, and I do so long to go; my flesh

and heart fail, but God is the strength of my heart, and my portion for ever. What a blessed portion mine is! Many a time he repeated those precious lines,

'All is finished,  
And my soul approves it well.'

With many sweet verses, expressive of the feelings of his soul, that surprised me. I did not think he had known or seen such language. But the blessed Spirit did bring so many sweet scriptures and verses of hymns to his remembrance, that doubtless he had forgotten; as he said in answer to the remark made by a friend upon the advantage of having the mind stored in childhood with the scriptures, "Cast thy bread upon the waters, and it shall be seen after many days." The truth of these words were verified in the case of my dear departed brother. Much seed had been sown, many tears had gone up to the Throne of Mercy on his behalf. These prayers have been answered, and the harvest has appeared to the joy of many hearts. May the dear Lord be praised for ever and ever. Amen. Some time previous to his dismissal, his sufferings being very great, he said, "this is a hard struggle; I suffer agonies; but what is it all compared with the sufferings of my precious Saviour—what he suffered on the cross for me.—What did he endure? Oh, it is nothing what I suffer. I shall soon be with him. I am so happy, I am full of glory in my soul. Now let them that doubt the realities of religion come here, and what will they see? they will see the reality of sin and death in my poor body. But could they see within me, it is salvation and glory. Talk of delusion, he said, what is delusion? not my religion. Oh no; it is no delusion; all solid realities." I replied, 'you did not use to talk so.' He said 'but I knew no better until taught; now I know its value.' The night previous to his death, he was very happy; I saw him once open his eyes, and raising his thin white hand, and pointing upwards, he exclaimed, 'I see, I see.' I drew near, and said, what do you see?' He replied, 'I see angels waiting to receive the word, and I am waiting for the word. Precious Jesus, do speak the word; say, come; oh, come quickly, and take thy child home.' We saw his body fast sinking into the arms of death. He said 'I am going now;' he took my hand, and with a sweet smile he whispered, 'Good bye, the Lord bless

you, I am so happy!' with such an heavenly smile, I shall never forget it. I did not hear him speak after this.

Thus departed my dear brother on the 5th of September, 1859.

#### MR. BLOOMFIELD ON CALVARY.

THERE are some strange, yet grand mountain scenes spoken of in the Scriptures; all of which we shall do well to notice. Calvary was called *the mount of the Lord*. It was on Calvary Christ was crucified; there the people crucified him. Calvary was the mount of the Lord to which they led Jesus, it is true; it is equally true, and it is marvellously true, wicked men crucified him there. It was on Calvary God's eldest Son suffered for sin; there we see the immensity of God's love, and the vastness of God's resources. From Calvary sounds sweet music, even the forgiveness of sin. From the hill Calvary flow blood to cleanse and virtue to heal. From the hill Calvary flow peace on earth, and good will towards men. From Calvary flows peace, associated with the doings and sayings, effected through the righteousness of Jesus Christ. Visit the cross, if you would see God's infinite justice and matchless grace! Visit Calvary, if thou wouldst have thy hard heart broken!—If you would see the spotless Lamb in deep unfathomable agonies, visit Calvary! If you would see nature tremble, if you would see the bright heavens darkened; if you would see the veil rent from top to twain, visit Calvary! If you would behold God unveiling the deep eternal counsels of his will; if you would behold God in all the solemn holiness of his nature, and in the perfections of his love; or if you would see the awfulness of rebelling against God's government, of trampling upon his rights, and of spurning his authority, turn your eyes to Calvary. Visit Calvary, if on the one hand you would see how sternly justice can frown, and how love can suffer. If you would see the sluices of God's eternal mercy open; if you would see God's eternal glory—if you would see God's grace, harmonising with justice, visit Calvary. Again I say, if you would see the greatest glory of the throne; if you would see in the Mediator the greatest manifestation of love, and the most sublime development of the glory of the Father, friends, visit Calvary.

## Original Papers on the Canticles.

## "WE WILL RUN AFTER THEE."

Canticles i. 4.

BY THOMAS GEO. BELL, LL.D.,

MINISTER OF THE GOSPEL, LYNTON AND LYNMOUTH, NORTH DEVON.

