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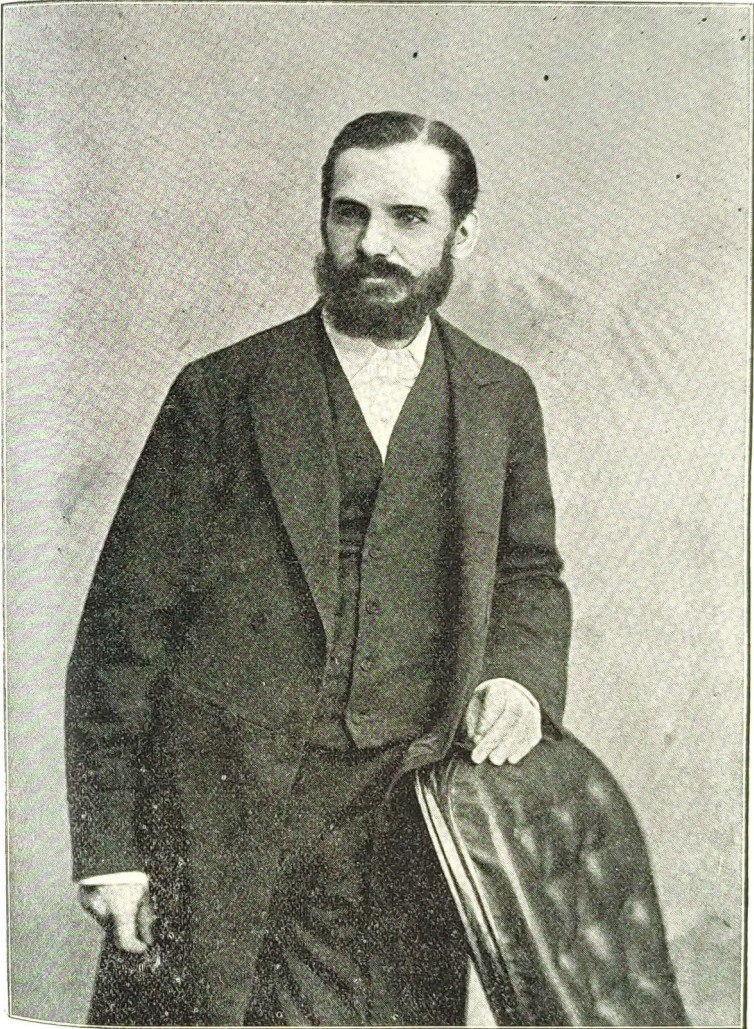
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MR. JOHN HUNT LYNN.

*(Daere Park Chapel, Lee, S.E.)*

# The Earthen Vessel

AND

## Gospel Herald.

E. V., VOL. L., No. 574. G. H., VOL. LXI., No. 733.

### A Staff for the Journey.

BY EDWARD MITCHELL.

“My times are in Thy hand.”—Psa. xxxi. 15.

TRUE Christians are strangers and pilgrims in this world; they have quitted the “city of destruction,” and seek that “city which hath foundations, whose Builder and Maker is God.” No pilgrim is well equipped for the journey without a reliable staff in his hand, for the road is often rough and toilsome, with steep hills to climb and deep valleys to descend. The text at the head of this paper appears to be well adapted for a staff to lean upon: “My times are in Thy hand.” As we afresh address ourselves to the journey at the beginning of another year, may we be enabled to grasp it firmly, and by faith quiet all our fears. May we lean upon it in every difficulty, and press boldly forward, fearing no evil.

We have here AN EXPRESSIVE PHRASE—*my times*. This expresses not merely the days of travel, but the *changeful character of the pathway*, the twistings and twinings, the shadow and the sunshine, the rough and the smooth, the alternations and comminglings of joy and sorrow, the true pilgrim ever meets with in the way. We read of some “who had understanding in the *times*, to know what Israel ought to do” (1 Chron. xii. 32). And again, concerning David, of the *times* that went over him” (1 Chron. xxix. 30). *Times* express the changes and vicissitudes of life. Thus we speak of good times, hard times, &c. Our life is a chequered scene: “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations.”

*These changes are of great use to the believer.* We read of some: “Because they have no changes, therefore they fear not God”; and, “Moab hath been at ease from his youth, and he hath settled upon his lees, and hath not been emptied from vessel to vessel.”

*Changes serve to test character.* We read of the stony-ground hearer that, “When tribulation or persecution ariseth because of the word,

by-and-bye he is offended." While "Jeshurun waxed fat, and kicked." Changes test and try, and "He that endures to the end shall be saved."

*Changes bring to light the hidden things in our hearts.* The vicissitudes of the wilderness life of old were to humble, and prove Israel, to know what was in their hearts. Hezekiah was puffed up. Job manifested impatience. Jonah was angry with God. Elijah discovered fear and despondence. The fire under the pot causes the scum to rise. We discover things the existence of which we did not suspect, and the gracious design is to make us "sick of self, and fond of Him."

*Changes afford opportunities for graces to be manifested.* The righteous "brings forth fruit in his season." Prosperity is the season for humility, gratitude, moderation, and kindness to poorer brethren to discover themselves. Adversity brings patience, meekness, and fortitude into exercise, while God is glorified in His saints.

Changes also *develop Christian graces.* Faith grows by exercise, experience confirms and strengthens every grace, and deliverances cause love to spring, and gratitude to flow. "I love the Lord, because He hath heard my voice and my supplications."

Changes fit us *to value the promises.* God's promises are adapted for all the various and varying scenes of life's journey; and, as our times change, we learn their appropriateness and worth.

Changes make us *prize an unchanging God.* "I am the Lord, I change not," is a sweet, precious, and comforting truth, and, as times pass over us, we sing:—

"Change and decay, in all around I see,  
O Thou that *changeest not* abide with me."

The words express A GRACIOUS CONFIDENCE. "My times are in *Thy hand.*" The psalmist recognises that he is not the sport of fortune, nor at the will of his enemies, but all the various changes of his life are ordered, arranged, and controlled by his God. He displays a firm trust in God. *In His covenant relationship:* I said, "Thou art my God. My times are in Thy hand." *In His character:* As gracious, wise, and faithful to all His covenant engagements and promises:—

"Too wise to be mistaken, He,  
Too good to be unkind."

This *devolves our burden on the Lord.* "Thou art my God. My times are in Thy hand." It devolves on Thee, my gracious God, so to arrange them, and dispose of all that is connected with them, as to fulfil Thine own Word and glorify Thine own name. Our concern with our times is not in any wise to arrange them, but to seek to obtain the profit from them they are designed to bestow. Not our hand, but

"His hand, unseen, conducts  
The beautiful vicissitude."

This confidence produces *sweet consolation.* To us the future is all unknown. We stand on the threshold of another year, and know not what bright scenes may rise, or what dark lines are written for us. Yet there is no need to be anxious. "My times are in Thy hand," suffices. We need not to fear that anything shall transpire to injure us. We may rest assured that the fires will not be too hot. We may be quite confident that sufficient grace, strength, supplies, and comfort will be granted. We may rejoice that all we meet shall work for our good. Let us, then, grasp this staff firmly, lift up our feet, and sing as we go:

"All must come, and last and end,  
As shall please our heavenly Friend."

## MORNING THOUGHTS.

Thy blessing on the new-born day,  
O God, our strength restore,  
And give us, in the din of life,  
Thy quietness once more.

Akin to every human ill,  
Sinners by sinners thronged,  
No glad inheritance of peace  
Ever to us belonged.

So we go down to meet the day,  
Conscious of coming cares ;  
Sinners should never say a woe  
Breaks on them *unawares*.

But Thou, O Jesus, in Thy might,  
Lifted the curse aside,  
And day by day we yearn to know  
If Thou for *us* hast died.

Safe as the apple of Thine eye  
Are we, if we are Thine,  
And we may go to meet the day,  
Conscious of aid divine.

The thrilling accidents of life,  
Bereavements, pain, or loss,  
Are easier and more nobly borne  
Than many a daily cross.

And many a little wearing ache  
Does more to blanch the hair,  
And render life a burden, than  
An avalanche of care.

Galleywood.

But when within our hearts we feel  
That God is over all,  
How quietly upon our lives  
These wearing sorrows fall.

There is a yielding in the breast,  
A lightening hand on high,  
A heaven-born faith which patient  
The quiet of the sky. [waits

Yet, stay life's avalanches, Lord,  
For *some* are thereby crushed,  
And *somewhere* there's a vacant place  
Whene'er a storm is hushed.

Ah, what's a storm, and what's a calm  
In sight of that dread river,  
Which ends our days and sweeps us on  
To the immense for ever ?

We fly to Thy abounding grace,  
O Saviour, ever dear,  
And ask Thee, in the night of death,  
To put away our fear.

Come Thou, our quietude in life,  
Our solace every day,  
Reveal Thy sweet humanity,  
And beckon us away.

Oh, glorious God, made flesh for man,  
For sinful flesh made sin,  
What mattereth *life* if after death  
We are with Thee shut in!

M. A. CHAPLIN.

## T O - D A Y .

A FEW THOUGHTS FOR THE NEW YEAR.

BY R. E. SEARS

(Pastor of the Baptist Church, Little Alie-street, Whitechapel).

**T**IME flies! O how it speeds away! More and more rapidly it passes! Onward, ever onward we are hasting to our goal!

Dear reader, how does this year open to you? Does the memory of the past constrain to *gratitude*? Is your present one of *happiness* because the Lord is with you? Does the prospect before you fill you with *hope*? May the living God give us His thoughts, clothed in His own chosen words; and may He guide the hand that wields the pen to write them down.

With some, perhaps, it is

## A DAY OF SADNESS.

Could we look into your home, we should borrow Joseph's question, and ask, "Wherefore look ye so sadly to-day?" (Gen. xl. 7). In looking into the "Contents" of last year's volume, we find recorded about 100 deaths. To-day may the Lord comfort again those who remember how the year began; but now the vacant chair tells its sad tale. The voice is silent, and the hand has vanished. Our beloved editor wrote last January, "The dying nature of all things around us points to the fact that this is not our rest." May the thought of our brother WINTERS' happiness cheer the sad heart at *Waltham Abbey*. Very many of us

deeply feel his loss ; but the thought of *where* he is and *what* he is dries our tears. "It is well."

To-day, let

OUR FAULTS BE REMEMBERED.

The chief butler spake unto Pharaoh, saying, "I do remember my faults this day" (Gen. xli. 9). What kindness has been shown to us; but alas! how often we have forgotten our heavenly Joseph. Faults! The list is long, the catalogue is full. Evil thoughts, selfish motives, formal prayers, neglected opportunities, harsh words, unbelief! May God forgive to-day the guilt of the past, and help us

TO HEAR HIS VOICE.

"For He is our God," notwithstanding our many failings, "and we are the people of His pasture," although we have often wandered from Him, "and the sheep of His hand," from which, blessed be God, none can pluck us. "To-day, if ye will hear His voice, harden not your heart" (Psa. xcv. 7, 8). "Return unto Me," is the voice of our Beloved to-day. "Come unto Me," says our faithful Friend. "Come ye yourselves apart," is love's appeal.

"Come ye yourselves apart!  
I care for you;  
Not for the sake of aught  
That you can do:  
Your work is very poor  
And weak at best;  
But ye yourselves are dear:  
Then come, and rest!"

Our glorious Lord and Master is

THE SAME TO-DAY.

Change will never cast its dark shadow upon His throne. Nature is changing everywhere; "yea, all of them shall wax old like a garment; but Thou art the same, and Thy years shall have no end" (Psa. cii. 26, 27). With some the changes of this year will be many; but the immutable Saviour will never leave nor forsake.

Should not these precious thoughts lead us

TO CONSECRATE OURSELVES TO-DAY

unto the Lord? "Consecrate yourselves to-day to the Lord, that He may bestow upon you a blessing" (Exodus xxxii. 29). In waiting upon the Lord we shall "renew our strength." Lord, receive us to-day. Wash us in Thy precious blood to-day. Fill us with the Holy Spirit to-day. And may our one desire be the glory of Thy name.

Thus far I had written when influenza stayed my pen; and now, after five days in bed, seated in "the old arm chair," I am trying to finish it. Dear reader, forgive me if I pause to sing in my heart a hymn of praise. For upwards of thirty years this is the first Lord's-day (Dec. 10th) that I have been absent from God's house through illness. What a bright silver lining to the little cloud through which I am passing. Bless the Lord, O my soul!

God grant that New Year's Day may be to many the

DAY OF SALVATION.

"Fear ye not: stand still and see the salvation of the Lord, which He will shew to you to-day" (Exodus xiv. 13). Tried Christian, your way may be hedged up; but difficulties are nothing to God, and to-day, from

some unexpected quarter, deliverance may come. With some the trouble may be a burden of sin; but rejoice that to-day the Saviour's blood is full of cleansing power. If that blood is your only hope, your trusting is an evidence that your sin is gone.

New Year's Day is a good time to begin some Christian work.

“SON, GO WORK TO-DAY

in my vineyard” (Matt. xxi. 28). God help you to begin at once. Don't wait for a large sphere, but fill the little space; and if your little garden is well tilled, the great Husbandman may give you a farm some day!

And now, dear Mr. Editor, I am tired, and borrowing my tale-piece I will conclude: “To-day we bury the dead past. To-day we turn to the unworked future. We recall only that we may dismiss the failures, disappointments, and vexations of spent years. Such an attitude is cheerfully significant. It indicates the heart's power of resurrection. It is the sign and seal of the soul's perpetual youth. Out of the grave of many a bitter loss and many a dark disaster we rise to-day to the hopefulness of new purpose, to the energy of fresh endeavour; our motto, ‘Forward!’ our watchword, ‘Trust!’”

Dear reader, God give you a HAPPY NEW YEAR.

## OUR PORTRAIT GALLERY.—No. I.

MR. JOHN HUNT LYNN.

**M**Y DEAR BROTHER,—In fulfilment of my promise to beloved William Winters, renewed to you, I send you a brief record of some of the gracious dealings of the Lord in my experience.

I was born in 1845, at Kingsland, and was the first son in a numerous family: a child over whom much prayer was offered by my father, and by others at Trinity, Hackney, where he was a member under the hallowed ministry of Mr. Hughes. Thence we removed to Camberwell. For a brief period “The Grove” was the spiritual lodge; and on a visit to the Sunday-school, when but five years of age (the only occasion of my entering a Sunday-school until I became a teacher), the Spirit of God revealed to me the sinfulness of my nature, under a lucid exposition of the necessity of the new birth as set forth by the Lord to Nicodemus. We then went to East-street, Walworth. “Big-hearted” Jeffrey Moody was the pastor.

The truth learned on that memorable Sunday afternoon at the Sunday-school, wrought mightily. The sense of ruin, the anguish of the consciousness of my sinful nature, the anxious travail of my soul, and the utter helplessness that I realized, told upon my frame. My health gave way under the strain of my labouring and heavy-laden mind. Physicians were of little use. During two years my spirit was thus bowed down. At length, dear Moody's rich and manly testimony of the “Jehovah-love”—I feel as if I could hear his voice now—did its sweet work; and the little child, prematurely aged with grief, was brought forth into the light of Omnipotent love. My Lord Jesus indeed took me up in His arms, put His hands upon me, and blessed me! The joy of the Lord was then my strength, and both mind and body found the vigour of Divine gladness. How I loved to feel that I

was in the company of the children of God. The first two verses of Watts's hymn, "Lord, how delightful," &c. (Winters's Sunday-school Hymnal, No. 105) perfectly express my feelings then. Earth was the vestibule of heaven to me for a year, and then came a long, cloudy, and dark day.

Placed in the City of London School amongst 630 boys I found ample scope for the exercise of a heart full to overflowing with the loving-kindness of the Lord; but, at length, under strong temptation, anger was aroused, and my feet were taken in the net. I had felt that no passion but love was mine; but now—alas!—now was Satan's hour with me, and how awful the power of darkness. Space forbids details here. My year-old joy was gone. What questionings and fears rushed upon me. Had I been deceived? Was I an unconscious hypocrite, but exposed to myself at last? In my bewilderment and distress I moaned to the Lord, but felt no answer to my pain, nor sense of pardon for my sin. I developed into a daring and apparently bright youth. The more the gnawing within was felt (and it increased terribly), the more I seemed to others to be keen and vigorous. These external conditions masked me effectually.

Rapidly and successfully going through my curriculum, and unwilling to go to Cambridge, because I would not "conform" to the "Church" (Dissenters disabilities were in force in those days), I left school before I was twelve years of age and faced the world.

The unequal conflict between a breaking heart and a buoyant bearing could not be maintained much longer. Anxiety of soul was now consuming my life, and fierce and mighty were the efforts of the tempter to induce me to seek the death of desire in the recklessness of wickedness. But God watched over me. Under the ministries of Moyle of Peckham, of Wyard of Deptford, for two years of James Wells at the old Tabernacle, and, at intervals, of C. W. Banks I listened with my whole life, but deliverance came not. Dear Wells often carried me up to the gates but never led me in. Men in business took note of my grief. It could not be hid. They feared that I should lose my reason; but not the kindest persuasions could draw out my confidence. Preachers of other schools were listened to but the effect was to drive me near despair. In free grace testimony there was a little hope, but in all else there was none.

Deeper darkness enveloped me. Worn out and baffled I drank the mental opiate of infidelity. Fear and hope seemed now dead, and even carnal joy became impossible. Let this page of my life be unwritten. Defiance of God and repudiation of His holy name at length wrought their accursed issues, so far as grace permitted. A heavy sorrow in the loss of an idolized brother stranded me in hopeless melancholy and I now had no wish but for death. My soul seemed already dead and all interest even in the things of this life was quenched.

Oh the depth of the riches of the unspeakable grace of God! Deliverance was at hand at last although the smallest wish for it seemed impossible.

"How SOVEREIGN, wonderful, and free,  
Is all His love to sinful me!"

I went mechanically to chapel with the family. On one occasion the regular minister was absent. The supply was taken very seriously



ill. He descended from the pulpit, and R. Govett, who was in the chapel, was requested to go on with the service. It was a memorable Sunday evening : the unexpected preacher said he could not preach, but he expounded part of Romans x. Seven seeking souls were set free, and the ninth verse fell into my soul. What wrestlings followed for two weeks that seemed like ages, until, shut up with God in my room, on Sunday afternoon, October 25, 1863, the conflict ceased. I fell at His blessed feet with " Lord, I believe ; help Thou my unbelief." Speechless, but calm at last, I knew the peace of God.

After a few weeks' sweet soul rest I was baptized, and soon desire to testify the grace of God possessed me. A class in the Sunday-school was given me in which the dear Master gave much blessing. On the evening of March 24, 1864, I was induced, with the utmost diffidence, to preach in the open air. On April 2 I was irresistibly impelled again to speak, and was mightily assisted on that occasion. Henceforward I was sent for, and the word was with power. In February, 1865, the Lord helped me at Woburn-green, and many blessed hours were afterwards spent with good old father Howard there. In April, 1865, at Bethesda, Trowbridge, an effectual door was opened to me, and many were called from darkness to light. In 1866, at Westbourne Hall, Bayswater, a congregation gathered round me and many souls were blessed. In 1867 God led me to Broadhempston, in Devonshire, and thence, after two years, to Zoar, Exeter ; Trinity, Plymouth ; Enon, Woolwich ; Forest-lane (now Gurney-road), Stratford ; Zion, Deptford ; and now to Dacre-park.

Brought in 1863 to rejoice in the Lord, His Word became the book of my life and of every moment I could give to reading and study. It was, and has ever been since, the joy and rejoicing of my heart sweeter far than honey. In its pages I learned the truth, and found in comparison that other books were irksome and wearying. Line upon line the doctrines of grace, tasted in the earliest days and theoretically learned by long association with those that held them, were taught and wrought into my soul. The Word and the Mercy-seat have ever been powerfully associated. The vital power of Divine doctrine has been both guide and stay. The former experiences produced a solemn dread lest in any degree I should go aside from the testimony of God. Thus my merciful and most tender Lord prepared me for His work and then used me in it, graciously preserving me from ever once uttering an Arminian or " freewill " thought. " Oh to grace how great a debtor ! "

In 1865 I had the very great privilege of the love, confidence, and counsel of James Wells, whom I revered and greatly loved. Intercourse with him at his home was a benediction, and is among my most treasured memories. He urged me forward in the ministry, but the greatness of the work alarmed me and the fear of running unsest restrained me. This fear followed me until some four years ago, and sometimes now it returns.

The years of my ministerial life have had their measure of trial, conflict, and temptation, but from the glooms of doubt the Lord has most graciously kept me. Service impelled by His resistless love doubles the joy of sonship, and in entering on the pastorate at Dacre-park the blessedness of the peace of God and of secret communion are more realised than in any of the former years.

"Lost in astonishment, I see,  
Jesus, Thy boundless love to me.

Who am I . . . that the Lord hath brought me hitherto? Oh magnify the Lord with me and let us exalt His name together! How the greatness of His favour overwhelms, and with soul trembling and deepened sense of utter insufficiency compels the humble and grateful assurance that He will yet more abundantly work in me to will and to do of His good pleasure.

"My soul stands trembling while she sings  
The honours of her God."

Yours in the bonds of Victorious Grace

J. H. LYNN.

## OUR YOUNG PEOPLE'S PAGE.

### GOD'S SOVEREIGNTY.

**R**EFERRING again to the text quoted in my last letter, "Whom He will He hardeneth," I would ask the question: "Does God really harden the hearts of sinners by His dealings with them? And I would reply, "No, He does not." "Yes, He sometimes does!" What a contradiction, you will say. Yes, dear young friends, it does look like one, but if you will have a little patience, I will try to explain both myself and the Word of God on this subject.

You know that both heat and water produce different effects on different objects. The sun shining hotly on soft clay hardens and bakes it by its fierce rays, it dries up the ground and makes it parched and cracked, yet the same bright beams melt the snow and the ice and make the waters flow. When the sun was up the seed that fell on stony ground and had quickly sprung up, was scorched, and because it had no root it withered away, but the same heat vitalized and ripened the springing corn that had been sown in good ground, and was well rooted there. Fire purifies gold and silver, but it burns up and destroys wood, hay, and stubble; it melts wax and softens iron, and makes bricks as hard as stone. So water softens some things, and turns other things to stone, and in every case so much depends on the nature of the thing wrought upon as well as on the nature of the operation itself. Truly, the light is sweet, and it is a pleasant thing to the eyes to behold the sun, and yet there are those who love darkness rather than light, because their deeds are evil.