THE bride having received from the bridegroom the kisses of reconciliation, love, and betrothment, is filled with ardent longings for yet closer fellowship with him. David was in the enjoyment of a similar experience, when he cried out, "My soul thirsteth for God, for the living God, when shall I come, and appear before God? My soul thirsteth for thee, my flesh longeth for thee, in a cry and thirsty land where no water is. My soul followeth hard after thee." Paul also, impelled by similar feelings, says, "Forgetting those things, that are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling in Christ Jesus." Such blessed experiences are not the spontaneous production of the natural heart. They are, on the contrary, very sure signs of the growth of grace in the new creature. The individual has been born again. He has "tasted that the Lord is gracious," and the taste has given him a spiritual appetite so that he now has enlarging desires for the enjoyment of the "feast of fat things." The bride has already had delightful experience of the sweetness of her beloved; she says, "Because of the savour of thy good ointments, thy name is as ointment poured forth." We are here reminded of the words of Jeremiah, "Is there no balm in Gilead? is there no physician there?" also of the good Samaritan, who had compassion on the man who fell among thieves, and "bound up his wounds, pouring in oil and wine;" and of the poor afflicted woman who exclaimed, "If I may but touch his garment, I shall be whole." Jesus is the good physician whose "name is as ointment poured forth," and his "good ointments" are all the blessed fruits of his redemption work, as well as all the manifestations of his grace, in the application of that work to the objects of his love, in continually binding up their wounds as they travel along the wilderness to their eternal rest. We read that when Jesus visited Bethany, Mary took "a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment." The ointments of Jesus are costly too, — far above all price. To prepare them, he must leave the bosom of the Father; be the homeless wanderer in this dark valley of the

shadow of death; the man of sorrows and acquainted with grief; the wearied one by Sychar's well; the groaning one in Gethsemane's Garden; the forsaken one on Calvary's Hill. To prepare them he must pass through the "Olive press," and bare his bosom to the strokes of his Father's justice. He bore it all, he paid the price to the uttermost farthing: and now the remedy is perfect, the wounds are being all bound up, the oil and wine are being poured in; the ointments, all prepared, are being poured forth; and many a broken heart, being made perfectly whole, is "filled with the odour of the ointment."

Jesus is now gathering in the scattered members of his Church: in 'a little while' the whole body complete, the announcement shall go forth, 'Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready.' It will be then and only then, that we shall realise the full spiritual meaning of that expression, 'the house was filled with the odour of the ointment.' The whole universe shall be filled with his glory. Then will God's great design be accomplished, 'That in the ages to come He might shew the exceeding riches of his grace.' 'That now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.' We must go back to the consideration of individual experience. The savour of Christ's good ointments begins to be felt when the Holy Spirit, having convinced of sin, and drawn forth the cry for mercy, reveals the God-provided Lamb, and the all-sufficiency of his sacrifice. Then the sinner is enabled by divine power to lay hold of Christ through faith; and, being now 'the quickened one,' ('you hath he quickened who were dead in trespasses and sins,') he is authorized to say with the apostle, "There is therefore now no condemnation to them which are in Christ Jesus. He is now introduced into the family of God; takes his place at the King's table; enjoys all the privileges of the adopted child; and gladly submits to all the family discipline. All the precious promises of God are now his, and walking by faith and not by sight he realizes their faithfulness in the continual help he experiences by the way. He is able to sing with the poet:

"I lay my wants on Jesus  
All fulness dwells in Him,  
He healeth my diseases,  
He doth my soul redeem;

I lay my griefs on Jesus,  
My burdens and my cares;  
He from them all releases,  
He all my sorrows shares.

I rest my soul on Jesus,  
This weary soul of mine;  
His right hand me embraceth,  
I on his breast recline.'

The bride having felt the fragrance of the ointments poured forth, desires further and fuller experience of its sweetness. 'Draw me, and we will run after thee.' She is quite aware that she cannot run of herself, but needs the continued drawings of that love in which she is now rejoicing. How very explicit the declaration of our Lord:—'No man can come to me, except the Father which hath sent me draw him!' And this is equally true in respect to the drawing out of the regenerate soul in communion with Jesus, as it is in regard to the drawing of the awakened soul to the cross. The source of both alike is in the unchangeable love of God—'I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.' The Psalmist presents us with a beautiful instance of the drawings of lovingkindness. He says—'I will love thee, O Lord, my strength!' Because, when 'the sorrows of death compassed me, and the floods of ungodly men made me afraid,' when 'the sorrows of hell compassed me about; the snares of death prevented me,'—'He sent from above, he took me, he drew me out of many waters!' It is just after this that he says,—'By thee I have run through a troop; and by my God have I leaped over a wall.' The word of the Lord, by the prophet Hosea, speaking of his own people Israel, gives us the same truth.—'When Israel was a child, then I loved him, and called my son out of Egypt.' 'I taught him also to go, taking them by their arms; but they knew not that I healed them; I drew them with cords of a man, with bands of love.'

We need the opened ear to listen to the voice of Jesus; the willing heart to take his yoke upon us; the submissive spirit to suffer all he orders; and the faithful determination to follow the Lamb whithersoever he goeth.' Without these we resist the drawings of love, and we do not run after the beloved of our souls. God's great design in all his dealings with us, is to keep our eye fixed on Jesus and on the Father's house—our eternal home. To this end he makes us weary by the way. Weary of the world—weary of sin—of self—of separation from the beloved. To this end he gives us a table spread in the wilderness, with foretastes of heavenly food. He gives us, amidst the dark clouds of this lower region, glimpses of the brightness of his own glory. He pours his own balm into the sorrowing heart, and touches the lips with a live coal from off the altar; making the dumb to sing. He strengthens the feeble knees, making the lame to leap as an hart. He opens to the eye of faith visions of the future; and we see the Heavens opened, and Jesus—our Je-

sus—the beloved bridegroom of our souls—at the right hand of God. We are then reminded that yonder is the place prepared for us,—there are the thrones on which we shall reign—there the crowns we shall wear—there the harps we shall strike with more than seraphic strains—there the battlements of everlasting strength—there the city of eternal beauty—there the house of perfect and ever enduring happiness! It is enough! the heart is filled with love—the soul burns with desire, and we cry with the bride,—'draw us, and we will run after thee.'

'What will it be to dwell above,  
And with the Lord of glory reign,  
Since the sweet earnest of his love  
So brightens all this dreary plain?  
No heart can think or tongue explain,  
What joy 'twill be with Christ to reign.'

#### KINGSTON ON THAMES.

THE cause of the Redeemer's Kingdom is prospering at the Baptist Chapel, where Mr. Medhurst labours. During the three years of his pastorate, the church has increased threefold, 170 members having been added. The chapel has been enlarged, at a cost of £150; and £382 have been collected towards providing increased accommodation; but which is imperatively demanded at once, as numbers of persons wish for sittings, but cannot obtain them, while many on the Lord's Day evening are turned away from the door, unable to obtain comfortable accommodation to listen to God's Word. Six prayer meetings are held in connection with the church each week. The Sunday School and Bible class are in a prosperous condition. A Ladies' working meeting is held every alternate Monday, for the purpose of making clothes for the poor.

PROVIDENCE CHAPEL, Ham Road, is a neat little place of worship. The Church has been without a pastor for some time, in consequence the congregations have lessened.

EBENEZER CHAPEL, Norbiton, is a very pretty building, lately erected. It will seat about 150 persons. The church has been without a settled pastor ever since its formation. There is a growing evil in connection with our Baptist churches. Some little difference arises, and at once a few disunite from the rest; in this way small causes spring up, too poor to support a minister. Might not this be avoided if christians did but carry out the essential spirit of the Gospel—LOVE and UNION? Where these are absent, vigorous life is wanting.

There are three congregational churches here, at two of which some Gospel is preached. At the third there is death. All is cold—O for the north wind to blow. The church as established by law, has three steeple houses here, in two of which high-toned Puseyism is the prominent feature; in the third the Gospel is preached fully and freely, and in consequence the church is well filled.

Thank God, we do not hear much of the Romanists, though they have one small chapel.

"THE OBSERVER."