Ah! there is the secret of all the fear, and hardness, and misery we find in the world, evil deeds proceeding from evil hearts have spoiled everything, and are the cause of all the "hard thoughts," and hard speeches against God, which are too often indulged in. "God is love," but the sinful heart is enmity against Him, and men, and women, and children too, are enemies in their minds through wicked works; wrong thoughts make us *do* wrong, and then we are afraid, and often angry too, at the thought of punishment. Long ago, in a lovely park, in a warm, sunny land, two happy people lived, surrounded by all that heart could wish, familiar with God and enjoying His kindness and care without any dread of His visits and His presence; but one evening, all was changed, they heard His voice, and were afraid and hid themselves, and why? Because they had sinned, had disobeyed the one command

He had given them, and from that sad hour, Adam began to harden himself against God, and all his children ever since have done the same, except where God in His mercy has taken away the stony heart and given a heart of flesh, a living, soft, and tender heart and conscience.

King Pharaoh's heart was hardened against God; he was a proud heathen, and the Israelites were his slaves. "Who is the Lord, that I should obey His voice?" was the defiant language of his rebellious spirit; "I know not the Lord, neither will I let Israel go." Then God brought His plagues upon the land, and though, again and again, Pharaoh promised obedience, yet his hard heart grew harder and harder still, until he was overbrowed in the Red Sea. Nothing but the *grace* of God can soften and subdue the heart of a sinner. When calamities came upon Manasseh, he repented and turned to the Lord; the Almighty made his heart soft by His chastenings, and he sought and found mercy, as all true seekers do.

Sometimes, and not unfrequently, hearts grow hard by prosperity, the most selfish and unkind people are often those whose lot is easy, who want for nothing, and have the largest share of the good things of this life. God's gifts are very sadly abused, those "whose eyes stand out with fatness," and who have more than they require, are the very ones who most of all forget God, and take His name in vain, as if a vicious, ungrateful beast should bite the hand that feeds it, and supplies all its needs.

O that none of us may ever "be hardened through the deceitfulness of sin," but may we ask and obtain of God a living, tender heart and conscience, so that we may meekly receive His word and believe, and reverence it, and in all our lives

"May humbly take what God bestows,  
And like His own fair flowers,  
Grow up in sunshine with a smile  
And gently bend in showers."

So shall we know by sweet experience, that "the Lord is righteous in all His ways, and holy in all His works," and blessed are all they that put their trust in Him."

H. S. L.

## SIN, AND ITS CURE: A TALK WITH THE LITTLE ONES.

### WHAT IS SIN ?

THERE is no child who has learnt to speak but knows that he does things that are not right. But God is so good that He sees a great deal more than we do, and what we think right may seem very wrong to Him. Since He is so good, He hates all that is bad, and in His word we are told that Christ will one day come in the clouds, and call all to Him, those that live and those that are dead, and will bring His books where all that we have thought, said, or done, is put down. Some will be told to come with Him to great joy, and some will be sent away to great pain in hell.

### HOW TO GET RID OF SIN.

Some of you know that you dare not say you are so good that there will be a clean page in God's Book, where your name is. You would like to know how you can one day be with those who will be glad to

meet Christ when He comes. There is but one way for a child or a grown man to get rid of sin, and that is through what Christ has done. He is God, and was very great, but he came to earth and was a child. He grew to be a man, and did many kind things to the poor and the sad, the blind, and the deaf. One girl that was quite dead He brought to life. He did all that was right. At last He was hung on a cross and died. Bad men drove nails through his hands, and put a crown of thorns on His head, and beat Him, and spat upon Him, and gave Him bad names. Then when He was dead He was put in a grave, and at the end of three days He came to life, and soon went back to His home in the great joy.

Why was this if He were so good? He saw we must go to hell for our sins, and so He said He would take all the pain that we ought to have had, and would bear all our sins. He took our place so that by-and-bye, when God shall look at His Book, He will see what Christ has done, and not what we have done. Now, how can a child know that Christ died for him. Though he seems a long way off, if we feel we have sins we can ask Him to take them from us. He is sure to hear, for He loves such a child's cry, who is sad at the thought of sin, and we know when He was on earth He took more than one child in His arms. He will hear and will make you know that He thinks no more of your sins, and that He loves you much, and will think of you at all times. Then when you have to die, as you all must some day, you will go where He is; and, oh, how good that will be! H. DADSWELL.

Clapham, Nov. 7th, 1893.

### THE HEAVENLY CALLING.

(*Paper read at Pastor's Conference, Friday, Nov. 24, by F. C. HOLDEN.*)

**W**ITHIN the limits of a short paper it is impossible to do full justice to a subject fraught with such vital interests and important matter as the one before us. We must therefore endeavour to give as brief and comprehensive a survey as time and space will admit. You are all aware that there are various kinds of calling mentioned in the Scriptures that are ascribed to God. There are what we may term circumstantial calls, or calls from God under peculiar circumstances, as when He called unto Abraham at Mount Moriah, and there are national calls, or calls to Israel as a nation; there are also calls to office, as in the case of Moses, Aaron, Joshua, and many others, among whom were numbered the prophets and apostles, who were endued with special gifts and qualifications, as those called by God to various offices in the Church still are.

Paul affirms, in Rom. xi. 29, that "the gifts and calling of God are without repentance." That will especially apply to our particular subject this evening—viz., the heavenly calling. What is the heavenly calling? It is an occupation or employment differing, both in its nature and results, from any other calling. Perishing wealth and honour may be the remuneration of skilful, economical, and industrial pursuits in any earthly occupation or calling, and a man may be deservedly respected by his fellow-man in the dignified position he realises or sustains in society thereby; but if his wealth and honours remain to

his dying day, they will both be altogether insufficient to yield him comfort. Earthly riches and honours are but baubles bursting in death. Trifles they are at best, and often snares, and when the grim messenger of death puts the extinguisher upon the flickering taper and the spirit bids the body a long and melancholy adieu, they will leave their possessors (if they be not the partakers of the heavenly calling) in a state of discontent, misery, and woe.

But what of the heavenly calling? How different from the foregoing. It is a calling which at once puts its possessor into the position of one entitled to an inheritance the wealth of which is undiminishable, undefeasible, and incorruptible, and this entirely independent of his own skill, economy, or effort. In 2 Tim. i. 9 we read thus: "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." It is therefore a gracious calling, absolutely sovereign and free on God's part, and wholly unmerited on the part of the partakers of it, prepared and purposed for them long before they desired it or needed it. The preparation and the appointment were both as sovereign as they were gracious, for it was according to His own purpose and grace, without their being consulted and without their consent. So we observe in the next place that it is an effectual calling, a calling that brings the soul out of darkness into light. Yea, more, out of death into life. Those who are the subjects of it are spoken of as being "delivered from the power of darkness and translated into the kingdom of God's dear Son" (Col. i. 13). It cannot be effectually resisted, and the partakers of it are made willing in the day of God's power.

Again, we observe that it is an holy calling. Those who are the partakers of it are addressed as holy brethren. Moreover, they are spoken of as being called to be saints—that is, separated ones. "Come out from among them, and be ye separate." They are sanctified ones, chosen ones, set apart by God in Christ, sanctified by Christ and by the Holy Spirit, made meet for the Master's use; and as they are called to be saints, separated, set apart, and sanctified ones, they are also called to be serving ones. They are called to serve the Lord in holiness and righteousness, acceptably, with reverence and godly fear. It is only those who are partakers of the heavenly calling who can do so. They are distinguished as the possessors of a life and constitution that is spiritual, and consequently by new traits of character, such as a desire to know Christ for themselves, an earnest solicitude for transforming grace, that they may be more like Christ in their life, disposition, and conduct, and more conformed to the will of Him who has a right to do as He pleaseth. That profession of religion which is devoid of love to Christ, godly living, and a desire to serve the Lord, gives no evidence of an internal work of grace, and will in the end prove abortive, leaving its possessor to sink in endless ruin.

Again, partakers of the heavenly calling are not only called to be saints, separated, sanctified, and consecrated to service, but also to suffering. "The God of all grace, who hath called you to His eternal glory, after that ye have suffered awhile." Now here is a large field for contemplation, the sufferings of the saints. It is a part of the heavenly calling which we are sometimes, perhaps, prone to overlook.

If we are to reign with Christ we must suffer. Yea, we must in some sense or senses be partakers of Christ's sufferings, and so the subject would lead us into the contemplation of Christ's sufferings, and in what sense or senses the partakers of the heavenly calling are partakers with Him in His sufferings. Paul said to Timothy, "If we suffer we shall also reign with Him." He speaks also to the Colossians of filling up that which is behind of the afflictions of Christ in his flesh-for the body's sake, which is the Church; but to go into these matters I must not attempt. All I will say further upon it is that those who are partakers of the heavenly calling will have to suffer more or less opposition, hatred, and persecution for Christ, the truth, and the Gospel's sake, as well as for His body's sake, which is the Church.

I notice further that the heavenly calling is spoken of by the apostle, in Phil. iii. 14, as an high calling, "I press toward the mark for the prize of the high calling of God in Christ Jesus." We may observe that it is a calling into high relationship. It raiseth the poor out of the dust, and lifteth the beggar from the dunghill, sets him among princes, even the princes of His people. The partakers of the heavenly calling are "raised up together with Christ, and made to sit together in heavenly places in Christ Jesus" (Eph. ii. 6). They are called the sons or children of God. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 John iii. 1). They are heirs of God and joint-heirs with Christ. "If children, then heirs, heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Moreover, they are called to the enjoyment of high privileges, such as communion and fellowship with the Father and with His Son Jesus Christ. "God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9). They have fellowship with the saints in the things of God. All the stores of heaven are open for their supply, and they have very high, heavenly, and glorious prospects, for they are called to His eternal glory. Hence the apostle Paul exhorted the Thessalonians to "walk worthy of God, who had called them to His eternal kingdom and glory." Again he saith, in Rom. viii. 18, "For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us"; and again in 2 Cor. iv. 17, "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." Peter also speaks of the God of all grace having called them to His eternal glory.

Moreover, the heavenly calling is the sure pledge of all present good, as well as future glory. "For we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28). And furthermore it is one of the golden links in the beautiful chain of salvation. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate them He also called, and whom He called them He also justified, and whom He justified them He also glorified."

Thus, dear brethren, I have set before you somewhat of the origin, nature, character, subjects, and issue or end of the heavenly calling. If I have told you nothing new, perhaps I have stirred up your pure minds by way of remembrance, and helped you afresh to realise that whilst

there are many other kinds of callings spoken of in the Word of God, there is none to be compared to the heavenly calling. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth let him glory in the Lord" (1 Cor. i. 26—31).

May we daily and hourly live in the sweet consciousness and happy realisation that we, through the rich, abounding grace of our covenant God, are partakers of the heavenly calling. Amen.

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## HOPE AN ANCHOR.

BY W. OSMOND.

"Which hope we have as an anchor of the soul, both sure and stedfast."—Heb. vi. 19.

HOPE is an expectation of good; it supposes that what a man hopes for, is not now in possession, that the attainment of it is possible, whatever difficulties there may be in the way; otherwise, however excellent, it would produce despair rather than hope. The nearer the object appears to be, the stronger the expectation. The word "hope" is derived from Heb, "Havah," which signifieth to expect, or wait; and it denotes a very vehement intention, both of body and mind, in waiting, expecting, or hoping; when one waits, as it were, stretching forth his spirit or mind, putting himself out exceedingly to hope or wait for a thing.—*B. K.* (*Desire, anticipation, expectation*, is the believer's hope.) Hope is a divine and supernatural grace or fruit of the Holy Spirit, and may be thus Scripturally described:—

First, It is a patient and well-grounded expectation of whatsoever God hath promised. God is the author of it. He is called the "Hope of Israel," and "the God of Hope." The believer is made the subject of this hope. The *object* in a strict sense is God, who comprehends "all the good that saints dwell in the faith and expectation of." The Psalmist said, "Lord, What wait I for? My *hope* is in Thee." In a *wider* sense it is the *good of the promise not in hand*, or already accomplished, *but to be performed* hereafter. "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for it?" (Rom. viii. 24). Faith is distinguished from hope, inasmuch as it gives a present being to the promise, and is the substance of things hoped for: The good of the promise hath an earnest in the soul; it is in heaven, and brings the believer and heaven together. The *Christian's life* is a life of hope or expectation. The promises of God are not directly accomplished. He seems to *stay long* before He makes good what He hath engaged to give them; and though He *stay long* before He performs His promises, yet they shall be accomplished at last in the best time, to the eternal joy of our hearts. "*Hope deferred makes the heart sick*," but when it comes

it is a tree of life. The vision is for an appointed time, but at the end it shall speak and not lie.

Now, this hope that is called the anchor of the soul is not a hope of being rich, or great and mighty in the world. Many make gold their hope, others length of days, &c. But this is not the "hope which is the anchor to the soul," compared thereto :—(1) An anchor is a good stay and security to a ship in a storm. What would the mariner do had he no anchor to cast out of the ship when he is in danger of rocks and sands? So *hope in God*, through Christ, is a most excellent stay for the soul of a believer in a day of trouble and persecution. "They suff' red joyfully the spoiling of their goods, knowing in themselves they had in heaven a better and enduring substance" (Heb. x. 34). We are saved by hope. It stays the soul as an anchor does the ship. (2) An anchor takes hold of something which is out of sight. So hope, the anchor of the soul, takes hold of something which is not seen with carnal eyes which is within the veil. (3) An anchor, when it takes hold of a rock or firm ground fastens and stays a ship more steadily, preserving it from shipwreck. So hope, taking hold of Christ, the Rock, stays the soul in perilous time, and is safe in spiritual shipwreck. (4) An anchor needs a cable or chain. So hope, without faith and love of Christ (Rom. viii. 29, 30), will avail little in the time of need. (5) So the anchor must be rightly cast, and here is the power and grace of God the Holy Ghost brought into special operation in order that the anchor of hope should be cast within the veil, whither the Forerunner is for us entered, even Jesus (Heb. vi. 19, 20). An anchor is cast into the sea. The believer's anchor is cast upward. Saints' hope is in heaven. Anchors sometimes let go their hold and are lost, and ships likewise. But this our anchor, both sure and stedfast; no danger of its being lost or broken. The saints of God would be in a sad condition if their hope should fail them. A saint's standing in Christ is firm. The covenant is ordered in all things and sure. But to confirm this glorious truth that hope is both sure and stedfast, an ancient divine hath said: "Consider the many strong bars that are cemented together, as so many bars of iron, hammered by the Spirit to the making of this blessed anchor of the soul both sure and stedfast."

I shall mention some of the Scriptural grounds of the saint's hope:—First, The love of God is a sure ground of the saint's hope. Jer. xxxi. 3: "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." In Rom. viii. 38, 39, Paul says, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I take this to mean all the persons that are possessed of this hope. This hope is above nature or that which is natural; it is supernatural. Paul (1 Tim. i. 1) says: "God our Saviour and Lord Jesus Christ, *which is our hope.*" Then Pet. i. 3 says: "Blessed be the God and Father of our Lord Jesus Christ, *which according to His abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead.*" Then the apostle calls it a blessed hope (Titus i. 2), and the Old Testament saints were blessed with the same faith, and hope, and love as we now, the children of God and servants of Christ, having the same



spiritual gifts of grace and eternal life in Christ Jesus our Lord, the centre of all blessedness and bliss. Sure and steadfast; grounded in the love of God in Christ Jesus, by the revelation of the Holy Spirit in the word of the truth of the Gospel.

But again, the Person (complex) of our Lord Jesus Christ, His precious atoning blood, and His perfect righteousness, His holy life, sacred death, and glorious resurrection from the grave. Peter says: "Him hath God exalted with His own right hand to be a Prince and Saviour," &c. (Acts v. 31). The anchor-stay of the soul, the believer's sure ground of hope, and in addition to this, Jesus' glorious intercession and advocacy, representing before His Father all that hope in Him and in His mercy. And surely the mercy of God is the poor sinner's only hope.

But further, I am led to think that the covenant of grace is the basis of the believer's hope, not the covenant of works, which is conditional, but the covenant which is unconditional, well ordered in all things and sure—all David's desire, or hope of salvation. This, in the highest sense, is the language of David's Lord. Hence, from this everlasting covenant flow the sure mercies of David, and to all the beloved of God. And then the "fulness of grace," which is treasured up in Christ for believers, is a sure ground of hope. Col. i. 19: "It pleased the Father," &c. Support and help in time of need and danger, fulness of wisdom to instruct and counsel, fulness of love and care to guide, a fulness of power and strength to hold them up that they may be safe, and to stay them from sinking, a fulness of pity and compassion in all their distresses, and a fulness of grace and mercy to pardon and fully blot out all their sins and failings, and be with them in all their sorrows and sufferings. Therefore the saint's hope of salvation is both sure and steadfast. And then, the oath and promise of God in the verse previous to our text: "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus i. 2). And then, the almighty power of God is a sure ground of hope. 1 Pet. i. 5: "Who are kept by the power of God, through faith unto salvation."

Lastly, the relation which believers stand in unto God is a sure and steadfast ground of hope. He is their Father, and they His dear children, the Lord Jesus their Elder Brother, the Holy Spirit their inward life and comfort. The love of God in Christ, by the Spirit revealed, exceeds—far exceeds—the love of earthly parents and relationships. And so we have briefly endeavoured to set before you (no doubt) what you have already known and experienced. There are several more things I might have brought bearing upon this subject, but time forbids. I pray that the Lord may bless these few thoughts to our soul's profit, and His eternal glory. Oh, that we all may be able to say from our hearts by the Holy Ghost given unto us:

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

Amen.

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WE never know so much of heaven in our own souls, nor stand so high upon the mount of communion with God, as when His Spirit, breathing on our hearts, makes us lie low at the footstool of sovereign grace, and inspires us with this cry, "O God, be mine the comfort of salvation, but Thine be the entire praise of it."—*Toplady*.

## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. I.—“THE SEED OF THE WOMAN.”

By H. S. L.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”—Gen. iii. 15.

IN this single verse we have comprised as in a nutshell the world's history from the day when sin entered into it until its closing hour. There has been a struggle constantly going on between opposing powers, between good and evil, right and wrong, a struggle prolonged and painful, to human vision often of doubtful issue, but all falling out according to the “determinate counsel and foreknowledge” of Him “who worketh all things after the counsel of His own will,” and in whose ears the glad shout of the future has been ever ringing amidst all the din of battle and the cries of anguish here. “Hallelujah! for the Lord God Almighty reigneth. The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. Amen.”

We have often heard this verse spoken of as the first *promise* of a Saviour. Strictly speaking it is *not* a promise, but a threatening to the serpent, assuring him that his victory would be turned to defeat, and his cunning would in the end be totally nonplussed by the “wisdom of God in a mystery.” The terms of the prediction were somewhat vague and indefinite, simply representing the Avenger of the wrong and Restorer of the right, as *a man*, “the seed of the woman,” and described as *it* or he, *not* “she,” as the Romanists have by perversion made it, so that they might call the Virgin Mary the saviour of men.

Yet viewed in the light of succeeding Scriptures, we may say that here the Spirit of Christ testified the sufferings of the Lord's Anointed and the glory that should follow.

The sufferings are very clearly indicated in the bruising of the heel of the woman's seed; bruising the heel representing a very severe and cruel punishment, causing intense pain and sometimes life-long deformity or even death. It was, it seems, once inflicted in our army for certain breaches of military discipline, but its injurious consequences obliged them to discontinue it.

Thus the sufferings of the Lord Jesus were severe and extreme, and none but a divine power could have surmounted them, “but the divinity within supported Him to bear,” and in the very struggle which bruised His heel, He bruised and crushed the serpent's head. He was for this very purpose manifested, that He might destroy the works of the devil, and it was through death that He destroyed him that had the power of death. He took the wise in his own craftiness, led captivity captive, and conquered when He fell.

Like an infinitely greater Sampson, when He bowed Himself in death He pulled down the whole edifice which sin and Satan had so carefully and strongly built up, but, unlike Sampson, the great Redeemer arose from the ruins and the slaughter of His infernal foes, and ever lives as the Captain of our salvation, made perfect through sufferings, and Almighty to save all who put their trust in Him.

And when Jesus on Calvary cried, "It is finished"—*accomplished*, as the word really means—He showed that the very triumph of Satan in procuring His crucifixion, intended as it was to thwart all His gracious designs and cover Him with everlasting shame, was exactly the way which infinite wisdom designed for setting His King upon His holy hill of Zion and causing His crown to flourish on His head, while all His enemies shall lick the dust and reluctantly confess His sovereign sway. But not only have we the two great champions here of good and evil, but all who are ranged under their respective banners; the seed of Him who was the seed of the woman and by parity of reasoning the seed of His antagonist also, the people and cause and Christ, and in a secondary sense the cause of righteousness and truth, the rights of men in the true sense of the word shall ultimately prevail.

Not easily gained, fought for, suffered, bled and agonized for, yet gained at last, as surely as God is true, as surely as Jesus is King of kings and Lord of lords. We see not yet all things put under Him, we mark the seeming power of evil increasing, and mourn the advances of Antichrist, His bitterest foe; we find pain, sorrow, perplexity all around us, and often are cast down by all we see and hear, yet let nothing shake our confidence in the glad assurance that Jesus is Lord of all, and that as the *Blessed*, Satisfied, Triumphant, and only Potentate, He shall for ever reign over an innumerable multitude of happy, holy, and glorified subjects, where there shall be no more sickness, sorrow, pain, or curse, for the former things will all have passed away, and joy in all its fulness shall evermore prevail. Even so come, Lord Jesus.

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#### THE LATE MR. JAMES BOORNE.

It is with great regret that it falls to our lot to record the removal from earth to heaven of Mr. James Boorne, of Devonshire-road Strict Baptist Chapel, Greenwich (a brief notice of which appeared in our last issue). The (to us) sad event took place on Tuesday, Nov. 14, at the comparatively early age of 60. His removal from a sphere of great usefulness as a minister of the Gospel and a diligent and useful citizen, has wrung the heart of a loving wife and family with profound grief, as well as the Church over which he was the honoured and beloved pastor. This was amply demonstrated on the day of

#### THE FUNERAL,

which took place on Monday, Nov. 20, amid unmistakable signs of deep regard, sincere love, and devout veneration to the memory of him who *still lives* in the minds of those to whom he had been made useful spiritually—and no bond unites so strong, firm, and lasting as this—as well as in the heart of the bereaved family, the firm in whose establishment he had been engaged for 48 years with an unblemished reputation, and all who knew him. The funeral service was announced to commence at two o'clock, but long before that time nearly every available seat in the chapel at Devonshire-road was occupied, and, as we entered the sacred sanctuary some ten minutes prior to the commencement of the solemn service, we were forcibly struck (and we are not unaccustomed to these services) with the grave, yet quiet bearing of every worshipper (attired in mourning habiliment) intent on doing honour to "a brother beloved."