## A BRIEF MEMOIR OF ELIZABETH BELLWORTHY.

OUR departed sister was born of parents who were large farmers at Guildford, in the year 1790. She was married when only 16 years of age, at St. Margaret, Westminster; her husband was a manufacturer of Honiton lace. Their pathway was marked by a series of trials—crosses and temporal losses, which induced them to remove to Newton Poppleford, Devon. Up to this time it appears she was a stranger to the common wealth of Israel. But our God;

Determined to save  
Had watched o'er her path,

directed her to Sidemouth, in the year 1827, where the late Mr. James Rudman preached the gospel, and the word was made power to her soul; and one sentence, 'Heaven's gate will be closed against every unbeliever,' pricked her in the heart; the pains of hell laid hold of her, she found trouble and sorrow. In this state of mind she remained some considerable time, regular in her attendance until one Sabbath evening, Mr. R. took for his text, 'Simon, son of Jonas, lovest thou me?' Her bonds were burst, and she found peace that same night after retiring to rest: she awoke her husband saying to him, let us arise and praise God for I have seen the Lord Christ: and like David they arose at midnight to praise the Lord, and wept to the praise of the mercy she found. Sometime after this the sun appeared to withdraw its light, and the golden rays were enveloped in misty clouds. In the year 1837 she was laid on a bed of sickness, her life was for a time despaired of, but her faith was strong and pierced the skies. Her happy state of mind will never be forgotten by some of her children; her health was restored, and she passed through various scenes and phases of experience, walking up and down in the Lord, until 1854, when she was called to witness the death of him to whom she had been united for nearly 50 years, whose dying words were, glory! glory! glory! After this, her health declining, she was in almost continual pain, but God was her helper, and though poor she was enabled to trust in Zion's God, who never faileth to help all those who call upon him. Early in the present

year her infirmities increased so much, that she could seldom be found among the Lord's people in public, and the last time she joined in the means of grace was about the month of April, when through the kindness of some of our friends, she came to Yately, where her conversation was very savoury. In the month of July, I went by request to visit her and found her very ill, but her mind being stayed on God, was in perfect peace, and never will that sweet season be forgotten by me. I saw her again in August: at first, her mind was a little clouded, but after a little conversation, the clouds removed and her faith so strong that her fears seemed quite to leave her; she spoke of death without terror or dismay, and anxious only to tell how she was brought to the knowledge of Christ; how great his loving kindness had been, how graciously he had bounte with her and kept her during a life of rebellion and wandering, and added with great emphasis, 'But he, bless his dear name, has never left me.' I left with a promise to see her again, which I did on the 25th of September, with three or four friends who were glad indeed to see the aged disciple. Well grounded in faith and love, her soul was in an ecstasy of joy. I read the 23rd Psalm, and we poured out our souls to God on behalf of our dying friend, and praised his name for his mercy towards one of his children, who had been called to pass through seas and storms of persecution and trial, which falls to the lot of few to experience in this world of sorrow. During the last three weeks of her life she was highly favoured with sweet communion, and the presence of God was sweetly enjoyed by her. Not a murmur escaped her lips, but with a longing desire to leave this world, she lived on the precincts of the heavenly Jerusalem, and rejoiced with joy unspeakable and full of glory. Her happy spirit took its flight to the realms of bliss and the mansions of glory without a struggle, on the morning of the 21st October, 1859.

Her remains were interred at Cove. Mr. Hetherington officiated on the occasion.

W.P.

## WHERE ARE OUR CHURCHES?

No. I.

DEAR MR. EDITOR—In a few numbers of the VESSEL we have had a little information about the Churches in Cambridgeshire by a "Traveller." As he has given up travelling, or has no more information for us, I thought I would add a little to it about Chatteris.

Here we have an abundance of chapels, Wesleyan, Primitives, Independents, Quakers, General Baptists, Strict Baptists, Swedenborgians, and another dubbed High Calvinist. at which place a Hyper preaches, who has very little opinion of the Irish manifestations and prostrations, believing that the Spirit's work is more like a still small voice, than thunder and earthquake, and his influence more like oil, than pin scratches, and that those who are influenced by him, are converted to God in soul, and not contorted in body; and as to Dr. McCoch's Physiological effects they may do for natural Christians, as all his illustrations are evidently drawn from nature. Mr. McIlwaine, a clergyman in Belfast, was of a very different opinion, and was hissed and hooted out of the Belfast conference, because he ventured to give his own independent view of the subject. I have heard him preach more truth in Belfast than all the preachers here, for I have been in every place called a chapel at Belfast.

A little while ago, you, Mr. Editor was talking about going to Ireland. I wish you and James Wells, and a few of your stamp could go, and give the Irish a little of our Gospel, for with all the talk about truth there is extremely little to be heard in any of the four provinces; I have been in them all, and the only persons from whom I heard anything like truth, were four "Church" parsons; even in Dublin, in the Baptist chapel, I heard the following statement, "Christ died for all in the world, and you can be saved now." But to return from my digression. Salem Chapel, Chatteris, is the place where I have been preaching four years: it is the original Baptist chapel. Sixty years ago Mr. Ladson preached the Gospel in it, since then other chapels have been built, and from it the "Zion" cause originated. My immediate predecessor preached in it upwards of twenty years. When I came to it, it presented a desolate appearance; there were about thirty hearers, and no Church in existence; but the Lord has blessed the Word of salvation there, in the conversion of some, and feeding the sheep. The congregation is doubled, and a Church formed; but I have had immense opposition to contend against, yet the Lord has given great proof of his presence and power among us. I have baptized ten since

I came, (there had been none baptized for seventeen years before), and now we have a Church of nineteen members; it is a small number certainly, but every one acquainted with the place and circumstances, are constrained to say, "What hath God wrought?" Two months ago I baptized a father, mother, and daughter; the daughter being a convert under my preaching in the place, so that I have in the Church, four who were converted from nature's darkness, and three from Arminian darkness under my *hyperism* preaching, as seals to the ministry of truth. We have instituted a Sunday school, and a sick fund; the poor subscribed for the poor, a penny per week, and I am introducing "Mote's hymns of praise," instead of "Here below look how we grovel," and hope to have a new lump with the old leaven purged out. It is certainly a small sphere, but I have heard of larger spheres where there has not been so much real good done, consequently I take courage, and remain, yours in the beloved, Chatteris, Nov. 1859. ELIAS GRIFFITHS.

—MR. HALL OF GARNER, CLAPHAM.

DEAR MR. EDITOR.—In the account sent you of our meeting at Garner Chapel, I discover that Mr. Pells's name is omitted, will you kindly rectify this omission, as I mentioned his letter with the others expressing his regret that he could not be present. I certainly thank you for your warm expression of regard for me, and the cause at Garner, and the Editors of the "Trumpet" and the "Herald" also, who, with yourselves rejoice in the prosperity of Zion. It is very pleasing to myself and to those with whom I am working to know that we have the esteem and the prayers of the excellent of the earth, and while we mourn deeply over our felt insufficiency yet we are constrained to say by the grace of God we are what we are, and should the Lord again be pleased to raise up Garner, the labor and anxiety which we now have in connexion with it, will be entirely lost in the pleasure it will afford us. It is a source of deep gratitude to us that we have the sympathy of neighbouring causes; a better proof cannot be given than the excellent gathering of friends from all the Churches on a Friday evenings for prayer, and their fervent pleadings for our welfare; a hint of which our brother Bird has given you in this month's Vessel, and also the kindness of our brother Ponsford, in wishing us to take part in a most excellent meeting held recently in his chapel, when his friends most nobly came forward and presented him with a purse and Keach's Metaphors and Parables handsomely bound. May the good feeling

thus generated strengthen and prove its genuineness by its durability. I am very pleased to hear of good news from Enon Chapel, Chatham, and thank our brother, Mr. Terry, for his encouraging remarks, I always was, and perhaps always shall be, dissatisfied to work without wages, and as souls are my wages, I look to my Master for them, but perhaps I am too much like the boy who could not wait for the seed to take root, but must dig it up so often to see if it were shooting forth, that he killed it. The Lord pardon my impatience. Our dear brother Terry will, I know, be pleased to hear that since the time he alludes to, I have through grace divine, baptized about thirty souls. May they all appear in glory. The last three were in Garner Chapel, October 30, 1859. The first female I baptized at Garner was Mrs. C—; the first male ten months after was her son, a thoughtless youth when I went to Garner, but now God be thanked, through grace, an Israelite indeed in whom is no guile. May we not say in the language of our text for the evening, "This is the finger of God?" Yours with grateful feelings,