Precisely at two o'clock the funeral *cortège* arrived at the chapel, under the careful supervision of Mr. Taylor. The corpse, enclosed in an elm shell and polished oak case, with brass furniture, was placed on trestles in front of the

pulpit. Mr. Hull, of Hastings, entered the rostrum and commenced the service by asking the congregation to unite in singing the hymn commencing—

“The spirits of the just,  
Confined in bodies, groan,  
Till death consigns the corpse to dust,  
And then the conflict's done.

Jesus, who came to save,  
The Lamb for sinners slain,  
Performed the chambers of the grave,  
And made e'en death our gain.”

Mr. Hull read several appropriate portions of Scripture, and after engaging in prayer, delivered an address, in which he said the question is often put in regard to a person leaving this world for eternity, How did he die? Mr. Hull answered this question by asking, How did he live? and proceeded to describe the unblemished life and career of their deceased friend, which was entirely due to the free, sovereign, distinguishing grace of God. His life was a valuable one, and though gone from us has left his mark. His employers valued him as a servant; 48 years in one situation, he fulfilled all his duties as in the sight of God; no defalcations. God grant we may see more James Boornes in this respect. As a husband and father he set a good example: he prayed for their best interests. As a minister of the Gospel James Boorne was a servant of God, not of man; he did not shun to declare the whole counsel of God; by the grace of God he acquitted himself well to the glory of his Master. To the Church I would say, May God remember you, and may God bless you as a congregation. To the unconverted who have often heard the word of life faithfully set forth by him, God grant you may not die strangers to the atoning blood of Christ, and if it be His will may this be the time for the Holy Spirit to work on some pour soul. Mr. Hull, with much telling pathos, concluded his address by referring to the last moments of their departed friend, which we hope to give next month, with a portrait and sketch kindly promised by the publisher of the *Sower*.

The funeral *cortège*, consisting of an open car, five mourning coaches occupied by members of the family—viz., (1), Mrs. Boorne (widow), Mr. Marshall, Miss Boorne, Miss Bessie Bourne; (2), Mr. James Boorne, Miss Ettie Boorne, Miss Grace Boorne, Master Wilfrid Boorne; (3), Mr. S. Boorne, Mr. John Boorne, Mr. B. Boorne, Mr. Hull (minister); (4), Mr. Whittope, Mr. M. H. Marshall, Mr. J. Boorne senior, Mr. Wiggins; (5), Mr. Martin, Mr. Wilmshurst, Mr. Blacknell. Seven private carriages followed, containing members of the Church and congregation and other intimate friends. Among the ministers present were Messrs. Ashdown (Zoar, Great Alie-street), Brown (Windsor), Freeman (Clifton), Haddow (Greenwich), Nugent (Balham), Picknell (Redhill), Popham (Brighton); also Mr. D. Smith and others from Mount Zion, Chadwell-street; Mr. Hall, formerly of College-park. Mr. J. H. Lynn (Dacre-park), Mr. E. Mitchell (Clerkenwell); and many others were unavoidably detained from being present to manifest their esteem for a fellow-labourer in the Gospel vineyard.

J. W. B.

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### TO BRING TO REMEMBRANCE.

DEAR BROTHER, when your letter came it made us very sad,  
And yet, as we read o'er the same, our spirits were made glad.  
True, it recall'd the former days, as oft we met for prayer,  
And had our sorrows turned to praise and the Lord was there.

How many times with heavy heart and spirits filled with fear  
The Lord has bid them all depart and brought salvation near!  
What comfort have our souls receiv'd while listening to the word,  
And precious promises believe as coming from the Lord!

Oh, 'tis a consecrated spot—there Jesus often came;  
Nor will those seasons be forgot—all glory to His name;  
There we have tasted living bread, rejoiced in sins forgiven,  
With holy love to Christ our Head have longed to enter heaven.

God bless the undershepherd still with wisdom, grace, and love  
To accomplish all his Master's will, 'till call'd to reign above;  
Oh, bless his soul and bless the word which from his lips oft flow!  
May Jesus' matchless voice be heard and saints in knowledge grow.

May the dear lambs of Jesus fold, in pastures green and fair,  
The loveliness of Christ behold, His lowly temper share;  
Oh, may they follow where He leads, and in the watery grave  
Show forth their love to Christ their Head, who died their souls to save!

Oh, may the saints and heirs of life who meet for worship there  
Be kept from all unholy strife, each other's burdens bear;  
May Jesus' love be shed abroad in each redeemed soul,  
And may they oft before the Lord their griefs and burdens roll.

Oh, may the children learn to sing in sweet harmonious lays  
The praises of their Saviour King while in their youthful days;  
May their young hearts to Him be given and drawn by cords of love,  
Prove they are on the road to heaven, till called to Him above.

Oh, bless Thy servants, Lord, indeed, who labour in this field,  
Be to them, in time of need, a Saviour, Strength, and Shield;  
Long may they live to teach the word, and may they honoured be,  
Until to each a voice is heard, Come home to dwell with me.

Our Christian salutation give those we esteem so dear,  
Who in our best affections live, who walk as pilgrims here;  
Much of the Saviour's grace may each one there possess,  
Till they behold Him face to face in perfect righteousness.

We long to see you all once more, to talk of Jesus' love,  
And soon shall meet beyond the shore in brighter scenes above;  
There every cloud and every tear will all be wiped away,  
Shall dwell with Jesus ever near in one eternal day.

JOSIAH MCKEE.

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## THE PULPIT, THE PRESS, AND THE PEN.

*The Baptist Almanack* for the year 1894 was, as usual, issued with the December Magazines, and so great was the demand for it, that a second edition has already appeared. We are right glad of this. *The Baptist Almanack* has always—from its very first appearance 43 years ago—held the first place in the denomination in this particular and necessary description of annuals. *The Baptist Almanack* is a marvel of cheapness—50 pages well printed for twopence. It contains the usual calendar with a text of Scripture for every day in the year; there are also many most interesting paragraphs. Following this is a list of all the London and suburban Baptist pastors, with name and situation of the chapel and the private residence of the minister, as well as title of the hymn-book used. It likewise gives a list of names and addresses of ministers without Churches; names and addresses of Church secretaries and Sunday-school superintendents and

secretaries; and a great deal of other information useful and interesting, including name and situation of Baptist colleges, Baptist societies, religious and benevolent societies, recently deceased Baptist ministers. There is a frontispiece, a portrait of Mr. W. Cuff, of Shoreditch Tabernacle, a portrait of Mr. Gange, of Bristol, and other illustrations. Great care has been taken by the publishers to make it as perfect as possible as a book of reference. There is an edition interleaved with ruled paper for making notes, price 4d.; also an edition in cloth boards, 1s., for the vestry. No Baptist ought to be without it. It is published by R. Banks & Son, Racquet-court, Fleet-street, E.C.

*A Solemn Question.* Sermon by C. Cornwell. One penny. R. Banks & Son. Salvation is the theme touched on and scripturally told out. The sermon is worth double the price charged for it.

*Life and Light* for December has some bright pieces for these dark days.

*The Burden of the Christian Ministry* (J. W. Roberts, Slaithwaite, Yorks, Id.), the substance of two sermons preached by Mr. Thomas Jones, at Providence Chapel, Slaithwaite. The substitutionary work of Christ is very earnestly contended for in this pamphlet. "To my mind," says the preacher, "there is a glorious charm about this word 'substitution'—(Christ taking my place and thereby becoming my Surety, Redeemer, and Friend." The tract might prove very useful to seekers.

*Our Mission: The Fruit of Strict Baptist Principles.* A paper read at the annual meeting of the Strict Baptist Mission by John Hunt Lynn. Any one in doubt as to the Scriptural basis and working of "our mission" should read this paper, which must convince every waverer. As there is no price put to it we presume they are free on application to J. Briscoe, Banner-street, Finsbury, or of any of the committee. Send for some, and distribute them freely.

*The Sermon of the Seasons.* By C. H. Spurgeon, from the text, "While the earth remaineth," &c. (Gen. viii. 22). Fairly good, but wanting in the racy, pithy, telling style which belongs to the name of the author. Not so with *The Name of Jesus*, by the same preacher, and from the same firm (Passmore & Alabaster). We are not quite so gushing over the name of Spurgeon as some of our friends, but we must say we have much enjoyed this 16-page pamphlet on "The Name of Jesus." There is a poetry about it that would have embellished the name of William Gadsby; there is an eloquence in it that would captivate a Philpot; there is a soundness in it that would re-animate the strong and loving affection for high doctrine of a James Wells or John Foreman; it would touch a chord in the heart of C. W. Banks which would vibrate his pen as well as his tongue. It is "Spurgeonism," and "Fullerism," and "Arminianism," and "Atheism" put out of court. We had almost said it is enough to make one forget the contradictions that so often emanated from the sphere of labour the late author occupied with uninterrupted success so long. We sat down one night, cold, miserable, inside and out, feeling very unwell, and began to read "The Name of Jesus," and it warmed, cheered, comforted body, mind, and spirit. We should like to give an extract or two, but space forbids. The following is on the title-page: The name of Jesus "is the music with which the bells of heaven ring; a song in a word, an ocean for com-

prehension, an oratorio in two syllables, a gathering up of the hallelujahs of eternity in five letters." We would never recommend any tract or book with the least tinge of the devil's help-meet—Fullerism—in it, but, unless our eyes are "holden," the strictest hyper (and these are the men after all who will instrumentally hand down to posterity New Testament Church order and practice) might present this neat little brochure to their nearest and dearest friend with confidence. The price is 6d.

*Twenty-first Annual Report of the Society for the Relief of Necessitous Protestant Ministers, their Widows and Orphans,* contains an excellent account of good work done by the society. It is worthy of support. Messrs. T. Bradbury, O. S. Dolbey, E. Mitchell, Sinden, Rundell, and Styles are among those who form the committee. Mr. W. J. Martin, Hon. Sec., 2, Tresillian-road, St. John's, S.E., would receive any subscription.

*Here and There* for December has an excellent article on baptism.

*The Monthly Letter* of the Protestant Alliance for November exposes most faithfully the unholy doings of the Papacy. How any Protestant can soil the English language by the prefix of "Cardinal" or "Archbishop" when speaking of the ringleaders of the whore of Babylon we cannot understand.

*The Dove in the Heart, Bible Hints to Tempted Souls, The Reading of the Word of God in Public, The Hand on the Plough* are the titles of four well-got-up pamphlets by Arthur T. Pearson, D.D., issued by Messrs. Passmore and Alabaster. They are the result of much study, and possess many hints bearing on the preceptive, but void of that experimental teaching which is food for the seeking soul, and contains nothing exactly suitable for the majority of our readers.

The good work of the St. Giles' Christian Mission is well told by Mr. William Wheatley in *The Story of the Year*, detailing a large amount of work amongst the poor discharged prisoners, a work the good influence of which several of the London magistrates have frequently acknowledged. This, however, is only one department of Mr. Wheatley's work, for he has a mission to the poor and sorrowful around St. Giles, for the children there is the Boys' Home, the Band of Hope, and for friendless and fallen women the Home of Refuge. Send a stamp to 4, Ampton-street, Regent-square, W.C., for a copy of this interesting report.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## Strict Baptist Mission.

LATEST news from the field inspires new hallelujahs. The work, evidently of God, is manifestly being wrought by God. More trophies of grace brought by the Holy Ghost through the dear Saviour's death into fellowship with the living God — blessed with all spiritual blessings in the heavenlies in Christ—have passed through baptism into avowed and acknowledged fellowship with the saints. Our agents feel their insufficiency, and realize that these victories of covenant love are not wrought by their might, but by the Spirit of the Lord.

Our beloved commissioner, brother Samuel Gray, has felt the might of severest weather in the dreaded bay. Will our brothers and sisters, in simple love and earnest, secret prayer, press him and his into our heavenly Father's bosom?

We look forward to his report of the good work from every station, and are assured that the story of brother Pandian's share therein, which he elects should be told for him and not by his own lips, will increase our love to our present guest. We confidently anticipate that our commissioner's labours will enable us greatly to improve the conditions of the entire work by riddance of faults in detail and execution of suggestions that divine wisdom, in answer to earnest prayer (James i. 5), will supply.

A passage in my paper at the annual meeting needs modifying. The words, "Our doctrinal distinction from all other denominations . . . is in our sixth article: that saving faith is not a legal duty," appear to exclude Independents holding fast the discriminating doctrines of grace. I am glad of opportunity to say that after the word "denominations" a line should be added as follows: "Except Independents represented by such gracious teachers as Baxter, Bradbury, Lawson, and others."

For the truth's sake, we look for the support of these dear friends at Eastbourne, Camberwell, Brighton, Morley, and elsewhere, in hearty fellowship with all Strict and Particular Baptists; and with immensely augmented necessities we earnestly pray that the delight and honour of fuller co-operation with our crucified and enthroned Redeemer in this his chiefest business may be graciously and far more widely wrought by His Spirit both in fervent prayer, in energetic effort to make the Mission known and to win new supporters, and in large increase and continuance of loving gift.

J. H. LYNN.

HIGHBURY — Providence Strict Baptist cause celebrated the 43rd anniversary of the Church on Tuesday, November 21, 1893. Pastor Jull, of Cambridge, in the afternoon delivered a Christ-exalting and experimental discourse. The school-room was more than full at the tea. Evening meeting commenced at 6.30. Mr. Walter Abbott, of Chadwell-street, presided, and read Psa. xlii., and Mr. D. Bennett, B.A., sought the Lord's blessing. Mr. Willey, in making his annual statement, said, "Great things for us the Lord hath done, which calls for gratitude; twenty-five have been added; three have gone home; three have been withdrawn from us during the past year. They all felt thankful for their pastor, and pray that he may be spared for many years to come. The Lord has helped him many times, and in many an affliction. Not only had God increased their numbers, and blessed them with a good pastor, but financially they had much to be thankful for. Mr. Abbott, having commented on the Psalm read, said the subject of the addresses was "The Word of God." Brother John Box gave an impressive address from Psa. cxix. 131. The voice of God is heard through God's Word. But we do not always hear His voice. Mr. Box then referred to the phonograph, which had been introduced to the Pope, who was told his voice could be retained by means of this instrument for a considerable period. He (Mr. B.) said, with marked emphasis, that He didn't wish to hear the voice of the Pope—but "I long for Thy commandments." Brother Jull said, If ever there was a time in the Church's history that the Word of God was ignored it is to-day. His point was—the Word of God—an irresistible impulse. Sinners were not blocks of stone when the Holy Spirit operates, and are not machines, but He conveys intelligence with His power. Intelligence always comes with the Word of God. The Word of God is a divine impulse to ministers. An irresistible impulse in making the sinner a saint, and makes the believer prompt to service. Brother Beecher's subject was "The Word Found." "Thy words were found and I did eat them" (Jer. xv. 16). Spiritual and not carnal finding. Found—(1) met with; (2) discovered, laid open, exposed, and made known; (3) perceived in measure, comprehended, discerned, and understood in measure; (4) experienced—tested, practically used, appropriated, and enjoyed. Brother Sears spoke of the Word as a saving instrument. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i. 23)

If man is a fallen creature we need not be surprised that regeneration is a necessity. Reformation is good as far as it goes. Education is a good thing, but if man has only natural knowledge he is still out of the kingdom. Regeneration is God's work. Begetting, quickening, and the new birth is of God. After a few words from brethren Moxham and Joyce, the meeting closed with the benediction. There were a great number of friends present from other causes. Collections about £30.—  
PHILIP J. CHAMBERS.

CANNING TOWN.—We desire to record for the glory of God and the information of kind friends, the progress we are making here with respect to the purchase of the freehold chapel in Shirley-street. We are thankful to say the special meeting on November 29th was successful, spiritually and temporally. In the afternoon Mr. R. E. Sears preached an excellent sermon. In the evening our kind friend, Mr. G. F. Gray, came with the trust deed (which had been partly prepared by brother Cullingford), and was duly executed and signed; it is now being enrolled. We heartily thank all who have so nobly helped thus far. To God be all the praise. Mr. Gray presided at the evening meeting in a very efficient manner, and addresses were delivered by brethren Holden, Sears, Noyes, Turner, Cullingford, and the Chairman. The collections, with what brother Cullingford brought in, reduced the amount required to about £30, which has to be paid by next Easter.—J. C.

SNODLAND, KENT.—The 9th anniversary of the Baptist Sunday-school was held on Wednesday, Dec. 6th, 1893. Brother E. Mitchell, of London, delivered a solemn and impressive sermon in the afternoon. The discourse was listened to with earnest attention by all, many of whom we trust have through grace been made wise unto salvation. After tea a public meeting was held, brother E. Mitchell presiding. Brother E. Patterson (secretary) gave an encouraging report—finances good, an addition of three teachers and thirty scholars during the year (making a total of 186 scholars and 20 teachers), and, above all, the Master's presence had been realised, and souls savingly blessed. Several scholars and teachers recited chosen pieces, calculated to edify both old and young. Brother Casse, of Chatham, addressed the meeting, saying that although having been a scholar for nearly seventy years, he was still in the A B C class (A Blessed Christ), where he trusted ever to remain. Brother Hollands (senior deacon) spoke of the soul-cheering fact that during the past year seven teachers and one scholar had publicly professed their

love and attachment to the Saviour by following Him through the ordinance of believers' baptism. The superintendent gave as a motto for the coming year, for the encouragement of all workers, the words of the Master, "Whatsoever ye ask in My name, I will do it." Brother Mitchell then distributed the prizes, and with the familiar hymn, "God be with you till we meet again," concluded another happy season with the friends at Snodland. Collections amounted to £2 13s. 8d., for which, with all mercies, the Lord be praised.

#### JOYFUL JOTTINGS FROM STOKE ASH.

BY P. BARRELL.

At the close of the year! much to be thankful for! Our pastor was laid by on the first Lord's-day in December; the people besieged the throne of grace, and pleaded with God for his restoration. He proved Himself "a prayer-hearing, prayer-answering God"; for on the second Lord's-day in December we were favoured to see him again in our midst. Though somewhat weak in body, he was enabled to preach to us with much power and sweetness the grand old Gospel, thereby the hearts of many were gladdened. We feel it is in answer to the prayers of many of God's dear people, that one who has bade farewell to his seventy-third birthday, and has been preaching for fifty years, is still enabled, with voice distinct, clear, and powerful, to stand up and preach for an hour from time to time. Oh, we love the old, old story! and the dear old-fashioned Gospel! May many more be raised up to sound it forth.

One of our deacons (brother J. Taylor) has been laid up through injuries received by what is termed "an accident." We have missed him much in the sanctuary, but are glad to believe the Lord is about restoring him to health and usefulness again. Some have fallen asleep during the year. Seven have been added by baptism this year. We are thankful for seven, but oh! how we wish it were seventy.

On Lord's-day, November 20th, a pleasing little task was performed in the Sunday-school. Our president (brother J. Knights), after a brief appropriate address, presented to Miss Bendall (on behalf of the school) a very nice workbox, as an acknowledgment of her services for presiding at our organ and harmonium from time to time.

"Our vows, our prayers, we now present  
Before Thy throne of grace;  
God of our fathers be the God  
Of their succeeding race."  
Then, "Not unto us, O Lord, not unto us; but to Thy name shall be the glory."  
Amen.



WALTHAM ABBEY.—Nov. 30 was the anniversary of the enlargement of "Ebenezer." The event has always been observed by a social gathering "among ourselves." On this occasion "we were painfully reminded that he who always so cheerfully occupied the chair will do so no more." The Lord's presence was realized, and we are happy and united in the bonds of Christian love.—A SPARROW.

OTLEY.—November 19 was a cheering day with the friends at Otley. The pastor, amid a large number of spectators, immersed four believers. From the reading of the notice sent, we gather it was in the open air. Our correspondent says, "The morning was not very inviting to nature, but

"'Twas love that made their cheerful feet  
In swift obedience move."

The pastor gave a telling address to "the spectators on the other side," and many were visibly moved on the solemn and interesting occasion. The Lord grant us many more such blessed seasons is the prayer of A WITNESS.

HARWICH.—Two stained glass windows are now placed in the above chapel, one on either side of the pulpit, and may be considered as the initiation of the remodelling of the building, so long desired, and so much needed. One of the windows is presented to the Church in memory of the late Mrs. H. Watts, widow of a Baptist minister, by her niece. The other window has been paid for out of the special fund which has been raised through the gifts of members of the Church and congregation, and other kind friends.—*Harwich and Dovercourt Newsman*.

DORSET SQUARE.—The 32nd anniversary of the Dorcas Society was held at Mount Zion, Hill-street, on Tuesday, Dec. 3, 1893, when the pastor, W. K. Squirell, presided. The meeting opened by singing the well-known hymn—

"Kindred in Christ for His dear sake,  
A hearty welcome here receive."

The chairman read 2 Cor. iv. Brother Bennett offered prayer. The secretary's report was a faithful record of much good done amongst the poor, 109 cases had been helped against 94 the previous year. What was needed beside pecuniary help was earnest prayers that God would abundantly own and bless their labour of love. Pastor G. W. Thomas, of Watford, moved the adoption of the report and re-election of committee, and based his remarks on the words, "I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel" (Phil. iv. 3). He spoke of the female Christian work as a noble and benevolent one. Pastor E. Mitchell, of

Chadwell-street, seconded the adoption of report, and styled this work as Christianity applied. Dorcas Societies exhibit practical Christianity. Where there is real sympathy there will be the practical outcome. He said he thought of the dear name which has been embalmed as it were in the Scriptures—viz., Dorcas. Her name has been rendered immortal by the Lord Jesus. Her character is given us as being one "full of good works and alms deeds which she did." The hymn—

"The lot is cast where I'm to go,  
And what I am to do below,"

was sung, and brother Bush, of Kingstons, after expressing his pleasure at being present, told us there are three things which tend to make one happy: (1) Something to do; (2) someone to love; (3) something to hope for. So in relation to the operation of grace in the heart. The sinner when the work begins has something to do, someone to love, and a good hope through grace. Pastor J. Flegg said his mind had been directed to the words of the foolish man in the parable. What shall I do? and applied them to Christian service. The venerable C. Wilson gave some very homely and terse remarks respecting practical godliness, particularly hospitality, and read the list of exhortations found in Rom. xii. Brother Bennett gave a few cheering words from "Looking unto Jesus." This encouraging meeting was concluded by singing "All hail the power of Jesus' name," and prayer by the chairman.—PHILIP J. CHAMBER.