H. HALL.

#### A CAUTION TO INTENDING EMIGRANTS—BY SIMEON EMERY.

[We give the following note from our brother, who writes from personal knowledge and experience. His caution may prevent some from bringing down upon their families years of sorrow and suffering. Other letters convince us there are few *Christian* settlers, who are happy. The gold of Australia can never be a substitute for the Gospel.—ED.]

*Emigration. Caution!* Good men should well consider before they leave the land of glorious privileges. Old England is the most highly favored spot on earth; this is a vicious, wolfish country, the people in it are made up of all nations, chiefly Irish papists. The constant trumpeting forth of the high wages men get here, is done by parties to get men over so numerous as to bring down the wages; the fact is, men are obliged to pay ten shillings to a pound a week for a house of three or four small rooms to live in; add to this that most mechanics, such as masons, bricklayers, and carpenters, are out of employment half their time; there are but few who would not be back in old England again, if they could. If good men would form an idea of what it is to be here, they would choose the Union house with the blessed privileges of the Gospel in good old England—Monday, Feb. 7th, 1859.

SIMEON EMERY.

#### GOOD NEWS FROM PLYMOUTH.

At the Baptist Chapel, How Street, on the 11th of October, we assembled together to commemorate the goodness of the Lord to us as a Church and Congregation during the past year, it being the first year of our Brother Collins's Ministry. It was a day long to be remembered by many, and afforded a very lively illustration of the 133d; Psalm, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity, &c." In the afternoon, at 3 o'clock, we held a special meeting for prayer; a goodly number were gathered together, and the King of Glory favoured us with his presence, so that we were constrained to say, it is good for us to be here.

At 5 o'clock, the tables were laid for tea; about 150 sat down to partake of cake and tea, which was served in a highly creditable manner.

At 7 o'clock, Mr. Collins opened the public meeting with singing a hymn from Gadsby's selection, after which prayer was offered to our God by Brother Foote; we then sang another hymn. After a few opening remarks from Mr. Collins, he called upon the Deacons. Brother Foote spoke like an honourable christian upon the object of the meeting,—to promote brotherly love, to glorify God, and to record his loving-kindness during the past year. Mr. Westaway followed in a very appropriate and interesting address. He said,—as to the object of the meeting, it is not to eulogize or exalt the creature, but to recount some of the mercies which we have received from the Lord during the past year; and while I am speaking my own feelings, I know I am expressing the minds of the brethren present in saying that we are greatly indebted to the Lord for sending among us our esteemed brother Collins; and for the blessings we have received from his ministry. When we look upon our state as it was eighteen months ago, and our present position, we are constrained to acknowledge the Lord hath answered our prayer in sending our brother to us. It was through our esteemed brother, C. W. Banks we were first made acquainted with Brother Collins; he was then 300 miles from us; at length, however, we were informed that Mr. Collins would come; and there are those present who will never forget the opening of his commission with the words 'I will be as the dew unto Israel.' During the past year the Lord has fulfilled the promise in that text to many of his people, through the ministry of our brother. Addressing himself to Mr. Collins, he further said—And now, Sir, it is the wish of the friends that I should present you a small token of respect to yourself, and to your ministry, a desire which was first expressed by our beloved brother Captain Anson; but in

which we all most cheerfully unite, both deacons and people, from the love of that Gospel the Lord has enabled you to preach in our midst. I now beg, dear Sir, your acceptance of this small purse, containing ten guineas, as a mark of our christian regard.

Mr. Collins, in an affectionate address, acknowledged the exceeding kindness shown him, not only on the present occasion, but during the period he had been at Plymouth, by the friends in general, more especially remarking that the deacons' sympathies and friendships had been such as to greatly encourage his mind, and strengthen his hands; they had treated him as a minister of Jesus Christ; and he valued their kind present as it bore testimony to their attachment to the Gospel of Jesus Christ. He closed by thanking them all.