STEPNEY (REHOBOTH, WELLESLEY-STREET).—The 17th anniversary of the re-opening of chapel under the pastorate of the late Thomas Steed, was celebrated Lord's-day, Nov. 12, 1893. Brother W. Waite was graciously enabled to preach two excellent sermons. Morning from Psalm cxlv. 10, evening 2 Tim. i. 12. The Holy Spirit applied the Word to the souls of many present, which was manifested in the countenance. The following Tuesday afternoon brother E. Mitchell preached. Our brother "spoke as the Spirit gave him utterance," and those present had a truly Gospel feast. After tea, the friends, refreshed in body, re-assembled at 6.30. Brother G. J. Baldwin presiding, after singing, read Psa. cxiii., and brother Henry Scrivener offered earnest prayer. The chairman made a good opening speech from "Hitherto hath the Lord helped us." Brother Holden followed with a warm address from 1 John i. 9, and whilst enlarging upon his subject, grew eloquent upon the best things. Bro. Shepherd next spoke from 1 Pet. ii. 7, dwelling more particularly upon the eternal preciousness of Christ to His people, comparing

temporal blessings with eternal glories, soaring up into the glory world in his contemplations, taking his hearers with him. Our brother Mitchell enlarged upon the same theme. Brother Belcher was led to speak of the same blessed realities, and dwelt upon the word "Bethel" (Gen. xxviii. 19). Brother Parnell, continuing the heavenly theme, spoke upon the resurrection blessedness "When this corruptible shall have put on incorruption" (1 Cor. xv. 54); our brother blessedly described the after state of the glorified, and we exclaimed, "What must it be to be there?" Brother Noyes very nicely concluded by meditating upon "The inheritance that fadeth not away" (1 Pet. i. 4), and in reviewing what the brethren had said, remarked, he wished to add his Amen, and gave us many instances where this blessed word appeared in Scripture, and said, "All the promises are Yea and Amen in Christ Jesus." Each speaker, instrumentally, took our minds up to heaven, and the blessed season closed by singing—

"Jesus, away from earth I fly,  
And with Thy Church unite."

A few words of prayer by the chairman and the friends reluctantly separated.—  
HAYTER SCRIVENER.

SHOULDHAM STREET.—On Lord's-day, Nov. 26th, the 17th anniversary of the Sunday-school was celebrated. Sermons were preached in the morning by the pastor, Mr. E. Beecher; in the afternoon by Mr. P. Reynolds, and in the evening by Mr. J. Bush, each of whom was graciously helped in preaching soul-comforting and edifying discourses. On the following Tuesday a tea and public meeting took place. A good company sat down to tea, after which a meeting was held in the chapel. Brother J. Piggott, of Bexley, presided, and called upon brother Millwood to open with prayer, after which the chairman read from the Word, and later in the evening made some excellent and practical remarks from a portion. Brethren Thomas, of Watford, E. Mitchell, R. E. Sears, and Chandler, of Prittlewell, were enabled to give good addresses, and were listened to with pleasure and profit. A report was read, which stated that five connected with the school had been baptized and received into full communion during the year, some of whom had been in the school for several years. This is encouraging, both to teachers and pastor, and incites us to greater diligence in the work. Our pastor takes a very warm interest in the cause and in its various branches of usefulness. We would thank all the friends and members of other Churches for their presence and practical sympathy, and our prayerful desire is that the work among the

young may be abundantly blessed, both here and elsewhere, and that much fruit may abound.—S. ROBINSON.

#### ALL DAY ABOUT JESUS.

ON Lord's-day, Dec. 10, 1893, the 42nd anniversary of the cause at Mount Zion, Chadwell-street, was celebrated. If we simply record the circumstance as a passing event, we could not better do so than by saying it was

#### ALL DAY ABOUT JESUS.

Mr. William Kern, of Bethesda Chapel, Ipswich, is the name of the good man that God sent to occupy the pulpit on this never-to-be-forgotten occasion. We are not careful to enquire at what school this stalwart apostle of the eastern counties was educated. To the tried and exercised child of God that is a matter of small moment. One thing is sure and certain—the Holy Spirit has been, and still is, his instructor; and this fact was strikingly manifest to most of those who were favoured to listen to his voice at these anniversary services.

"Every man in his own order." We have known many ministers who have tried very much to copy the style and manner of some good and great man; that is, to our mind, an imbecile act, and calculated to create a suspicion in the minds of many whether such an one is really called by God to the office of the ministry. There are cases here and there where one has set under the ministry of a man for many years whose style and manner may be unwittingly woven into his constitution; but this is the exception, not the rule.

William Kern is himself; he is clear, plain, sincere, honest; he has, in reading or speaking, a native eloquence and emphasis which gives a telling and forcible expression to each sentence that is at once both plaintive and pleasant; and, which must be patent to every unbiassed mind. Besides this, there is an unassuming manner and an evident earnest desire to exalt a precious Christ, and glorify the God of all grace.

In the morning of the day the usual prayer-meeting was held at ten o'clock, presided over by Mr. R. Fricker, a true Timon, a honourable citizen, a honourable Christian; one of the oldest members of the Church, and was supported by four other deacons. Our brother commenced the service by giving out hymn 332, "Denham":—

"Mount Zion's faithful King  
Proclaims in faithfulness  
That every needful thing  
His children shall possess;  
And they will ever sound abroad,  
Great is the faithfulness of God."

Mr. Fricker said this was the hymn that was sung when the chapel was opened, and made a few remarks on the faithfulness of God. The service was a

profitable and savoury preliminary to the sacred duties of the day.

The more public service commenced at eleven o'clock by singing "Mount Zion's National Anthem":—

"Come, Thou Fount of every blessing,  
Tune our hearts to sing Thy grace."

This hymn, it appears, has been sung at the commencement of every anniversary in this time-honoured sanctuary. The morning text was, "We preach Christ crucified" (1 Cor. i. 23). The preacher said Christ crucified was the theme preached here 42 years ago; it has been Christ crucified all that time, and it is Christ crucified to-day. Many in the professing Church have other themes, but we desire no other. We preach Christ, and we preach Christ crucified, were the two points that occupied the attention of the preacher and hearer in the morning. The word of God's grace went to the heart, "and made our eyes o'erflow," as we saw many ever and anon hastily brushing the tear-drop from the cheek. The morning service closed by singing—

"Just as I am—without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God—I come."

The afternoon service commenced by singing Dr. Watts' sweet paraphrase of Psalm cxxii.—

"How pleased and blest was I  
To hear the people cry,  
'Come, let us seek the Lord to-day.'"

The text was taken from Acts iv. 12, "None other name." Mr. Kern spoke of (1) the Qualities, (2) the Uses, and (3) the Excellence of the name of Jesus. It was a perfect name, a powerful name, a prevailing, precious, and perpetual name. The Golden Oil flowed sweetly and freely, and it was a time of refreshing from the presence of the Lord.

Divine worship began in the evening by singing—

"Sometimes a light surprises  
The Christian while he sings,"

and the subject which the preacher was induced to bring before his hearers was from the words, "Ye who sometimes were afar off are made nigh by the blood of Christ" (Eph. ii. 13). God's people were encouraged, melted down, and lifted up, and we hope some poor souls were brought out of nature's darkness into the light and liberty of the Gospel.

The usual tea and public meeting were held on Tuesday, the 12th. It was a stormy and boisterous day without; the rain descended and the wind blew, and many of our dear friends were prevented coming. This was not all. Our pastor was absent; another bereaving dispensation of God's providence had visited his household. A beloved daughter had, after a few brief days' illness, been translated. At the age of 16 "Eddie" was summoned home. This

cast a gloom, a dark cloud, over the meeting; yet, withal, there was the silver lining, for Eddie's last words were, "Glory," "Heaven." Amid such intense parental grief, what a solace! May God graciously sanctify the solemn event to Church and family, was the prayer of each and all.

Mr. John E. Hazelton, at the special request of Mr. Mitchell and unanimous wish of the deacons, very kindly filled his pastor's place and presided at the evening meeting. This was timely—the son of the first and former pastor in the chair, it seemed to link the past with the present; and who, with words of genuine, hearty sympathy, bridged over the water of affliction that was coursing through the mind of all present. The chairman opened the meeting with Fawcett's sweet lyric beginning—

"Blest be the tie that binds,"

It is a beautiful hymn, every word primed with spiritual passion and sympathy; inspiration swells every syllable; it buoys up our hope, and steadies our sometimes flickering spirits. When we came to the verse—

"We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathising tear,"

the mind went straight to the house of bereavement. After reading Psa. xlvii., Mr. W. Osmond engaged in prayer. Mr. Hazelton, in his opening remarks, referred to the cause of his presiding, and said: The first pastor is gone, and deacons have been removed to their long home. Last year Mrs. Mitchell was with us, and Mrs. Sawyer; and so "Friend after friend departs," but the Lord and the truth remains, and our earnest desire is for increased spirituality in the pulpit and in the pew. On our seat tickets is the motto of Mount Zion, "God is in the midst of her," and can we not say that this has been sweetly realized? He has been in our midst ever since the Church was formed; He is in our midst now. Many present can look back to my dear father as their spiritual father, and many others regard our present beloved pastor in the same sacred relation, and our best wish and most appropriate prayer finds voice in the disciples' request, "Abide with us," for in the presence of our God is all our life, prosperity, and joy.

The meeting was then addressed by Mr. Bush, his subject being "In power," and he spoke of the power of the Holy Spirit as the Quickener and Enlightener, the Spirit of adoption, of prayer, of holiness, separation from the world, and of holy communion with God.

Mr. Reynolds spoke of God's mysterious "rereward movements," as illustrated in the passage of the Red Sea. The fiery pillar went from before and came behind the host, so that they

walked in a kind of twilight; yet they were safe. It came between them and their enemies; it gave them light enough to walk by; it compelled them to go forward, and in the morning they sang their song of triumph on the opposite shore. And thus when God's dealings perplex us, we too are as safe beneath His gracious care as when the light streams upon our pathway and all seems clear and bright.

Mr. Squirrel spoke from "Be thankful unto Him and bless His name." Something to be done. How to do it. By remembrance, surveyance, and anticipation. Why we are to thank and bless Him. "For the Lord is good," &c. (Psa. c. 4, 5.

Mr. Hazelton recalled a pleasing incident in the ministry of the late Mr. Foreman (so long the pastor of the Church over which Mr. Squirrel now presides); when a little boy of eight years wished to be baptized, and Mr. F. asked him, among other questions, "What prayer-book he used," and the pleasing answer was given, "I pray my feelings, sir."

Mr. Dadswell, formerly a member at Mount Zion, paid a warm tribute to the kindness of our pastor, and based a few earnest, loving remarks upon Psa. cvii. 43, followed by Mr. Voysey, who spoke from the words, "The Lord reigneth."

Mr. J. Hodges, on behalf of the Church, thanked the ministerial brethren for their presence, and said many of their number had been removed during the year, four within the last few weeks. Mr. Sawyer closed the meeting with prayer. Messrs. Dolbey and Sears were prevented from being present through illness. Although the weather was very unfavourable, the body of the chapel was quite full. Among others present were Messrs. Bumstead, Noyes, and John Taylor. Hymn-sheets were provided, containing a most valuable selection of 16 choice hymns admirably suited for anniversary occasions.—  
PARMENAS.

#### THE FOUNTAIN FOUND.

Zech. xiii. 1; John xix. 34; 1 John i. 7; Rev. i. 5; John i. 4; John iv. 14, 15; Rom. i. 18, iii. 20—26, and v. 9—11.

Now I have found the fount wherein

My soul may bathe, and evermore  
Be free from guilt and stain of sin,  
The blood of Christ: O saints adore!

This fount gushed forth on Calvary's cross,  
From out of Jesus' spear-pierced side,  
To purge poor souls from filth and dross,  
Who plead alone the Crucified.

Thenceforth, now, and for ever flows  
This fount of love, of light, and life:  
Of blood to cleanse and heal our woes,  
And water of eternal life.

Blessed Jesus, O give me to drink,  
That I thirst not, nor need to draw  
Elsewhere, when I'm on Jordan's brink,  
For this will quench both wrath and law.  
July, 1893. J. W.

STONHAM (BETHEL).—On Oct. 15<sup>th</sup>, harvest thanksgiving services were held in the above place, and many hearts gladdened whilst they were favoured to sit beneath the sound of the Gospel. We were favoured to hear three excellent sermons from Mr. Harsant, of Otley, in the morning from Rev. xiv. 14, afternoon from Sol. Song ii. 8, and evening from Psa. xlviii. 2. The chapel was well filled throughout the day, which will be long remembered. Collection quite satisfactory. This was the first visit Mr. Harsant has paid to the Stonham friends, but we hope it will not be the last, and our earnest prayer is that the Lord may greatly bless his labours to the glory of God, and bestow more thankful hearts for mercies in providence and grace, Amen.—S. GRIMWOOD.

#### MEET TO LIVE.

"And if it bear fruit, well; and if not, then after that thou shalt cut it down."—Lukc xiii. 9.

How oft is the true point of this parable mis-understood. Our Lord figures forth a man (or woman, or child, as the case may be) whose life is barren and profitless as this fig-tree. The moral is not "Prepare to die"; but it is, rather, "Be worthy to live." In the figure, to be cut down is the only thing that the fruitless tree is fit for. In the case figured, to die is the only good thing that the barren cumberer can do for the world or the Church. If the Lord of the vineyard consents that it shall be "let alone this year also," it is not in order that it may be better prepared for the axe, but in hope that it may even yet begin to be fruitful, and so be retained a living because a fruit-bearing tree. To hear some moralists hold forth, one would get the impression that death was the only thing that needed preparing for, and if that could only be warded off it would not signify how we lived. "Every branch in Me that beareth not fruit He taketh away."

Lord Jesus, I would abide in Thee; stay Thou, I implore Thee. Oh, with me abide, so that, united still in Thee, I may bring forth much fruit; that the Father may be glorified, and I may be manifestly and evidently known as Thy disciple. Kindle and foster Thou in Me the more abundant life, according to Thy word.

"Oh for a heart, submissive, meek,  
My great Redeemer's throne;  
Where only Christ is heard to speak,  
Where Jesus reigns alone.  
A humble, truly contrite heart,  
Believing and made clean;  
Which neither life nor death can part  
From Him that dwells within."

My friends, believe me 'twould be well for us to ask our soul more, and much more, "By God's grace, am I meet to live?" than "Am I fit to die?" Oh

for deeper and choicer experiences in our souls during this year of that life whose root is hid with Christ in God, and whose fruits are the Father's delight and the Son's living witness of Himself in the world, that men may be increasingly convinced as to those we are and whom we serve. Oh! Thou great Teacher of the importance and the joy of fruitful life—

"How blest are they who still abide  
Close sheltered in Thy wounded side!  
Who life and strength from Thee derive,  
And by Thee move, and in Thee live."

SAMUEL BANKS.

263, Victoria Park-road, London, N.E.

**SOME RECOLLECTIONS OF A TOUR  
IN EGYPT, PALESTINE, AND  
GREECE, MADE IN THE YEAR  
1890 BY JAMES MOTE.**

[We have read with interest the following article by James Mote, Esq., Honorary Solicitor to the Metropolitan Association of Strict Baptist Churches. It is written in an easy style, and will be much appreciated. Those of our readers who are acquainted with the cheerful utterances, fluent manner, and Christian career of the writer will value it all the more.—J. W. B.]

HAVING had for several years a strong desire to visit the above places with my Bible in hand and test the wonderful narratives contained therein of the history of the world and the various events relating to the history of man in its relation to his present and future spiritual relationship to his Maker and Redeemer, and the prospect of the restoration of the Jews to their native land, I joined a party travelling with the same object, numbering 14 in all, who may be thus secularly and religiously described: three clergymen (two Scotch Presbyterians and one English Episcopalian); two magistrates (Wesleyans); two lawyers (one doubtful, the other Baptist); two Americans, man and wife (Episcopalian); two English, man and wife (Episcopalian); two young ladies (Episcopalian); one Australian M.P. (Plymouth Brother). Our conductor was a very intelligent German, and a good linguist. He called himself a Lutheran. They were all of a religious turn of mind and bent upon adding to their knowledge of the facts recorded in the Bible by a visit to the scenes where the principal events therein recorded took place.

We started under the most favourable circumstances from Marseilles and had a very enjoyable trip of five days to Alexandria with calm weather all the way with but a slight exception, when, owing to the wind rising one night, one of my companions, who shared our cabin, was taken ill, whereupon I had recourse

to my medicine chest, and handed him the small flask of brandy I had with me and which I had been enjoined to take the greatest care of in order to be prepared for my internal disarrangement my children feared, which, however, I never suffered from. He eagerly availed himself of the remedy, and it had a wonderfully soothing effect upon his disturbed stomach and sent him off to sleep to my great relief, as it enabled me to go off, too, again, which I otherwise could not have done if he had not by this means been enabled to keep down the rising emotion. Whether in returning my flask he forgot to screw it down properly or not I cannot say, but some time afterwards, when I felt inclined to break the pledge, I found the flask quite empty. In return for my kindness he used to sprinkle the pillow of my bed with some liquid of a most unpleasant odour, which, however, had the effect of keeping away the mosquitoes, and thus enabling us to get more rest than we otherwise should have done as these creatures are very troublesome on the Mediterranean.

The company on board consisted of monks, friars, nuns, French, and a mixed company of Eastern nations, some going home and others engaged in business. Our party was very much interested during the voyage by the mixed company they found themselves in, and also in viewing the different islands and scenery we passed through in coasting along the Mediterranean. They were also at intervals much engaged in different religious discussions owing to the diverse views of the several religious bodies we represented. For I suppose that I am justified in calling our party "religious excursionists," our object being to see the places so interesting to us as the scenes of the great events recorded in the Bible, and to judge, as far as we possibly could, of the truth of the narratives of the different remarkable events recorded therein, after having viewed the places in which they took place.

We started from Marseilles on a Saturday afternoon, and the next day, being the Sabbath, we were all like fish out of water. Our Catholic passengers—the priests and monks—had fitted up a little chapel in one of the cabins of the steamers, having taken French leave for that purpose, and some of our party wished to follow suit. But the French captain, on being applied to, could not see his way clear to comply with our guide's request, consequently we were left in the same position that the children of Israel were in the days of the Judges, and "every man did that which was right in his own eyes." The day was, however, passed in reading and friendly religious discussion, and our consciences were satisfied, as, upon consideration, we felt that it was hardly

reasonable to expect a French captain to decide as to the kind of church or chapel he was to fix up for so mixed a multitude as we were, most of whom, if he were a sincere Catholic, he would take to be a company of heretics not deserving of much religious consideration at his hands.

On landing at Alexandria we were very much struck with finding ourselves at once in the midst of an oriental population as well as that of mixed nationalities, such as Greeks, Austrians, Italians, Roumanians, and other nationalities, and to feel the effects of an Egyptian sun which nearly roasted us. Here our greatest difficulty was to walk along the streets without being pestered with a crowd of donkey boys and tenters, whose appearance led to anything like confidence in their attempts both upon our persons and our pockets; and, as there was no other way of getting rid of them, we had constantly to invoke the aid of our British soldiers, who were in possession of Alexandria, to help us. After staying here two days, we resumed our journey to Joppa, where, as there is no harbour but only a roadstead, we were landed in boats rowed through the surf which beats heavily upon the shore, and at once found ourselves in the Holy Land, where all its interesting associations immediately began to dawn upon us.

The first attempt of our clerical friends was at once to hire donkeys and display their horsemanship under a blazing sun. This they thought the right thing to do, having read in their book during the voyage about riding upon an ass, and they considered that they could not do better than follow so good an example which they did without any loss of time. The result of this, as far as one of the reverends was concerned, was to bring on a violent attack of diarrhoea during the night, and, as choleraic symptoms set in, a German doctor was called up in the night to attend him, who fortunately succeeded in subduing the attack, but the next morning the reverend gentleman presented a most ghastly sight and was lifted to all appearance almost half-dead into the carriage which was to take us to Jerusalem, for he did not like to be left behind, and the rest of the party could not wait for his complete recovery as we were bound by our programme to be in Jerusalem the next day. This little bit of experience cost our reverend friend a golden piece for the doctor, which I need hardly say was keenly felt by him and detracted very much from the pleasure of his ride.

Our journey from Joppa to Jerusalem was very interesting, but the bank of faith was largely drawn upon by our draysman who, I think, was a converted Jew, owing to his Christian name being

Jacob. Still, whatever he stated respecting the places we passed through, where David's fight with Goliath took place, and the sun standing still, &c., was spoken with all solemnity and seriousness as if he believed it, and, of course, we were all expected to do the same, although I am inclined to think from observations made by some of my companions, that we had a few unbelievers in our small party. Some of us suffered very much with the heat on this journey of 40 or 45 miles, although we rested at mid-day for some time at a place called Ramlah, where we saw at a Mahomedan cemetery women wailing over the graves of the dead—a custom universally followed in the East from the earliest times and which is spoken of in the Bible, there being a class of women called wailing women, especially hired for this purpose, whose voices are very plaintive and their gestures very impressive.

The future traveller to Jerusalem will now go, I suppose, by the railway which is opened from Joppa to Jerusalem, so that the change we experienced in our journey, which took the whole day, will soon be a thing of the past.

It was nightfall before we reached the outskirts of Jerusalem and found ourselves inside a very comfortable hotel, where we were glad to rest. Our entrance was announced by a bevy of dogs, who, I suppose, are kept as a kind of police, for otherwise you have no protection for your life or property, as, owing to the heat when you retire to rest, you are glad to leave your bedroom window partly open, and it is the easiest thing in the world for an Arab, who wears neither boots nor shoes, to enter silently into your room while you are asleep and walk off with your watch and money.

The next day began our entry into Jerusalem, from which our inn was separated by nearly a mile. We were all mounted on donkeys and carried umbrellas to shade us from the sun, which at 10 a.m. was rather hot. We made rather an imposing appearance, although I could not help thinking from the peculiar manner in which the natives eyed us that they thought we were slightly deranged. I shall not attempt to describe all we saw there except as herein-after mentioned, but recommend as many of your readers as can afford it to see the place, which will amply repay them for a visit, and where they will see sights that they will never forget. One of our party had made up his mind before we arrived at Jerusalem to spend the greater part of his time in the Church of the Holy Sepulchre; but when we arrived there, the small inside of incense, and the dirty appearance of the monks and their unlovely countenances, together with the burlesque of religion enacted therein, so affected him

that he soon forgot all about his former resolution, and a short visit or two, coupled with a free use of his pipe to ward off the possible effects of contagion, fully satisfied him with reference to this place and the truth of the several statements made in connection with it as to its being the place where the several events narrated by historians with reference to it took place.

Having what our American friends call "done Jerusalem," the next visit on our programme was to Jericho. This we were informed was dangerous owing to the tribe which existed nearly two thousand years since, when a certain man went down from Jerusalem to Jericho and "fell among thieves" not being yet extinct, and therefore a guard of soldiers would be necessary for our protection as these gentry had a great liking for British tourists, knowing that they always carried cash with them, consequently this guard had to be provided before we could start. They consisted, I think, of three soldiers armed with long guns, which, by their age, looked as if they had not recently been used and, I am afraid, were very likely to burst if anyone attempted to use them, still in appearance they looked formidable, and I have no doubt had a deterrent effect upon some of the prowling Arabs who infest the hills from Jerusalem to Jericho, the whole country between these two places appearing to be uninhabited and affording a safe retreat to robbers from its hilly nature.

About mid-day we rested at the Good Samaritan Inn, which is about half way between Jerusalem and Jericho; but let not any of your readers imagine that it is anything like an inn as we understand it; it is merely a naked stone building with a roof three or four feet wide over its sides in which you can obtain shelter from the sun and rain, the middle part being quite open. Every traveller, therefore, has to take his own provisions both for man and beast with him, and this we did, having an extra donkey or two well laden with cold poultry, meat, fruit, wine, and beer, such articles being necessary for all Christian pilgrims, and this we had to carry a stock of for three days to last us until we came back to Jerusalem.

The ride from Jerusalem to Jericho we found rather trying, as, owing to the difficulty of finding different horses for our party, and getting our escort ready, we did not start till about 10 a.m., when the sun had considerable power. There was some difficulty also in providing each traveller with a suitable horse, some of our party being tall and others short, some stout and others thin; however, the best was done under the circumstances that could be, and so we left Jerusalem. The ride from Jerusalem to Jericho is downhill nearly the

whole of the way (Jerusalem being 3,500 feet above Jericho) and you are enclosed by high hills on both sides, and this with a scorching sun all the way told upon us to such an extent that when we reached the Good Samaritan Inn one of the married ladies could bear the shaking of her Rozinante no longer, and an express messenger had to be sent back to Jerusalem to engage a palanquin for her to ensure her return. I nearly turned a somersault once or twice during the journey owing to my saddle having been made to fit some other horse's back than the one I was riding; and but for the good services of my Arab attendant, I might have come to grief. I had been in the habit of riding upon the top of an omnibus, but not upon the back of a pony with a saddle such as I have described, in addition to which we all had to carry umbrellas to shield us from the burning rays of the sun.

We arrived soon after dark at what is called Jericho, but no Jericho now exists, only the name now remains, a few wretched Arab huts are pitched upon, I suppose, part of the site of Jericho, and the children are early taught to beg and follow you, clamouring for backsheesh whichever way you turn. The race of beggars in the East, encouraged I am afraid by the inconsiderate generosity of the British and American tourists, is one of the great evils which demoralize the lower class population in every place you visit, and they are a most intolerable nuisance and one very difficult for the tourist to get rid of.

(To be continued).

#### VISITS TO OUR PRAYER MEETINGS.—No. I.

In the Word we read—"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following" (Psa. xlviii. 12, 13). Public and private prayer are Zion's towers and bulwarks. Praying Churches have ever been prosperous in the best sense; it is as true of Churches as of individual Christians, "Tis only while they pray they live," for they love "Before His gracious feet to bow."

Recently I visited Mount Zion, Chadwell-street; the attendance was excellent, though it was a foggy night. Mr. Mitchell, the devoted pastor, presided, and was supported by four of his deacons. The service commenced by singing,

"Thou only, Sovereign of my heart,  
My Refuge, my Almighty Friend."

Then one of the deacons engaged in prayer with evident joy and freedom. After again singing, five or six other brethren followed, interspersed with suitable hymns. One dear brother's

petition was the evident result of domestic affliction, at the close of which we sang —

"Here the Christian meets with trial,  
Oft immersed in human woe."

The pastor read and expounded 1 Pet. v., making some choice and savoury remarks. May "the dew of Hermon and the dew that descended upon the mountains of Zion," rest upon the Church and people at "Mount Zion," is the prayer of BETHUEL.

#### SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY SOCIETY.

THE sixty-second annual meeting was held at Cransford on the 26th ult. In the afternoon a sermon was preached by brother Colls, of Beccles.

Brother S. K. Bland, the treasurer, presided at the evening meeting, when, the secretary (brother Colls) read the report for the year and financial statement, showing that £176 had been dispensed in grants to brethren labouring in village stations, nearly 100 of which were occupied.

Suitable addresses were delivered by brethren Glasgow, Ward, Harsant, Debnam, and Buckenham. Many instances of blessing were related, and a hopeful prospect granted for the continuance of these joyful labours.

STAINES.—The recognition of Mr. W. H. Jarman as pastor of the cause here took place, Thursday, Nov. 23rd, under very encouraging circumstances. The presence of the Lord was sweetly realised, and a large company of friends gathered on the occasion. A rather lengthy report is in the printer's hand, but having to go to press earlier than usual it must unavoidably stand over till next month.

#### CHRISTIAN GREETINGS.

##### A MEMENTO.

DEAR BROTHER SAWYER, — Grace, mercy, and peace be with you. I have been thinking of you; over fifty years you and I have walked together in the fellowship of the Gospel. Near twelve months since your dear wife was taken home. I knew her before you were married. I have trod the same pathway you are treading, yet, blessed be God,

"— Have been upheld till now;  
Who could hold us up but Thou?"

While thinking of your translated partner, I scribbled the following "In loving memory of Sarah Sawyer":—

"Oh, happy saint, how blest thy state,  
Now thou hast enter'd heaven's gate,  
To see thy Father's face!  
Earth shall no more thy peace annoy,  
Naught more shall mar thy blissful joy,  
All praise to sov'reign grace."

R. HUTCHINGS.

#### FORMATION OF A NEW TESTAMENT CHURCH, AND OPENING A NEW CHAPEL AT EGHAM.

IN the quiet aristocratic town of Egham, not far from the "Royal" Borough of Windsor, a Church according to New Testament order has recently been formed, and on Tuesday, Oct. 26th, 1893, a new chapel was opened, and on the before-mentioned date, inaugural services (morning, afternoon, and evening) were conducted under most favourable circumstances. The auspicious occasion commenced by singing the well-known hymn, 793, Denham. Brother H. F. Noyes, of Poplar, read portions of Scripture, and earnestly sought the Divine blessing on the newly-formed Church and services of the day. Another hymn of praise was sung, and brother Edward Mitchell ascended the pulpit and delivered a most excellent sermon from Isa. lxii. 10). The preacher dwelt chiefly on the last clause of the verse, "Lift up a standard for the people." He mentioned first some of the numerous false banners that are being unfurled on all hands. The black flag of infidelity and atheism, with its motto, "Let us eat and drink, for tomorrow we die." The enticing banner of worldliness, with all its pomp, and show, and glitter. "All these things will I give you," says Satan, "if you will fall down and worship me." The deadly ensign of legality. Men go about to establish their own righteousness. Endeavouring to build a stairway with their own works, by which to climb to heaven. The ensnaring standard of superstition—priestcraft, and sacramental efficacy, inscribed thereon. He next endeavoured to describe the true standard—Jehovah-Nissi, the Lord our banner. This was Jesus Christ, and Him crucified. Here the preacher dwelt on the salient features of the Gospel of the grace of God. The person, work, offices, and character of the Lord Jesus Christ. His atonement, resurrection, and ascension were prominent. The fountain His blood had filled, the only way and place of purgation. The love of God manifested in and through Christ Jesus. The necessity of the new birth, and the precious promises of the Gospel. He also expressed his conviction that Jesus Christ, and Him crucified, would be the standard raised in the building. The sermon was concluded with a few thoughts upon the import of raising the standard. The standard was raised as Moses lifted up the serpent. Lifted up that poor guilty sinners might look and live. It was raised also as possessing an attracting power. "I, if I be lifted up," said Jesus, "will draw all men unto Me." The standard was, too, a rallying-point. To Him was the gathering of the people. They rallied round Jesus, their great Leader, to go to the heavenly



Canaan. The standard was also the believer's defence. As the flag of England was a defence to Englishmen, so Christ's standard defends His people. The raising of the standard was a sign of war. Believers were called to fight under Christ's banner against the world, the flesh, and the devil. The preacher concluded with warm expressions of affectionate desire for the welfare and prosperity of the infant Church.

The morning service closed by singing—

"Glorious things of thee are spoken,  
Zion, city of our God,"

and the Benediction.

An excellent dinner was then served in school-room and vestry.

THE AFTERNOON SERVICE was conducted by Mr. E. Marsh, of Wellingborough. After the usual devotional exercises and singing,

"Come, Thou Fount of every blessing,  
Tune our hearts to sing Thy grace,"

brother Ebenezer Marsh proceeded to deliver a discourse founded on the words: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen" (Mark xvi. 20). The preacher divided the text as follows:—

I.—*The word preached.* They preached the Gospel; they preached the incarnate word; the written word; the engrafted word. It is the word of life and liberty. They preached the Authority of that word; they preached it as their own meat and drink. Preached—not amused the people or entertained an audience—not offered salvation, but preached the Word.

II.—*The sphere of labour.* Everywhere—the world their parish; not that they preached in every part of the globe, but wherever the Lord opened a door for them. Everywhere, for that is God's residence; He claims the whole world as His.

III.—*The secret of success.* The Lord working with them; not that they and the Lord did the work together in the sense of equality and efficiency; it signifies the Lord gave them the right to work—making their work effectual.

IV.—*Signs following.* Censuring sin; bestowing faith, binding, healing, comforting; manifest extension of the kingdom, in which he (Mr. Marsh) noticed the order of Christ's Church—viz., made disciples, confession by baptism, added to the Church, continuing steadfast, &c.

The discourse was listened to with marked attention and profit; the preacher appearing to be at happy liberty.

"May the grace of Christ our Saviour,  
And the Father's boundless love"  
brought the service to a close.

Tea was served to a very large number, at the conclusion of which

#### THE EVENING MEETING

was held, every available space being occupied in the chapel and vestry. Mr. John Hodges, of Chadwell-street, was to have presided, but illness prevented. Mr. A. J. Voysey, who has been supplying the pulpit here for about six months, was voted to the chair, and commenced by singing—

"Come let us join our cheerful songs  
With angels round the throne,"

and reading Psa. cxxii Mr. Thomas Higham offered prayer.

The chairman then gave a short account of the origin of the cause, and stated that seventeen brethren and sisters were formed into a Church in brother P. Head's house by Mr. H. F. Noyes, of Bethel, Poplar, on Strict and Particular Baptist principles, and went on to say in what a marked way our covenant God had appeared for His people in giving them the chapel and premises now opened for the worship of God; at the same time Mr. Voysey laid before the meeting the necessity for the co-operation of Christian friends to clear off the liability of £650. After singing, "Great King of glory come,"

Brother Knell (late of Colnbrook) addressed the meeting from "Ebenezer, hitherto the Lord hath helped." The children of His choice, the subjects of His grace, and the objects of His mercy, were the points touched upon.

Brother Brown, of Windsor, dwelt very sweetly on "Jehovah-Shammah—the Lord is there." The Lord is in His Church in way of consecration—consecrating the hearts of His people individually, and when assembled together—and such have no need of the man-made bishop's consecration. Bethel, the house of God, was a consecrated spot to Jacob—the Lord is there. The Holy Ghost is there, not as a mere influence, but a Person giving true repentance, light and life. May the Lord record His name in this house, and may many hearts have cause to remember and rejoice in this place.

Brother H. F. Noyes' subject was "The house of my God" (Psa. lxxxiv. 10). The house of God is the Church of God—the Lord Jesus Christ Himself being the foundation; the house of God—a place set apart for the service of God. In this house God will meet with and bless His people. It is a house, a dwelling-place. It is a house of prayer, the Lord loveth the gates of Zion more than all the dwellings of Jacob. It is a house of bread, a house of rest—blessed rest for weary souls. House-birthplace. Mr. Noyes concluded his very excellent and spiritual address by expressing his desire that it may be said of Ebenezer, Egham, "This and that man was born in her."

Brother E. Marsh offered some timely and spiritual remarks from "This day shall be unto you for a memorial." This is a special day; we meet not to congratulate one another, but to acknowledge the faithfulness of our covenant God. He is a God of love, we have experienced it in the past—there is more in the future. In regard to these opening services, and the cause of God here, we say, "Peace be with thee, and prosperity within thy palaces." May this portion of His one true Church rejoice in the faithfulness of our Lord, and be exalted here in His threefold Person, and the old story of Christ crucified be the theme of the preaching and teaching in this sanctuary.

Our aged brother Rush, of Datchet, gave us some sweet, experimental, and soul-cheering words from "By grace are ye saved." God bless our dear brother.

The first day's services in this newly-renovated place of worship was brought to a close by singing, "All hail the power of Jesu's name." May the little one become a thousand. Collection, with one or two items sent, £20.—[See Advt.] ONE PRESENT.

BEXLEY.—The first anniversary of the Sunday-school was held on Nov. 19 and 23. On Lord's-day, our pastor, H. G. Maycock, preached morning and evening, and addressed the scholars and friends in the afternoon. On the Thursday following a tea and Bible meeting was held. Tea was served in the new schoolroom to a goodly number of friends, after which a public meeting was convened. The chair was taken by Mr. John Piggott. After praise, reading the Word, and prayer, Mr. John Piggott, jun., read the report, which was of a very encouraging character, and caused us to acknowledge, "This is the Lord's doing, and it is marvellous in our eyes." The school was established Oct. 23, 1892. There has been a gradual increase in the attendance both morning and afternoon far beyond our expectations. In Nov., 1892, we had 7 present in the morning and 17 in the afternoon; last month our numbers were morning 40, afternoon 52, making a total for the day of 92, being an increase of 68 for the day's attendance. On July 19 the children had their treat, which was held in the grounds of Mr. John Piggott, Parkhurst. Each child on leaving was presented with a small present and a packet of sweets, for which we have to thank Mr. Linggood, superintendent, and Mr. Odd. We have established a library, consisting of 120 volumes, and numbers 26 readers. Part of the books were generously given by members of the congregation. Our superintendent has give away prizes for lessons and attendance—24 Bibles—and

presented each child with a hymn-book, also various reward cards. As to our financial account, we are a little on the wrong side, and had it not been for the liberal help of several friends we should have been more so. Our expenditure has been £3 3s. 3d., against which we have received £2 14s. 4½d., leaving us 8s. 10½d. in debt, which we hope will be cleared off at this meeting, as well as leaving us a balance in hand with which to start the New Year. We pray that the Lord may bless us in the future as He has done in the past. After the moving and adoption of the report, several volumes of books were presented to Masters Franklin and Castleton for general good conduct and attendance. Brethren Franklin, Clutterbuck, Brooks, and the pastor addressed the meeting. On the following Friday the children were given a free tea, after which Mr. Piggott entertained them with some dissolving views, illustrating scenes in the life of Joseph and his brethren, which was much enjoyed by the children and all present. The amount realized by the collections, donations, and tea amounted to £7 2s. 8½d.

#### HEBREWS VI. 4—6.

Exception is taken somewhat at parts of "A Berean's" letter in our December issue by Alfred Dye, who feels that he has not been adequately represented. He desires to explain that his view of the *impossibility* of renewal, &c., is that with man it is so, but not with God, and he also expresses his views as to "crucifying the Son of God afresh." On the latter point there seems to be little difference of judgment between our two friends.

It must suffice that, as "A Berean's" letter partly traverses the views of Mr. Dye on the former point, his opinion be here recorded. J. W. B.

#### ROMAN CATHOLICS IN AMERICA.

"THE Romanists are gaining ground here fast. They have got to this pitch—the priest has forbidden his people from dealing with Protestant storekeepers, and Catholics are generally in office from Mayor to policemen and tramcar men. They wont employ any man that is not a Romanist. And there are secret societies connected with the Church that are drilled and armed, so we have the A. P. A. watching them."

Extracts from second letter says:—"The Romanists are going to give us trouble here. Only a few days ago a case was delivered to a Roman Catholic Church by the drayman, and the case broke open in falling off the dray, and it revealed its contents—370 repeating rifles in our state capital, Lansing. They were more bold, and openly opened the case, and carried the repeating rifles in their arms into the Church."

**MARRIAGE.**—On Sept. 28th, 1893, at Providence Chapel, Biggleswade, by Mr. Swain, Mr. WALTER GARNER, of Willingham, Cambs., to Miss BETSY NEWMAN (a member at Providence Chapel), of Biggleswade, Beds.

### In Memoriam.

JONATHAN COOPER, late of Charles Hall, Ringshall, Suffolk, passed quietly away on Monday, Nov. 13, 1893, aged 84 years. He was born of God-fearing parents, his father being for many years a deacon of the Strict Baptist cause at Wattisham, Suffolk, where the deceased has also stood in honourable membership for upwards of sixty years. He was baptized by the late Mr. John Cooper, who for nearly fifty years was pastor of the above Church. Deceased, although a man of very few words, was deeply interested in the welfare of Zion, and was, for some years, a teacher in the Sunday-school, and after having to give up teaching was still most constant in attendance upon the means of grace, driving over to the chapel and with many others staying for the day's services. Owing, however, to his advanced age and increasing infirmities, he has not been able to meet with us for the last year or two. A few months since our dear brother was taken worse, and had to take to his bed. On the writer calling to see him and asking him how he felt in his mind, he replied, "Well, the Lord has been good to me—very good—in providence and grace, and now I know I cannot be here much longer, I should, like Jacob of old, just like to gather up my feet in the bed and be gathered to my fathers." We said perhaps he would be so favoured, to which he immediately replied, "Well, I know whom I have believed, and I am persuaded He will keep that which I have committed to Him." On being asked if He could account for the difference in himself and some others round about him, "Oh," replied he, "that is all due to God's grace; of course it is; yes, it is all grace!" He was very fond of the hymn, "Rock of Ages." He got worse in health and the last day he was with us (a Lord's-day) he spent much of the morning in prayer, begging the dear Lord to take him home, after which he was seized with something of a fit, from which he gradually sunk till on the Monday morning,

"One gentle sigh, the letters broke,  
And then we said, 'He's gone.'"

The poor body was buried in the chapel burying-ground, and many of his kinsfolk and acquaintances followed him to his last resting-place.

TOPLEY, CAROLINE GEORGINA, of 174, Lewisham High-road, S.E., widow of the late William Topley, deacon of

Zion Chapel, New Cross-road, S.E., entered into rest on Nov. 7, 1893, in her 83rd year. She was called into the fellowship of Jesus Christ at an early age under the ministry of John Stevens, the reverend pastor of Salem, Meard's-court, Soho, and, with her husband, was baptized by him, and enjoyed in that church for some years a fellowship, the blessedness of which remained with them to their last hours. Removing to Greenwich, they, with some others, were instrumental in forming, in the year 1841, the little community at Giffen-street, Deptford, which has grown into the present Church at Zion, New Cross-road. A quiet peace remained with her all through the long and trying illness of four years through which she was called to pass. To every enquiry as to her happiness in prospect of departure from this life, she replied, "All was well:" and that whenever she was taken from those who loved her they would all know she was where she longed to be—"with Christ, which is far better." One morning she spoke of having passed a night of happy communion with her Lord, and her confidence in her unchangeable Friend was never apparently disturbed. She leaves seven sons and daughters to mourn her loss, and "her children arise up and call her blessed." Interred at Nunhead, Nov. 13. Mr. J. H. Lynn officiated, assisted by Mr. T. G. C. Armstrong. Mr. Taylor conducted the funeral.—[The name of William Topley is among our earliest recollections in connection with the London Churches. More than forty years ago we were very much impressed with his kind Christian manner, which has never been erased from our mind.—J. W. B.]

MARY MARSHMAN HILL, widow of the late JOHN REEVES, of Bratton, Wilts., entered into rest Nov. 14, 1893, aged 76. Deceased was a good Christian woman, and could from her heart adopt the language of Doddridge, and say,

"Grace first inscribed my name  
In God's eternal Book;  
'Twas grace that gave me to the Lamb,  
Who all my sorrows took."

The last time we visited her, we felt she was ripening for eternity; now there is not a shadow of doubt that she is uniting with the heavenly choir in the never-ending song, "Unto Him that loved us, and washed us from our sins in His own blood," &c. Early in life she was a teacher in the Sunday-school of the (then) good old cause at Westbury Leigh.—J. W. B.

HANNAH ATTEWELL, of Bermondsey, fell asleep in Jesus Oct. 5th, aged 29 years. As a child she attended Lynton-road Sunday-school, and notwithstanding that no immediate result of the teaching was manifested there is reason to believe that the lessons she received were not altogether in vain, but that

they bore fruit after many days. Although permitted to reach womanhood, it was soon apparent that consumption was lurking in her frame, and for a long time prior to her decease she was confined to her home and at times suffered much. But whilst disease was wasting her body the Lord was working in her soul, and fitting her for eternity. The work with her was gradual, but none the less sure. The Lord led her to feel that she was a sinner, and within a few months of her death to a friend who called to see her, and who proposed to read Psa. li., she declared with many tears that that was her favourite psalm. Very precious also were the words of the psalmist as recorded in Psa. lxxxvi., for she had been brought to feel poor and needy and hence desired the Lord to bow down His ear to her. But He who raiseth the poor out of the dust and ever hears the cry of the needy heard her cry, and although she could not speak with that assurance with which some of the Lord's people are able, she nevertheless declared to another friend not many weeks prior to her death that she was not without hope and some time after that was enabled to say with confidence that the Lord would not cast her out. Toward the end her weakness became extreme, and it was with difficulty that she could speak at all, but it was clear that there was a quiet resting in the Lord, and that she was made ready for the solemn yet blessed change when it came. Let Sunday-school teachers take encouragement, and remember that because they do not see immediate results from their work it is no reason for concluding that they labour in vain, but rather let them go on sowing the seed, looking to the Lord to bless it in His own good time, as He surely will.