A hymn having been sung, I was called on to speak as to the present improved and prosperous state of the church.

Mr. Hemmington, of Stonehouse, having been called upon, made some excellent remarks upon prayer. He expressed a strong fraternal affection to his brother in the ministry, declared his conviction that there was no ground for jealousy between ministers, as each one had his own work appointed him by God, and it was impossible for one brother to do another's work, or omit his own; he, therefore, with all cordiality wished his brother at Howstreet success.

Mr. Westlake next addressed the meeting, and expressed his satisfaction and joy in witnessing the happy state of feeling among the friends at How-street.

Brother Cudlipp, in a warm-hearted and affectionate manner, made a few observations on the unity and peace of the church.

The Meeting was then closed by singing.—And thus terminated one of the happiest days we ever enjoyed, not a jar throughout the day. Yours in the best of bonds, J. EASTEBROOK.

#### NOTICES.

**GOUGE'S WORDS OF COUNSEL TO A YOUNG MAN.**—Mr. Creawick Nichols (of the firm of Nichols & Son, Printers, Chandos-street, Straud,) has issued a new edition of the above pamphlet. Richard Gouge was a quaint, original, and most beautiful writer and preacher, some centuries since. At one time his great mind was led particularly to young men. He wrote *The Young Student's Monitor*: it is a most pure and excellent treatise. We have presented a younger son with a copy, begging him often to read it. We should rejoice to know thousands of parents had done the same. It cannot fail of being useful.

*The Original Baptist Almanac, for 1860, is recommended by all who have carefully examined it. The fourpenny interleaved edition is a useful year-book, for notes, memorandums, &c. The hints for Ministers, Deacons, and members of churches, with Scripture texts, furnish a novel feature in Almanac literature.*

*Cheering Words.*—The pretty little volume for 1859 is now ready; and can be low had at our offices, 9, Crane-court, or at 54, Paternoster-Row.

## The Earthen Vessel and her Crew.

ANOTHER year has run its round;  
The VESSEL still is homeward bound,  
With Jesus Christ on board.

He is her Captain and her Guide,  
Through every storm that may betide,  
The ever-loving Lord.

She also has a goodly crew,  
Who do for ever keep in view  
Her compass and her chart.

Her compass, TRUTH has ever been,  
The WORD of GOD her chart is seen,  
Nor will she with them part.

There's brother WELLS, who very oft,  
Fearless he climbs, and goes aloft,  
To set the standard high.

Free grace! Free grace! his only theme,  
He trusts in God—enjoys the scene,  
Nor fears a danger nigh.

Next Father JONES, who would rebuke,  
An adversary to the truth,  
And take the sword in hand.

With this he's sure to conquer all;  
Nor fiends nor foes can make him fall  
Short of the promised land.

Be at a loss she never can,  
For she has got a good FOREMAN,  
Who hears the Captain's voice.

Then does he triumph in his love,  
And hopes to reach the realms above,  
For ever to rejoice.

Our Captain, he will never yield  
To any!—then there's JOHN BLOOMFIELD,  
Who, by his winning ways,

Proclaims salvation from above,  
To objects of the Father's love,  
And thus unites in praise.

Then glide along, and spread the sail,  
Still have on board a mighty WALE,  
Who stands out for the truth—

Swift will she ride, nor leave behind,  
A youthful PELLE, nor COZENS kind:  
The aged nor the youth.

Thus I have only named a few  
Of all her mighty powerful crew,  
Who man this vessel well:

Her Captain, Jesus Christ, will steer  
Through waves, and rocks, and quick-  
sands clear.

And ev'ry storm will quell.

Then Mr. EDITOR I'd pray  
For strength proportioned to your day;  
Yea, this, and ten times more.

And with your harp in hand to be,  
Throughout a blest eternity,  
Nor fail to reach the shore.

Thus all shall join the glorious song;  
Salvation doth to God belong:

To him be all the praise,  
And with them number'd may I stand  
Within the borders of that land,  
My feeble voice to raise.

So when ten million years have rolled,  
And twice that number still, be told  
Who then can take the place,

To calculate the mighty sum?  
Eternity is yet to run,  
To echo Grace! free Grace!

R. HOWARD.