WALTER TILL fell asleep in Jesus on Nov. 7, 1893, aged 21 years. His own account of himself is that he lost his mother by death at the tender age of ten; at fourteen he became desirous of the knowledge of the love of God, but soon fell into sinful ways, in which he continued four years, when he came to Shouldham-street chapel, where he discovered his folly, felt his guilt, and was constrained to pray for mercy. Ultimately, hearing a sermon from Acts x. 36, he found deliverance, and on Dec. 28, 1890, was baptized, and continued in honourable fellowship until his death. About the last week in May he was seized with pneumonia, from which he never fully recovered, but suffered repeated relapses, until his last attack five days prior to his death, proved to be too much for his weak body. It was sweet to see the power of grace sustaining and gladdening him in the midst of intense suffering, as he gave solemn messages to his dear companions in the Bible-class and others with whom he

was connected, and resting on the Saviour, awaited his end without a shadow of fear, commending Him as well as he could to those around him as long as he was able to speak. We committed his mortal remains to the grave in sure and certain hope of a joyful resurrection, grateful for such a seal to our feeble ministry and hopeful for more such testimony to the word of God's grace. "The memory of the just is blessed." EBENEZER BEECHER.

JAMES STEVENS, of the Watch and Clockmakers' Institution, New Southgate, entered into rest Nov. 27, 1893, at the advanced age of 85. Deceased was with the late J. A. Jones, in Bricklane. Afterwards late Richard Minton and the present G. Burrell, of Watford, with a few others, united together in the bonds of the Gospel, were formed into a Church, Nov. 4, 1851, in Mount Zion, Nelson-place, City-road, removing from there to the present Mount Zion, Chadwell-street. Our departed brother was for some years on the committee of the Surrey Tabernacle Benefit Society. His remains were interred at Abney Park Cemetery.

ROBERT HUTCHINGS, also a member at Mount Zion, Chadwell-street, passed away, Nov. 30, 1893. Our brother had passed his four-score years, and by reason of infirmities was prevented from attending the means of grace for a long while. His end was peace; experiencing the truth of the words,

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

AGNES ROBERTS, for 43 years the beloved wife of John Strickett, died on Dec. 7th, at 31, Anstey-road, Peckham. "Oh my Father, take me home," was her continual prayer.

#### IN MEMORIAM.—THE LATE MR. WINTERS.—By D. J. A.

REJOICE for a brother deceased,  
Our loss is his infinite gain;  
A soul out of prison released,  
And freed from its bodily chain.  
With songs let us follow his flight,  
And mount with his spirit above,  
Escaped to the mansions of light,  
And lodged in the Eden of love.  
Our brother the haven hath gained,  
Outflying the tempest and wind;  
His rest he hath sooner obtained,  
And left his companions behind,  
Still tossed on a sea of distress,  
Hard toiling to make the best shore,  
Where all is assurance and peace,  
And sorrow and sin are no more.  
There all the ship's company meet  
Who sailed with the Saviour beneath,  
With shouting each other they greet,  
And triumph o'er trouble and death;  
The voyage of life's at an end,  
The mortal affliction is past,  
The age that in heaven they spend  
For ever and ever shall last.



THE LATE MR. JAMES BOORNE.

(See page 42.)

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## A Solemn Testimony.

BY EDWARD MITCHELL.

“Ye must be born again.”—John iii. 7.

THIS testimony, proceeding from the lips of our Lord Jesus Christ, is made most emphatic by the character of the person to whom it was originally addressed. Nicodemus could have understood that publicans and harlots must needs pass through a great change ere they could become citizens of a holy kingdom; but that so complete a change was necessary for himself, a ruler of the Jews, passed his comprehension. All natural advantages Nicodemus possessed. “Circumcised the eighth day, of the stock of Israel, a Hebrew of the Hebrews; as touching the law, a Pharisee”; in character amiable, in conduct upright; a devout man, of high ecclesiastical position, a master in Israel. Could it be possible that *he* needed to be born again? Yes, even so. “Except a

man be born again, he cannot see the kingdom of God," is *an except without an exception*. However valuable natural advantages may be, they avail nothing for the kingdom of God. "Ye must be born again," is as true with respect to the most amiable, upright, and religious of mankind, as it is of the godless, licentious, and profane. "That which is born of the flesh is flesh," and nothing more. "The natural man," at his best, "receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." "Ye must be born again," tolls the death-knell of all the hopes, based on a mere natural religion, men may entertain.

This solemn testimony lays the axe at the root of human pride. It proclaims human nature so bad that it cannot be patched up nor mended, but requires a new birth, a new creation. Sooner shall the Ethiopian change his skin, and the leopard his spots, than the natural man become fit for the kingdom of God. The fall has not merely slightly damaged man, but has entirely ruined him. His whole nature is infected with the poison of sin—it has put darkness in the understanding, rebellion in the will, and enmity in the heart. "Ye must be born again," is not a mere arbitrary declaration, but discovers the deep need of our nature. We are so ruined that only the Almighty Himself can restore us; so depraved that a new birth, the implantation of a new heavenly principle within us, is absolutely necessary to fit us for the kingdom of God. This truth smites the modern evangelical idol of free-will and creature ability, which has its foundation in the pride of the human heart. A new birth is needed before we can so much as see the kingdom, much more before we can will to enter it. The things of the Spirit of God are foolishness to the natural man, because he possesses no spiritual discernment. The truly enlightened lay low before the footstool of divine mercy, and gratefully confess that they "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And they abhor the very thought of ascribing to their own will that for which they solemnly feel they are entirely indebted to the sovereign grace of their God. They place the crown on the head of Him to whom of right it belongs, and give all the glory to His holy name.

This word of our Lord assures us of the success of the Gospel. There are some who *must* be born again. "Other sheep I have," said Jesus, "which are not of this fold; them also I *must* bring, and they shall hear My voice; and there shall be one fold (or flock) and one Shepherd." Those other sheep *must* be born again. "He shall see of the travail of His soul and shall be satisfied." "All that the Father giveth Me shall come to Me." "My word shall not return unto Me void." "As many as were ordained to eternal life believed." Sinners "*must* be," and are, "born again," wherever the Gospel is faithfully preached. The love of God designed, His purpose secures, His power and grace accomplish this sweet and glorious end. Souls "*must* be born again" for the glory of God, and to secure their own happiness. God the Father has chosen and adopted them as His children. They *must* be fitted for their high position, so that they reflect the glory of their heavenly Father. The Son of God has undertaken to destroy the works of Satan on their behalf. To reflect His praise they "*must* be born again." The Holy Ghost is engaged in covenant to renew their souls, and make them "meet for the inheritance of the saints in light." That His glory may be manifested they "*must* be born again." God has set up a kingdom,

and there *must* be subjects; He has prepared mansions, and there *must* be inhabitants; thrones have been erected, and there *must* be occupants; crowns are made, and there *must* be some to wear them, and to cast them before the throne; golden harps have been fashioned, and there *must* be musicians to sweep their strings, and make heaven to ring with praises of God's sovereign grace; white robes have been provided, and there *must* be those who shall wear them and reflect the glory of their covenant God. There will be no empty mansions, no unoccupied thrones, no spare crowns, no unworn robes, and no useless harps in heaven. And in order to this happy consummation the chosen of God "*must* (all) be born again." Through the new birth and its development God's saints are fitted for their glorious position, reflect the praises of their Triune God and Saviour, and themselves enjoy unspeakable happiness to all eternity. Reader, art thou "born again"?

The importance of this subject suggests a few words on the evidences of the new birth. The unconcerned manifest that they have not known this change, but a real concern of soul in the matter is itself a good sign. In nature the first sure sign of a living birth is the cry of the child. It is similar in grace. So soon as we are new born we cry. "Behold, he prayeth." The heart beforetime glued to earthly things now aspires for heavenly blessings. The eyes once fixed on earth instinctively turn to heaven, while sighs and cries for mercy ascend to God. The newborn soul sees its own defilement, misery, and helplessness, and sends up its desires to God for pardon, help, and healing. Heartfelt prayer for mercy in and through Christ Jesus is a sure sign of spiritual life. Again, an humble, childlike spirit manifests the new life implanted in the soul. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." A meek, childlike spirit, conscious of its own ignorance and weakness, waiting upon God, and desiring to be taught of Him, is a sweet evidence of grace operating in the heart. Once more, true faith in Christ proves regeneration. Following this discourse on regeneration come the sweet words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." The quickened soul is conscious of its need of a Saviour, and is ever sooner or later led to the Crucified One to look and live. "We are all" (manifestly) "children of God by faith in Jesus Christ." "To as many as received Him, to them gave He power (authority) to become the sons of God, even to them that believe on His name. Which were born . . . of God." Love to Christ is also an indubitable sign of sonship. "Jesus said unto them, If God were your Father, ye would love Me." "Every one that loveth is born of God." Love to Christ discovers itself in love to His people. And "we know that we have passed from death to life, because we love the brethren."

We have reached the limit of our paper, and must leave this interesting and important subject, praying the Holy Spirit to bless what we have written, so that seekers may be encouraged, and enabled to read their titles clear, and saints reminded of the vast debt of gratitude and love they owe their gracious God; and, if it can please His gracious Majesty, might some unconcerned ones be awakened and quickened by these words; for, "Ye must be born again," or where Jesus is ye cannot come.

OUR PORTRAIT GALLERY. — No. II.  
THE LATE MR. JAMES BOORNE.

IN our last issue we referred to the translation from the Church below to the Church above of Mr. James Boorne, pastor of Devonshire-road Chapel, Greenwich, the subject of this month's portrait and sketch, whose funeral obsequies it was our mournful duty, yet sacred pleasure, to unite in, in November last. We now proceed to record somewhat of the Lord's gracious dealings with him, for which we are indebted to the respected editor of the *Sower*, and by his kind permission cull the following from its pages :—

“James Boorne was born October, 1833; he was favoured with praying parents, who wisely counselled him, but the Lord only could give him grace, and He did begin to work in his heart when only six years of age. His brother Thomas taught him a prayer, which he used to repeat, and felt quite a little Pharisee for his supposed goodness. The death of his brother, who died in the Lord, helped to still further deepen the convictions in his soul. These feelings led him to seek for mercy, and to look out for any evidence that might give him a gleam of hope; which was soon given, for he went one day to London to hear the late Mr. Shorter, and a hymn was given out, which was applied with power, and seemed the language of his soul—

“ ‘ Dear Lord, may I a mourner be  
Over my sins and after Thee;  
And when my mourning days are o'er,  
Enjoy Thy comforts evermore.’ ”

“ Mr. Boorne profited much under Mr. Shorter's ministry, and noted particularly two of his remarks which were helpful to him. ‘ Some people,’ said Mr. Shorter, ‘ are troubled about a law work in the soul. The Word says, “ Ho, every one that thirsteth, come ye to the waters.” If you are *thirsty*, you have had a law work, and you are welcome to Jesus Christ.’ Again the good man observed, ‘ Some are troubled to know if they have had the blood of Jesus applied to their conscience. Do you feel that you can stake your all upon Christ, and are your affections entwined about Him? If so, you have had His blood applied.’ ”

“ Prayer, reading the Word, and attending the preached Gospel, were now his delight. And one day a minister seemed particularly to describe his feelings, and then he asked his hearers, pointedly, which they would choose, ‘ To suffer affliction with the people of God, or to enjoy the pleasures of sin for a season? ’ and our friend felt that affliction with the people of God was truly his choice. The next day after this sermon the words were applied with power, ‘ The Lord liveth; and blessed be my Rock; and exalted be the God of my salvation ’ (Psa. xviii. 46).

“ After this he felt gradually to sink into a slothful state of soul; but he went one day to hear the late Mr. Covell, at Croydon, who spoke from the words, ‘ Having a High Priest over the house of God, let us draw near with a true heart,’ &c. (Heb. x. 21, 22). Mr. Covell powerfully spoke of the things that might prevent a child of God drawing nigh with a true heart. The word came home to our friend with a ‘ Thou art the man ’; and wrought such repentance and prayer in his soul, that he was in the end enabled to draw nigh unto the Lord with a true heart, and the Priesthood of Jesus ever after became very precious to his soul. Some



time after this he heard Mr. Frederick Marshall, from the words, 'For me to live is Christ, and to die is gain,' and the Word was so applied to the heart of our friend that he felt a full deliverance from bondage, and enjoyed that love which casteth out all fear.

"Mr. Boorne soon began to feel exercised in respect to the ordinance of baptism, and the words being applied with power, 'If thou believest with all thine heart, thou mayest,' he was constrained to pass through the ordinance, and was baptized in September, 1860, at Gower-street Chapel, by the late Mr. William Freeman, who preached on the occasion from the words, 'Goye into all the world, and preach the Gospel to every creature,' &c. (Mark xvi. 15, 16), little knowing that our friend at the very time was greatly exercised in his mind respecting this important work; and he continued under these exercises for five and a half years, such passages being applied to him as, 'Thou shalt prophesy to My people Israel'; 'Preach the Word'; 'Do the work of an evangelist,' &c. He was continually feeling his unfitness; but he was struck by the remark of a minister, 'God calls sinners to preach to sinners.'

"A few years after baptizing Mr. Boorne at Gower-street Chapel, Mr. Freeman was led to write to him, and tell him that from the time of his baptizing him at Gower-street, he had had the impression that the Lord designed him for the ministry of the Gospel. This letter caused our friend much concern, and at length he was led to write, and tell Mr. Freeman all his heart, who soon replied that he did not believe the Lord would allow him long to stand idle in His vineyard.

"That same year (1865) he was staying at Ramsgate for a few days' holiday, when he was asked by Mr. Sharpe, the pastor of Mount Zion Chapel, to preach for him on the week night. This request, after much hesitation, he tremblingly complied with, and spoke from the words, 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter' (Heb. xi. 24), and the Lord gave him liberty in preaching. Mr. Frederick Marshall was present, and at once asked Mr. Boorne to take an engagement for him at Hitchin, as he was unable to fulfil it; and thenceforward, for seven years, Mr. Boorne continued to serve various Churches, receiving many more invitations than he was able to fulfil. But he was an exception to the rule, 'A prophet is not without honour save in his own country,' for his own people, amongst whom he had worshipped from a child, gladly heard him preach, and the little room at Counter Hill, New Cross, soon became inconveniently crowded with hearers, and in 1872 the Church gave him a call to the pastorate, which he accepted, and thenceforth, for twenty-one years, he laboured chiefly amongst his own people.

"Soon after his acceptance of the pastorate, the Church and congregation removed to Devonshire-road Chapel, Greenwich, where much blessing attended the preached Word. In due time our friend was enabled to establish a Sunday-school, also a Tract Society, and was ever ready to promote any lectures or meetings for the furtherance of our Protestant faith and the constitution of our country. A Dorcas Society was also established, in which the ladies of his congregation did much useful work. He showed his interest in their labours by frequently attending their meetings to speak a kind word to the workers, and to conclude their meeting with reading and prayer.

"When a youth of about fourteen, he entered his first and only

situation, which he retained till his death; and, during a service of forty-six years, he rose step by step, and was for many years the trusted head of the counting-house, and his services were greatly valued by the heads of the firm.

"It was in August of 1892 that Mr. Boorne was first led to seek medical advice in respect to those symptoms which, though slight at first, gradually gathered strength, and baffled the skill of the highest faculty. His friends watched with grief his gradual decline, but he was usually able to minister to them, although often in great weakness; and his words were with savour and power, and betokened a ripening for heaven. He was kept, for the most part, comfortable in his mind until about a fortnight before his death, when the Lord seemed to withdraw His presence, and the enemy sensibly drew near; and never did our friend know such fiery darts as were then hurled into his mind. He preached for the last time on the first Lord's-day in November, 1893. His text in the morning was one that spoke to his then feelings, 'Who is there amongst you that feareth the Lord, who walketh in darkness, and hath no light?' &c. (Isa. i. 10); and in the evening he spoke from the words, 'Having loved His own which were in the world, He loved them unto the end' (John xiii. 1). At the close of the service he administered the Lord's Supper to his loving Church; but after this was over the enemy set in with greater force than ever, and as he was retiring to rest that night his face betokened the conflict he was enduring, and he exclaimed, 'I am lost! I am lost!' The next morning the enemy again came with such power that he was tempted to believe 'that he had preached to others, and was himself a castaway.' A heavy gloom rested on his spirit during the day, and one or two brethren who visited him tried affectionately to comfort him, and he felt encouraged by their visit; but the gloom remained until Tuesday morning, when it was quite removed, and from that time to the end his peace increased more and more. On this day, November 7th, Mr. Boorne was taken seriously worse, and it soon became manifest that the final change could not now be far distant. During the remaining days that he lingered many friends were able to visit him, and to each he spoke in the most affectionate and profitable manner; and the perfect peace that he was now favoured with was delightful to witness. During his last illness he was lovingly tended by his fond wife and a beloved friend and neighbour (one of his hearers), who both esteemed it a privilege to minister to his needs.

"He sent the following beautiful message to his Church and people on the last Lord's-day of his life: 'My love to the dear friends: tell them it has been my constant delight to preach the Word to them, and look on their faces; but I shall see them no more on earth, as I am going up to gaze on the face of my Beloved.'

"The following were amongst his last sayings: 'Tell Mr. Hull I die in the faith of the truths that I have believed, received, and taught. I have not followed any cunningly devised fables. He comforts me on every side. I could not have believed it possible to enjoy such sweet peace under my present circumstances; I seem scarcely to remember that I have ever had any troubles; He is fulfilling all His promises to me.'

"A few hours before he died he said, 'Oh, what a calm! Now He fulfils His promise to me, "Thou wilt keep him in perfect peace whose

mind is stayed on Thee” (Isa. xxvi. 3). Once he said, ‘Not Christ yet.’ On it being said to him, ‘There is but a thin veil between,’ he said, ‘Yes, yes.’ It was then said to him, ‘You will soon be home’; he answered, ‘Ah!’ A friend said to him, a short time before he breathed his last, ‘You will soon awake in His likeness’; he replied, ‘A very little while.’ And so it proved, for an hour or two later his ransomed spirit left its tenement of clay, and entered into the presence of his Lord.”

We understand it is intended shortly to publish a memorial volume, which will be eagerly looked for.



THE LATE MR. WILLIAM SHEPHERD, OF SOUTH CHARD.

Mr. William Shepherd was born in the county of Devon of godly parents; but, like all the rest of Adam's posterity, was taken up with the vain things of time. Comparatively early in life the Lord was pleased to show him his danger while listening to a sermon by a Baptist minister in his native village; but, as time rolled on our brother was led more deeply into the truth which led him to peruse his father's books, written by good and gracious men. We first became acquainted in the year 1843, in the city of Exeter, after listening to a sermon by the late Mr. James Wells, of the Surrey Tabernacle, on which occasion a friendship sprung up which lasted half a century. Later on it was my lot to be called to preach at Zoar, Exeter, where our departed brother was a very active deacon, and who, with his partner in life, always accorded a hearty welcome to the Lord's servants when visiting Exeter to preach Christ and Him crucified.

Our brother Shepherd was the subject of much exercise for some years about speaking publicly in the Lord's name. At length doors were opened for him in the neighbourhood of Exeter. Eventually he was led to accept the pastorate of the Church of Christ at South Chard, and laboured there with much acceptance for twenty-nine years. The last few years he suffered much bodily, but was able to bear his affliction with resignation, until the Lord called him home. His widow was greatly helped and strengthened to wait and tenderly nurse him to the last. He died September 24, 1893, aged 80.

Mr. Richard Varder of Yeovil, according to mutual arrangement, was to have officiated at his funeral, but brother Varder being taken home first, the lot fell upon the writer to conduct the last solemn and sacred rites over his mortal remains, at whose request I also preached his funeral sermon from the words (selected by deceased) "Into Thine hand I commit my spirit: Thou hast redeemed me."

Great respect was shown to his memory; many assembled to take part in the service both at the chapel and in the churchyard of the village where, for so many years he proclaimed the sacred truths of the Gospel. "The memory of the just is blessed." W. LEE.



THE LATE MR. GIDEON GORE.

Mr. Gideon Gore was born of godly parents in the neat little market town of Melksham, Wilts, situate about midway between Trowbridge and Devizes. From a letter by his beloved sister Miss Gore, we learn that a work of grace was commenced in his soul when a youth, and was

baptized by the late Mr. Pocock, in the month of September, 1865. On the family removing to Trowbridge, they soon became united to the Church at "Zion," where the late John Warburton was so many years pastor. Our deceased brother immediately identified himself with the Sunday-school, in which institution he became a most earnest worker, and was, for the last nine years co-superintendent with our brother-in-law, Mr. W. Applegate, who feels the loss most keenly. It was our pleasure to be acquainted with the departed, and it has also been our privilege to observe with what perseverance, diligence, heedfulness, and, withal, unpretending devotion, he always exercised in the interest of the rising race and the cause of God at Zion. In his secular calling he was favoured much after the same manner as Mr. James Boorne, who forms the first of the three portraits in present issue. The following is the spontaneous expression of the *Wiltshire Times*, in which we heartily concur:—

It is with deep regret that we record the death of Mr. Gideon Gore, who passed away on Wednesday afternoon, December 13, 1893, at his residence, Castle-street, Trowbridge. For a considerable length of time he did not enjoy good health, and about three months ago it was found that he suffered from cancerous affection, which proved to be the immediate cause of his death. He was 48 years of age. Throughout nearly the whole of his life after boyhood, Mr. Gore was employed by the firm of Salter and Company, and during the long period of twenty years he managed the weaving department. His sterling qualities were highly appreciated by his employers, and by the whole of the workpeople he was also highly honoured and respected. For thirty years he actively identified himself with Zion Sunday-school, and filled the position of superintendent for about nine years. As leader of the singing in the chapel, he also rendered excellent service during twenty-one years, his retirement, owing to ill-health, being marked by the presentation of a handsome timepiece and a purse of gold, by friends connected with the chapel and school, who were delighted to take the opportunity thus afforded of testifying to their appreciation of his efforts. His remains were interred on the 18th at the cemetery, in the presence of a very large concourse of sorrowing relatives and sympathising friends. The service in the chapel was conducted by Mr. Porter, of Allington, and those who followed to the grave, in addition to the relatives included Mr. W. Applegate, deacon of Zion Chapel, several members of the church and congregation, a number of scholars, Mr. W. Walker, deceased's employer, and Messrs. F. Randall, W. Eyles, and E. Elliott, managers of the extensive cloth works.

On the following Wednesday evening, an eloquent expression of sympathy with Mrs. Gore and the family was read and signed at a meeting of the teachers and others connected with the Zion Chapel Sunday-school. That expression of sympathy will, we feel sure, be shared in by all who knew and esteemed the many sterling qualities of the late Mr. Gideon Gore.

This paper would not be complete without reference to his last hours. Gideon Gore belonged to a loving, gracious family; each took an interest in the other. Miss Sarah Gore says, in a letter to me, "Dear Friend, I feel I must tell you our beloved brother is called home. You will remember how weak he was when you were here on November 8. Since then he gradually lost strength. The last time he went to chapel was December 3, when he was present at the ordinance, (administered by Mr. Hemington, of Devizes), which he much enjoyed. On the 8th he attended to some school business, and after arranging his worldly matters with his brother John, he seemed only quietly waiting—calmly resting. On the 13th I saw him early in the morning—he

looked so quiet, and said, 'I shall soon be landed, but should like one more bright shining.' I said, 'God will give it you,' and 'if not,' he replied, 'it will be ALL RIGHT.

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

A little later on he said to his brother John, 'The poet was quite right—

"Jesus can make a dying bed  
As soft as downy pillows are.

Jesus has taken the sting away, and all is *peace*, PERFECT PEACE.' And so continued till the end.

"About our loss I cannot tell you, except that it seems impossible to fill the gap, for he was more than a brother; but then we have to rejoice in the glorious, happy end, and are certain 'Our Jesus hath done all things well.'—S. GORE."

We could add much more, but must close by saying, "We sorrow most of all because we shall see his face no more."—J. W. B.

## OUR YOUNG PEOPLE'S PAGE.

### THE WORLD,

A FEW years ago I wrote the following enigma:—

"In me are wondrously combined  
Tenants and habitation too;  
Vast multitudes in me you'll find  
Numbers comparatively few.  
In me the wicked you may trace,  
The foes of holiness and God,  
Or all the family of grace,  
The purchase of a Saviour's blood;  
I comprehend earth, sky, and sea,  
Brief time, and long eternity."

Will my young friends follow me as I try to explain this wonderful word, and see how far my enigma is correct according to the Scriptures? The "habitation," the great earthly dwelling-place of all men, is called the world, as we read, "The world and they that dwell therein." Very frequently, both in the Bible and in our own language, it means the people who inhabit the world. Then again it refers to the ungodly: "The whole world lieth in wickedness." "If the world hate you," said Jesus, "ye know that it hated Me before it hated you." And the world sometimes means age or duration of time, so we have "this present world" and "the world to come," and "world without end." "World," Nuttall tells us, comes from the Anglo-Saxon "wearuld," a combination of the words "wer" (a man) and "yldo" (age), so that all these shades of meaning which we have referred to are within the scope of the original word. But I want you chiefly to notice the two meanings spoken of in the middle lines of the enigma—the world of the ungodly and the world of the redeemed.

We will look at the dark picture first. Those who are under the power of sin and Satan, who neither know the Lord nor desire the knowledge of His ways. What an awful word is spoken of these! The whole world lieth in wickedness, or in the wicked

one, in the arms of Satan, hushed to sleep in the embrace of death. They who thus live in the city of destruction are heedless of their danger, and try to enjoy the pleasures of sin for a season, but God calls His people out from among them, and bids them set their affections upon things above, and to His own dear children He says, "Love not the world, neither the things that are of the world; if any man love the world, the love of the Father is not in him." Closely connected with this is the thought of time, the spirit of the age, the day in which we live, and the word age has been substituted for world in the Revised New Testament in several places. I noticed as I passed along the other day a tradesman's announcement, "We go with the times," and this to many people is the all-important thing; to be "behind the times" is generally considered a very bad thing, and in religious matters, as well as in other things, we are supposed to keep pace with the age. But, dear young friends, do not let us go further or faster than the Word of God; that is never out of date, however old its teachings may be. Like its Author, it liveth and abideth for ever, and it is always abreast of the times, and when it clashes with men's notions it is because they—not it—are wrong. I am not going to say that our own times are worse than any that have gone before, but neither can I think they are much better. The spirit of every age since sin first entered into the world has more often been wrong than right. The generation in which the Lord Jesus lived, rejected, and put Him to death, and the majority of those who live in our own day, neglect or deny the Gospel He sealed with His own heart's blood. May our hearts and lives be governed by the principles of the sacred Scriptures. We can never improve upon them, or the holy maxims which the Lord of all time has laid down for us: and while the world passeth away, and all the things thereof, he that doeth the will of the Lord shall abide for ever, and all besides shall perish everlastingly.

But the world has in many parts of the Bible a bright and beautiful meaning. "God so loved the world that He gave His own, His only Son to save it." He was "in Christ reconciling the world unto Himself." Christ is "the Saviour of the world," "the propitiation for the sins of the whole world," &c. But then the question comes, Does the world in these texts mean everybody, every man, woman, child, that lives, or ever has or will live? The passages we were looking at just now show that it does not. Jesus said, "I pray not for the world, but for those whom Thou hast given Me out of the world." But if my young friends will look up all the texts which speak of the world's salvation they will see the true scope and meaning of the expression.

In John iii. Jesus was speaking to a Jew who thought God's love was confined to the children of Abraham; the apostle Paul was also showing that Gentiles as well as Jews were reconciled to God through Christ, and the apostle John, himself a Jew, said, "Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," which in Revelation is explained as a great multitude which no man could number, redeemed and gathered out of every nation, and kindred, and tribe, and tongue. So the same apostle repeats Christ's words, "God so loved the world, and that He sent His Son that the world through Him might be saved" (ver. 3, 16, 17). "I pray not for the world" (John xvii. 19). He speaks in the epistle about the whole

world lying in wickedness (1 John v. 19), and the text before quoted about Christ being the Atonement for the whole world, and he it was who wrote the words in the last book of Scripture about the vast company of the redeemed. Divinely inspired as he was, he did not contradict himself, and so while the whole world is fallen, while the spirit of the world is evil and opposed to God and His Gospel, yet throughout all that world the Gospel is to be preached; from every nation sinners taught by the Holy Spirit are to be gathered to Jesus, and at last from East, and West, and North, and South, they shall come to sit down with Abraham, Isaac, and Jacob, in the kingdom of God. May we join that blessed company, for we know that He has said, "Whosoever shall call upon the name of the Lord shall be saved," and we will praise Him, world without end. Amen.

H. S. L.

### 'TWIXT MIZPEH AND SHEN.

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."—1 Sam. vii. 12. [For reading Jan. 1, 1894.]

**F**ELLOW-TRAVELLERS,—We may congratulate each other, as we do this day, that we have been surely and safely conducted through one more stage of our journey. Another beloved chief has gone on before, but our well-beloved Lord and Master is ever with us. Let us make a halt right here, 'twixt '93 and '94, that we may raise our stone of help, joining once more in the good old Ebenezer chorus—"Hitherto hath the Lord helped us."

"And can He have taught us to trust in His name  
And thus far have brought us to put us to shame?"

Nay, nay. We have never a fear nor a doubt but that

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

Let us not emulate the nine ungrateful cleansed lepers, but may we with heart and soul join the one who returned to give glory to God.

May I ask you to consider with me for a moment or two the setting up of this stone, first as regards THE PLACE of its erection. 'Twas here, twenty years previously, that the Israelites pitched in battle against the Philistines, and were defeated. For why? Not *because* they were outnumbered and overpowered; but because they had forsaken the God of their fathers. Had they been true and loyal in their trust in Him *alone*, in the day of conflict they would not have been compelled to show their backs to the enemy. For twenty long years had they been lamenting the hiding of His face. Alas! in some places even now appearances are strongly suggestive of the opening of the sixtieth Psalm (which please see):—

"O God, Thou hast cast off Thy saints;  
Thy face Thou dost in anger hide,  
And lo, Thy Church for terror faints,  
While breaches all her walls divide!  
But God forbid the hopeless thought—  
This dark, despairing frame;  
Remember what my Lord hath wrought,—  
Jesus is still the same."

See we now in this very same place their repentance and confession.



Look you how real is their penitence, since, by God's grace, they not only return unto Him with all their hearts, but they *put away* Baalim and Ashtaroth. From the Strict Baptist camp (should there be any vestige) let us clear out and put away Baalim and Ashtaroth, with every form of Nehustan; and individually may we who feel the necessity devoutly pray

"Return, O holy Dove! return,  
Sweet Messenger of rest!  
I hate the sins that made Thee mourn,  
And drove Thee from my breast.  
The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship *only Thee*."

Between Mizpah (the place of the watch) and the mountain tooth or peak of Shen were these Israelites assembled, intent upon the renewal of the covenant with the God of their fathers and their own God. So come we, dear fellow-readers of THE EARTHEN VESSEL, right here and now, with the memories of the Lord's goodness to us during 1893 and going forth into this 1894 with the hand of our faith confiding in His guiding grace, and plight our troth in Him once more, in the spirit of the well-known song—

"Oh, to grace, how great a debtor  
Daily I'm constrained to be!  
Let that grace, now, like a fetter,  
Bind my wandering heart to Thee.  
Prone to wander, Lord, I feel it;  
Prone to leave the God I love—  
Here's my heart, oh take and seal it,  
Seal it from Thy courts above."

Then, secondly, observe THE OCCASION upon which this stone was set up between Mizpah and Shen. Samuel had gathered all Israel together for solemn worship. One of the most distressing cries of the day is, "Why do the people desert the house of God and neglect the means of grace?" May we devote special attention to this all-important matter in the year before us, by example more than precept, let us not forsake the assembling of *ourselves* together, as the manner of some is. But the Philistines came to disturb their worship. In the opening chapter of the book of Job, see we not how that, four hundred years previous to this time, on another occasion when the sons of God came to present themselves before the Lord the adversary came also in the midst of them. Still is it true that

"Satan trembles when he sees  
The weakest saint upon his knees."

Our Intercessor and Great High Priest is with us, though; He will plead for us, and so prevail, that at His bidding our spiritual enemies shall depart from us, betake themselves to their native swine and the sea of destruction. O Philistines, Philistines! since our God appeareth unto us,—gracious, forgiving and merciful,—we fear thee not; begone, begone! we will pursue thee even unto Bethcar; and with the weapons which ye have forged to smite us withal shalt *thou* be smitten. As Samuel took the lamb and offered it for a burnt-offering wholly unto the Lord, so doth God's faithful messengers still cry, as did John the Baptist, "Behold the Lamb of God which taketh away the sin of the world." Aye, precious Jesus, in the clear and saving light of the Gospel of Thine efficacious atonement—

"My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand  
And there confess *my* sin."

The occasion, dear fellow-reader, was a prayer-meeting. Let us straight-way seek this year the restoration of the prayer-meetings to their wonted position and condition in our Churches; and be confidently assured of it, that God, even our own God, will bless us accordingly.

"Once a sinner near despair  
Sought Thy mercy-seat by prayer;  
Mercy heard, and set him free;  
Lord, that mercy came to me.  
Many days have passed since then,  
Many changes I have seen;  
Yet have been upheld till now:  
Who could hold me up but Thou?"

Thou hast helped in every need,  
This emboldens me to plead;  
After so much mercy past,  
Canst Thou let me sink at last?  
No—I must maintain my hold,  
'Tis Thy goodness makes me bold;  
I can no denial take,  
When I plead for Jesus' sake."

And now, thirdly and lastly, let us pause and take a look at THE INSCRIPTION—"Eben-ezer." You may quite correctly interpret the spirit of that inscription to mean, "the Lord *hath done* great things for us, whereof we are glad"; and He is not going to leave us *now*, neither will He *ever* forsake us. Whereat we greatly rejoice, and seek to comfort each other in these truths; for He will perfect that which concerneth us, according as He hath graciously purposed.

"Arm of the Lord! awake! awake!  
Put on Thy strength, the nations shake:  
And let the world, adoring, see  
Triumphs of mercy wrought by Thee.  
Let Zion's time of favour come:  
Oh bring the tribes of Israel home:  
And let our wondering eyes behold  
Gentiles and Jews in Jesus' fold."

Lord, make *the place* of Thy feet manifestly glorious! Give Thy people increasingly desires after and meetness for the solemn *occasions* of prayer and thanksgiving; entering with ever-increasing zest into the spirit of the *inscription*; and unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

SAMUEL BANKS.

263, Victoria Park-road, London, N.E.

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## CONCERNING RELIGIOUS MIXTURES.

(Deut. xxii. 9—11.)

BY A. E. REALFF.

WHO can read the books of Exodus, Leviticus, and Deuteronomy without perceiving how supremely excellent was the Mosaic economy, the laws which Jehovah made for the government of His ancient people? Some of these laws were ceremonial—*i.e.*, they were framed for the purpose of regulating the *worship* of the Hebrew people; others were national or political, while others were social in character, as, for instance, those contained in this chapter; but all were moral, and designed to be instructive. Indeed, modern civilized governments have very wisely made the Jewish code of laws their model, at least in

considerable degree; and surely many of them might even now be improved by a still closer resemblance to the Hebrew canon. What humane and excellent regulations do we find here! Even Jehovah Himself could conceive nothing better. Here we read how love to one's neighbour is to be exhibited in neighbourly deeds, kindness to animals is inculcated, and the very highest respect for every form of *life*. And here, in the words chosen, are prohibitions against all improper mixtures. These laws and rules, concerning what might be deemed very trifling things—seed sowing, ploughing, dress—have a moral and even a spiritual significance, for they point to what is acceptable and what is objectionable in religious matters; in other words, what is pleasing and what is displeasing to the God whose name is Holy. We read elsewhere that “by faith Abel offered unto God a more excellent sacrifice than Cain.” The one was accepted, the other rejected; which shows that *not all worship* is pleasing unto the Majesty of heaven. We must not only worship, but be careful *how* we worship. God must be approached only in the way which Himself has appointed. Unless we pay attention to this rule, and that in all our acts of worship, we shall be rejected, as Cain was. We are thus led to three important considerations:—

I.—*To endeavour to unite pure religion with idolatry is in the sight of God an abominable mixture.* The Amorites and Zabians, who were fire-worshippers, were accustomed to sow dried grapes (raisins) with their wheat, from a superstitious notion that such a practice secured a good harvest. The meaning was that they thus consecrated their fields to the heathen deities known by the names of Ceres and Bacchus, and we are informed by ancient writers that the act was accompanied with incantations. This was, therefore, worship, and worship associated with their daily toil, but it was idolatrous and superstitious nevertheless. Now the Hebrews were in all things to be distinct in their practices from the heathen around them; therefore they were commanded not to sow “divers seeds” together, for God would consider this as defilement (ver. 9). The worshippers of Venus were accustomed to wear female attire in their devotions, and the devotees of Mars wore a coat of armour, women as well as men. These idolatrous customs induced levity and indecency; hence the regulation in ver. 5.

There must be no admixture of human ceremonies with God's ordinances. Baptism, Lord's Supper, prayer, preaching—all must be according to New Testament order, if our persons and our worship are to be acceptable. Jesus Christ must be exalted as Head over all. His righteousness, precious blood, and mediation must be all our trust. And the blessed Holy Ghost must be honoured as to His regenerating, anointing, and witnessing in the soul.

II.—*To endeavour to serve both God and mammon is an abominable mixture.* This may be compared to ploughing with an ox and an ass together (ver. 10). It was done by the heathen in those times, and is to the present day in some parts. The Hebrews might use both these animals in agricultural work, but not together; not only because their steps were so unequal that it would be painful and cruel for them to keep pace together, but because the ass is an unclean animal, and, feeding on all sorts of herbs, some of which are poisonous, its breath is fetid. Therefore the ox always turns its head away, and so pulls the plough oddly.

Now, the teaching of the Gospel is *simplicity and sincerity in religion.*

“Let thine eye be single.” “God is a Spirit, and they that worship Him must worship Him in spirit and in truth. *By-ends, Hypocrisy, and Worldly-wiseman* have no place here. God is a God of purity, and therefore in religion distinct things must be kept distinct. “No man can serve two masters” (Matt. vi. 24). The Lord cannot possibly accept such a service, as it is manifestly not hearty, genuine, sincere. It is necessary for those who would serve Jehovah that they give up the service of the world, self, sin, and Satan, avoiding everything that is contrary to sound doctrine and holy practice. Eliza Ambert, a pious young Frenchwoman, was about to be married to a gentleman. Her social position, her means, and her earthly happiness would doubtless have been very greatly increased by the union, but she happened to hear him ridicule religion. She gently reproved him, but he replied that “a man of the world could not be so old-fashioned as to regard God and religion.” Eliza was electrified at hearing such words; but recovering herself, she presently replied with great resolution, “From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honour God can never love his wife constantly and sincerely.” Notice the teaching of 2 Cor. vi. 14.

III.—*To endeavour to unite faith and works in order to justification is an abominable mixture.* The Hebrews were forbidden to “wear a garment of divers sorts, as of woollen and linen together.” The Hebrew word translated “linen and woollen” literally signifies a *splendid patchwork*, like the gaudy and showy dresses used by the Egyptians to decorate their gods. Science has taught us that wool, when combined with linen, increases its capacity for passing off the electricity of the body, and so exposes it to attacks of fever and other diseases.

God will allow no patchwork, however splendid to human view, in salvation matters. There must be no vamping up of creature righteousness, or mending the old man. “Culture” is not sanctification; faith and works, human merit and Christ’s righteousness, law and Gospel, free-will and free-grace can never coalesce, any more than light with darkness, sin with holiness, God and the devil.

The law has a place in the economy of salvation, but not as a saving power, and therefore it is by no means interchangeable with the Gospel. The two are diverse, and their teaching distinct, the one to condemn, the other to acquit; the one to kill, the other to make alive; the one to work wrath and despair, the other to bring hope and mercy. The law curses, but the Gospel blesses. Whereas the law shows us how bad we are, and how good we ought to be, the Gospel reveals a Saviour who has done all for us and who will help us by His grace to tread in His blessed steps “who knew no sin.” His imputed righteousness is a perfect robe of justification to the convinced sinner (see Rom. iii. 23—28; Gal. iii. 10—25).

We are therefore saved by faith alone in the merits of a crucified and now ascended Redeemer.

“Look, ye saints! the sight is glorious;  
See the Man of Sorrows now,  
From the fight returned victorious;  
Every knee to Him shall bow.  
Crown Him! Crown Him!  
Crowns become the Victor’s brow.”

Works follow faith, but they have nothing to do with justification

before God (Phil. iii. 8, 9). Good works always follow true faith. They are its accompaniments, but not its helpers as to the salvation of the soul. We are saved by faith alone, though never by a faith that is alone, for that is spurious in character. "Summer lightning," which is unaccompanied by thunder, is harmless. It is that lightning which is accompanied by thunder that strikes; yet it is the lightning only that strikes, and not the thunder at all. All supposed merit in man as a cause of or help to his justification is but a miserable travesty of the perfect righteousness of Christ, and an insult to the Majesty of heaven. Nothing will do there, nothing will pass muster, but that which is *perfection itself*, and what righteousness has any fallen creature which is worthy to be named in that category? It is Jesus—Jesus only. "There is none other name under heaven, given among men, whereby we must be saved. Neither is there salvation in any other"; yet,

"Some call Him a Saviour in word,  
And mix their own work with His plan;  
And He His help will afford,  
When they have done all that they can."

But God says He will punish all those who are clothed in strange apparel (Zeph. i. 8). Their case will resemble that of the man who had not on a wedding garment. "By grace are ye saved," &c. "Then if by grace, it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."

Good works have their proper place. They do not save the soul, but they "are good and profitable unto men" and glorifying to God. "As we have therefore opportunity, let us do good unto all men, especially unto the household of faith." Again, it is written, "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. II.—THE SON OF ABRAHAM.

BY H. S. L.

"And in thy seed shall all nations of the earth be blessed; because thou hast obeyed My voice."—Gen. xxii. 18.

AS we have already noted, the first intimation of God's purpose of salvation was *that man's deliverer should be a man*; and true to that characteristic of nature, "our time is always ready long before God's time has come," as soon as Cain was born Eve fancied that the promised "seed" had come, and as his name appears to mean gotten, or acquisition, it seems evident that it was thought that the divine word was already come to pass. Who *could* have thought then, that at least 4,000 years must pass before the "fulness of the time" should come?

But as the ages passed away, wickedness increased, the world was drowned, and all except a chosen few perished in the flood, and still the work of selection and separation went on among the posterity of Noah

in the new, restored earth, until Abram the Chaldean appears upon the scene, and to him who in the obedience of faith left his country and kindred at God's command, and journeyed he knew not whither, was the first definite promise given:—"In thee and in thy seed shall all the families of the earth be blessed."

Thus the promised Saviour was declared to be "the Son of Abraham," who received his new name by virtue of the great blessings he was to receive, so that he was not only to be an "exalted father," but "father of a multitude" of nations, denoting not only that his children should grow into a numerous people, but also that he should be the spiritual father of all believers, even of that great multitude which no man can number, who, coming from east and west, and north and south, shall sit down with Abraham, Isaac, and Jacob in the kingdom of God.

And here again there was a gradual development of the divine plan. First the promise was of a numerous posterity, whose God Jehovah would be; but after the patriarch had by faith offered up Isaac, the fulness of the purpose came out. "And in thy seed shall all the nations of the earth be blessed." Then, doubtless, the fact described by the Lord Jesus came to pass: "Your father Abraham rejoiced that he should see My day; and he saw it and was glad." The ram caught by its horns in the thicket, by which his son was saved from death, the sacrifice and substitute of His people. Isaac in the first instance was Abraham's promised seed, miraculously given, tenderly loved, wondrously preserved, meek and gentle, yet marvellously prospered and made great, yet how constantly are we reminded that a greater than Isaac is here; and Jesus was not only bound to the altar, but actually offered up a sacrifice to God.

"A person so divine was He  
Who yielded to be slain,  
That He could give His life away  
Yet take that life again."

The will and favour of God was the guiding-star of Isaac's life, although in the first blessing of his sons he either forgot or misunderstood the divine prediction that the elder should serve the younger, but Jesus alone could with perfect truth declare, "I have set the Lord always before Me," and in the fullest sense say, "I am meek and lowly in heart."

Then it is interesting to notice that though Abraham was the great father of the Jewish nation, we could not call him in the strict sense of the word a Jew. In Deut. xxvi. we find the Israelites, when presenting their firstfruits to God, were required to say, "A Syrian ready to perish was my father, and he went down into Egypt," &c. Here their progenitors are included under one general head, and termed Syrian, and in all this we have a foreshadowing of the great truth, that Christ is the "Saviour of the world," and that He has redeemed His people to God out of every kindred and nation and tribe and tongue. "The seed of the woman" was His first appellation, the Son of Man His latest self-assumed title; and it is very remarkable that the two which come between, "the seed of Abraham" and the "Son of David," though they may seem restrictive, are really beautifully comprehensive after all. Abraham, the called, converted Syrian or Chaldean, separated by God's grace from all his former connections, people, and ways, and David the Jew, so

directly descended from Ruth the Moabitess, who "came to trust under the wings of the God of Israel."

And the promise, "Men shall be blessed" or "shall bless themselves in Him" is very precious. Blessed means "happy" in the fullest, sweetest sense of the word, and blessing oneself in Him means to exult, to triumph in the Lord, acknowledging His sovereignty, "Glad of the honour to obey," and rejoicing in His great salvation. Oh that we may have the joy of seeing many on all hands gathered to this gracious Saviour, and sharing in the blessings and privileges of His kingdom. For, notwithstanding all the trials and sorrows of the way, happy are the people who are in such a case, yea, happy is that people whose God is the Lord!

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### MR. SAMUEL GRAY'S MISSION.

We shall endeavour to keep our readers in touch with our brother Mr. S. Gray, who is gone out to India to inspect the work of the Strict Baptist Mission. The following letters from Mr. Gray will be read with interest. The first is from the *Olive Branch*, which says:—

"Our brother having been wisely and mercifully directed by God's good providence to commence his journey 'overland,' was preserved from the "perils of the deep," which occasioned so much terrible suffering and loss of life, and which greatly retarded the progress even of the magnificent steamship the *Thames*, in which he afterwards embarked.

"Brindisi, Lord's-day, November 26, 1893.

"To MR. JOHN BOX,

"Beloved Brother,—Carried in the bosom of my God, I reached this port late last evening. No sooner had I arrived than I was informed that, owing to the tempestuous weather, my steamship the *Thames* was three days behind her time, and that she will not call at Brindisi at all. Arrangements have been made that we shall be conveyed across the Mediterranean in the *Hydaspes* to Port Said, there to take our berths in the *Thames*. You will see, how much I have escaped through travelling overland.

"In prospect of crossing 'the great sea towards the going down of the sun,' my thoughts naturally revert to that unmatched missionary, the Apostle Paul. The morning is fair, and the prospects of an easy voyage are not wanting. I shall presently cross the sea where he was driven hither and thither, and where no small tempest lay upon the vessel in which the Lord's prisoner was embarked. 'Adria' promises to be quieter, and will be quieter. I hope, than when the missionary of missionaries and labourer of labourers was driven up and down there. On Friday I was at Puteoli (now Pozzuoli,) and viewed the very spot where our Lord's honoured witness, that corn of wheat with which the chaff-like men on board the *Castor and Pollux*, and the cargo of grain from Alexandria, which was to be discharged at the "little Rome," near Neapolis, would bear no comparison. It was not possible for me to tarry at Puteoli as many hours as Paul stayed days. One could covet to spend a week in such company as the Italian brethren of Puteoli found themselves for that period, at their earnest solicitations, and by the courtesy of Julius, the Roman centurion. The pier, which rested upon the massive masonry at which I gazed the other day, was alive with a multitude who watched the progress of the *Castor and Pollux* with different eyes. There were Jews and Jews on that pier. Paul was welcomed to those who were circumcised in heart, and I am gratified to believe I shall be welcome to Hindoos whose hearts are the home of my Lord. Leaving the Vesuvius-watched port, Luke, and Aristarchus, and Paul, 'went towards Rome,' as I go towards Bangalore. Rome needed Paul then, as Rome needs Paul's gospel to-day. There are those in Rome to-day, 'beloved of God, called to be saints.

with whom I worshipped last Lord's-day. Signor Wall was ill, and an Evangelist conducted the service, bits of which I comprehended, and found my heart cheered and refreshed by my Lord and his. Next day I went about a league along the Appian Way, and recalled how the Christians of Rome went thence that distance, to meet and to greet that great man, who had, years before, written to them that great Epistle, which is the heritage of God's elect. King Agrippa knew not what manner of man he remitted to Caesar, and little did he dream why that man went there. In Caesar's palace (the ruins of which I wandered in the midst of) Paul must needs have fruit. His bonds were manifest in all the palace. He must needs 'materialize,' as the American say, at Rome, in order that being present in the flesh, he might 'save some,' as an instrument in the hands of Christ, who has necessarily reserved to Himself the power of making Christians. These warm-hearted seals to his ministry sent greetings to their brethren at Philippi, in such a way that the apostle, in conveying the general salutations, made this note of distinction—'chiefly they of Caesar's household.'

"I visited St. Peter's, of course, and as a matter of course I saw many kiss the bronze image of Peter, which stands near the 'high altar.' Do the heathen of the Tinnevelly more need the gospel than the poor deluded creatures who could so debase themselves as to kiss the image? This kissing is all of a piece with the crawling performed at St. John Lateran. Up Scala Sancta poor superstition-driven Papists make their way on 'penitent' knee. I was there when a hoary-headed man was about to make the ascent. My heart ached for him; and I called upon the name of the Lord, saying, 'O Lord, I beseech Thee, deliver his soul.' Many a heart-ache have I experienced during my progress *en route* for Brindisi.

"I have visited 'the home of art,' Florence; but my deliberate and deeply-rooted conviction is, that behind art lurks artfulness. The art is man's, the artfulness is the devil's. I have traversed the streets of Pompeii, and have observed the relics of 'art' still found there, and I have seen the collection of those works in the Neapolitan Museum, and I am bold to say, that the meeting-houses and galleries of the Papacy, and those repulsive Pompeiian palaces and temples, are the counterparts of each other. God save the poor heathen of Italy.

"Malta will lie away to the right of the course we shall presently steer. I shall not see the place where Paul was shipwrecked. How unlike this lovely morning is to the day of his distress! The sky is cloudless. Flowers bloom all around.

"The savour of the brotherliness of the brethren at Victoria, last Monday fortnight, abides with me, and shall do so. The honour done, by my esteemed brethren to the Lord's unworthy servant, is a bright record on the page of my life-history. How different our parting was from that of Paul and the Ephesian brethren, who came down to the sea-shore of Melitus, to meet him at his request. They sorrowed that they should see his face no more (at least there was no hope of their doing so). We expect, in due season, to see each other face to face, that our joy may be full. With pen and ink I address you, as Paul afterwards addressed the Church of God at Ephesus; but Paul's Epistle was Paul's! There was a needs, be that Paul should visit Rome, as it was important from a Divine standpoint that Bunyan should be in Bedford jail. Bunyan's prison labour and Paul's prison literature are treasures indeed. Bunyan's riches are from Paul's treasury, or from the treasures of such as wrote by the inspiration of the Holy Ghost. My belief is that my presence is needed in India by the self-same Lord that called Paul to Rome.

"I think I am seeing my way. You will understand me. While Eliezer was 'speaking in his heart,' Rebekah appeared, and so his way was prospered. The Lord *liveth*. Samuel will be Eliezer a few to-morrows's hence.

"Now, brother, my heart's desire and prayer is, that all that be in London, and specially all that be in Brighton, beloved of God, beloved of my soul, may find heaven in the way to it to-day. May such a morning as this, 'a morning without clouds,' be theirs at eventide, as well as this side noontide.



"Give my cordiallest love to our Committee. There are no men like the Strict and Particular Baptists, in my eyes; and in some respects there are no men like them in the eyes of the Lord. He who walketh among the Golden Candlesticks sees in our midst what he sees nowhere else. Hosannah!

"Now, brother, farewell. Yours most affectionately and heartily, for Christ's sake,  
"S. GRAY."

The second letter is sent to Mr. Walter Abbott, and refers to Mr. Gray.

#### SAILING DOWN THE RED SEA.

After a few brief preliminary remarks in a letter to Mr. Walter Abbott, Mr. Gray says:—"Having had a delightful run through Switzerland and Italy, I found myself on board the *Hydaspes* at Brindisi. The crossing of the Mediterranean was as pleasant as could be. We had Greece upon our left, and the islands of the Archipelagœ passed in continuous review for two days, at length we 'sailed under Crete,' and the experience of great Paul came rushing in with heart-affecting memories—when he was hard by Crete, the vessel which was bearing him towards Rome, was caught by the fierce Euroclydon, and the mariners were mastered. I must, again and again, have crossed the track of that storm-driven vessel, which was driven to and fro in the mouth of the Adriatic Sea, being at length wrecked off Malta. And was this the way God answered Paul's prayer for 'a prosperous journey' (Rom. i. 10)? Strange answer says 'blind unbelief. The great apostle left Titus in the Island of Crete to put things in proper shape. God loves proper form and order, and we should do so. I read the Epistle to Titus the day we were passing Crete, and the reading was intensely interesting. A little over three days' sail we reached Port Said, and there transhipped to the *Thames*, which was ready to receive us. We started at 8.30 a.m. on Thursday and passed through the Suez Canal. On the way we had Egypt to the right. The land of Goschen was beyond the reach of the eye, but I hope to see the region when I shall have crossed and recrossed the Indian Ocean. The Sinaitic Peninsula created a desire to catch a glimpse of the mountain from which the High and Holy One promulgated His eternal law; but heat-haze hid the very distant prospect. For a time we had Arabia in sight, but no land appears at all now. Of course, near Suez, my mind was busily engaged in recalling how our mighty God made a way for His people, His chosen people, through the deep. The mountains which would be behind Israel were in evidence, and the God who delivered Israel was not far from my spirit! Blessed be His glorious name for ever, and let the whole earth be filled with His glory! Amen! and Amen!

"From Egypt lately come,  
Where death and darkness reign;  
We seek our new, our better home,  
Where we our rest shall gain.  
Hallelujah!  
We are on our way to God."

"The trip along the Canal, and the sail down the Gulph of Suez has been a joy altogether. The weather is perfection. My health is perfect. God be devoutly praised, and the Father hath not left me alone; the Saviour has verified His Word—"I will see you again and your heart shall rejoice." I never enjoyed my dear Lord's presence so much on a journey before. This sensibly *wins* and *weans* me from what is contrary to Him. Brother, success lies along the lines—*win* and *wean*. My heart grows stronger in its persuasion that my way will be prospered by our great Lord, who is so instantly and constantly concerned about the affairs of His kingdom. He knows what is in my heart and, I think I know what is in His heart too. 1

"Yesterday, as I sat at breakfast, I had meat to eat that others knew not of. A snatch of a hymn wafted me away from my surroundings, and I found myself resting where heaven is found—in the embraces of my Lord. I could see Arabia from the port-hole, and I tasted the joys of Jerusalem the blest, as these two lines were retraced upon my fleshy heart—

"Arabia's desert ranger  
To Him shall bow the knee."

Since then, I have remembered it is considered that Matthew wrote his Gospel in Arabia, and that into this region the persecuted saints of Jerusalem retired—as from Arabia some were present in the city of the great King on the day of Pentecost, and heard the wonderful work of God in their mother tongue. Now, alas, Mecca, which lies about north-east of us as I write, is the great centre of Mohammedanism—the joy of the whole earth, which is inherited by ‘the faithful,’ whose sign is the crescent. In every mosque of the Muslim is an inlaid, or carved, or painted niche indicating the Kibla, or direction of Mecca. Let all our services in all our meeting-houses point directly and unmistakably to Jerusalem, the city of my God. There let me find myself for ever, free from sin, with a warm heart and an adoring mind. The French say that ‘gratitude is the hope of future favours.’ But, while we are grateful for such a hope as is set before us, we have good reason to be grateful to our delivering God for His sovereign grace, and are, indeed, desirous of feeling grateful for the mercy that has brought us out of darkness and made us lovers of the truth.

“But I must forbear, as my pen must run a journey or two for the benefit of others.

“My continental trip made £ s. d. fly, and this will be my after experience, no doubt. The P. and O. collected 18s. 6d. of me at Brindisi for dock dues, and now claim £1 12s. 9d. for ‘excess’ luggage. But I shall combat this at Bombay and try and get it allowed, seeing the bulk is for missionary charities. I think I shall be able to find out a man as will be, as far from reasonable exceptions as any man can be, to serve as an interpreter. Have spoken with a missionary or two and gathered knowledge from them. The errless hand of Christ will guide me.

“With heart-deep Christian love, I remain, yours in the faith of Jesus.

“S. G.”

## THE PULPIT, THE PRESS, AND THE PEN.

*Surrey Tabernacle Benefit Society. Report for 1893.* As already reported in our pages this institution celebrated its Jubilee in November last. We have now before us a copy of the Report for 1893, and we must congratulate the Committee of Management and the active secretary, Mr. Thomas Knott, on its very favourable character. Its first object is, of course, to give benefit in the time of sickness, and we find that during the year the sum of £1,046 was paid to 282 members. The second object is payment in the event of the death of a member or a member's wife. During the past year 21 members, and 13 members' wives died, the payment on account of deaths amounting to £412 10s. Thus the handsome sum of nearly £1,500 has been distributed at a time of need by this excellent institution. A remarkable fact in connection with the members who passed away is, that the average age

was 70½ years. The average age of the present members is 46¾ years. The total income for the year was £2,626, the cost of management being only £180. The total credit balance being close upon £15,000, invested in the best possible securities. The only unfavourable point in the Report is the very small increase in the number of members added during the year. The Society lost 36 during the year by death and other causes, and added 38 new members, or a net gain of only two members, making the total at the end of the year 1,139. Considering the favourable financial position of the Society it should make much better progress in this respect, and we advise any of our male readers under 38 years' of age, who are not connected with a benefit society, to communicate with the Secretary, whose address is 1, Lynton-road, Bermondsey, London, with a view to becoming members.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## Strict Baptist Mission.

It has been recently stated by a trustworthy and much travelled Christian lady, that there are more than a thousand millions of the population of the earth, "not in any sense Christianized," and of these, thirty-five million annually pass into eternity! Also that only one out of every 5,000 members of Christian Churches are engaged in seeking to make known to the heathen the way of salvation. And yet, "the field is the world, and the good seed are the children of the kingdom."

It may seem a small plot, that S. E. corner of our Indian Empire; but we feel it is especially, by providence, our allotment, and although we be a people but few and small, we rejoice that the last thirty-two years have proved our feeble efforts not in vain, in the Lord. True, blame and shame are our due for not commencing before, but let us now the more earnestly redeem the time, for truly the days are evil." Already we occupy thirty-three stations, have as many day and Sunday-schools, with 836 scholars, 691 Church members, and 63 pastors and teachers. These are nothing to boast of, but much to be thankful for, and to stir up all our Churches to fervent prayer, interested enquiry, and as hearty contributions. More than £1,000 has been subscribed last year, but we need this to be doubled in 1894, and it can and ought to be.

The free grace principles, we profess, should form the most forcible appeal to us all to further the work, and at the same time give the most solid assurance that the Lord's will *shall* be done, and the knowledge of His glory yet fill the whole earth.

We have now commissioned our trusty and capable brother, Gray, not only to inspect and report on the work done, but to cheer our Indian brethren and sisters labouring there, with personal assurance of our sympathy here. Already tidings of a good beginning have reached us. Brother Gray has written two letters from Bombay and Bangalore, telling of hearty welcome and delightful communion. He had himself baptized some believers, and broken bread with the Church of Bangalore (speaking highly of our missionaries there). These letters will appear in the E. V. & G. H., and *Olive Branch*.

And our brother Pandian is still pursuing his earnest advocacy of deliverance for the outcast Pariahs from their social slavery. When this is effected, as we believe it will be by the national demand of the mother country, we are sure it must greatly commend the Gospel we preach to them.

This movement reminds us of the visit of Wm. Knibb and Thos. Burchell (the latter of whom dwelt for months in my father's house) the chief agents in the emancipation of the West Indian slaves, and how the effect of that was to endear them to the people, and open more wide and effectual doors for the Word of God. S. K. BLAND.

## RECOGNITION OF MR. W. H. JARMAN AT STAINES.

Services in connection with the settlement of Mr. W. H. Jarman as pastor were held on Thursday, Nov. 23, 1893. A day of great enjoyment in the Lord's house; the day will long be remembered.

Pastor P. Reynolds, of Highbury, in the afternoon stated the nature of a Gospel Church, choosing as his text Acts ii. 41-47. He said: This passage refers to the formation of the earliest Christian Church, which was the result of the outpouring of the Holy Spirit on the day of Pentecost, and, as I have been asked to state the nature of a Gospel Church, I think I cannot do better than attempt to find the elements of that Gospel Church statement in the passage before us. There is the simple term used in this passage with which we have all now become familiar, that term is in ver. 47, "the Church." "And the Lord added to the Church daily such as should be saved." It is pre-eminently a New Testament term. You don't find under the old dispensation such a term as this. There ever has and ever will be, however, the Church of God in the world while time shall last. Isaiah had a view of that Church, and he prophesied concerning it, especially in chapter lii. Angels are continually learning of God's manifest character, but by-and-bye they shall behold the Church arrayed in the splendour of her beautiful garments which Christ has procured for her. I said we are very familiar with the term "the Church"; but although we are so familiar with it, its use is often connected with prejudice and ignorance. There are the assumptions of the Ritualistic party of the Established Church. You, they say, cannot be saved outside of that Church, and the Church in their minds is not the Church as we understand it. We repudiate the assumption of such men; they have no right to teach in the name of God such dogmas and call them "the Church of the Lord." We would not, however, —or shall I speak for myself?—unchristianize everybody that doesn't see eye to eye with us. We must be careful lest we become guilty of connecting the term "the Church" with prejudice. Ignorance has applied this term to

bricks and mortar. For myself I like the old-fashioned term our fathers used—"the meeting-house,"—where God and His people meet together. And when we speak of the Church we mean an assembly of men and women called out of the world by divine grace. This primary and simple meaning of the term will apply to every community of true believers in Jesus, and wherever there is a gathering of blood-bought sinners united by the love of Christ there is a Christian Church. We can recognise the assemblies of the godly of other denominations as parts of the Church of Christ, although their errors of polity and discipline are many. I hold that in stating our differences we ought to grant all we can grant, and then say, Here we must part; we can go no further with you, for we perceive that you have erred from the right way. But it is not for us to jump into the judgment-seat and cut you off from the body of Christ. We will recognise that you have a part and a lot in Him, but we still stand firm, and we can give our reasons for differing from you. This is our object this afternoon. In stating our position, we don't claim that our denomination is perfect—far from it; but we do claim that it is nearest New Testament order in its simple grandeur. What was that order? We get it in the passage before us.

First, the necessity for *life* before Church membership. The apostles I trow knew nothing of baptismal regeneration; they had not learned the trick to turn babes by a few drops of water into children of God. They insisted that *life*—mysterious life—must be placed in the heart and the man must exercise personal faith in his Saviour before he became qualified for Church membership. As far as I can gather from studying and reading, the apostles knew nothing of a civic Church. No; they remembered very vividly, "Ye must be born again," and these words were never questioned by the apostles. No evolution of anything that was in the sinner could in their estimation take the place and stead of that divine birth. This life, before Church membership, is a great mystery; there have been none of the divines in the past who have been able to interpret it. Much has been said and written concerning it, but it still remains a mystery, as does the Three Persons in the Trinity. Divine spiritual life enters the soul, and even from the first manifestation remains a mystery to most of us. But this we do know, that no sinner is brought into contact with Christ Jesus—no sinner has his or her fill of joy by a sight of the crucified One at Calvary, but by the quickening power of the Holy Ghost, "You hath He quickened who were dead in trespasses and sins." We don't

understand the process, we cannot fathom the mystery; but there are many of us here can set to our seal that it is true, for we have been quickened and the new life is in our souls to-day. We learn that it's also produced by the Holy Ghost along Gospel lines. Here we want you to remember why the Lord has instituted the Church polity and the ministry of the Gospel. In order that those who have been eternally chosen by the Father, effectually redeemed by the Son, shall be brought unto His feet and to His heart of love, that the Church below may be built up, and that heaven itself may be peopled. God might have done it all without human means, but He was pleased to ordain channels through which His blessing shall flow. The channels are these: The Church in the wilderness and the Gospel ministry in that Church. So that out of spiritual Zion the law of the Lord may come; and the Holy Spirit work in and by the Church on earth through the manifestation of the practical godliness in its members and the preached Word, and He places spiritual life in the hearts of poor sinners. It is therefore very necessary that the Church on earth should keep close to the Gospel. From her shall sound out the certain sound of glad tidings. From the Church, in her ministry, there must not only proceed edifying words for saints, but warning words for sinners. But while this new and spiritual life is so requisite for Church fellowship, it is often evidenced by very slight signs. You must not always expect that the new life will always manifest itself in exactly the same way. There are habes that can only cry; tears are noticed by God, and so they should be by us. But again, in the second place, we learn from this passage that the nature of a Gospel Church rests somewhat in the use of baptism as a testimony to the world, and as the way into the privileges of the Church, we read here that when they had gladly received the Word they were baptized and were added to the Church. Then follows (and the Holy Spirit is very careful when He is engaging the penman to write what shall be handed down to the ages that everything shall follow exactly), "And they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers." As soon as it was manifested that they were born again they were baptized, and not before, and after they were baptized they were received into the Church, and these things we dare not transpose. I need scarcely dwell before such a congregation as this upon the sublime yet simple meaning of believers' baptism. The burying with Christ in baptism. I very seldom preach baptismal sermons, but I often say a word at the pool. I think

it better that the ordinance should speak for itself. We are not singular in our claim that baptism comes before the Lord's Supper. The Church of England claims it. She calls sprinkling baptism. They would not allow you to commune unless you were baptized after their manner. The Wesleyans also claim baptism to precede the Lord's Supper. In the third place, in the nature of a Gospel Church there must be steadfast unity of belief and practice. The present Church has less excuse for error than the Church of apostolic times; they only spoke by word of mouth or by writing. It took a long time for revelation to be completed, but we have printed copies of those doctrines and practices which they taught, so that he that runs may read. In order to be admitted into our fellowship, a person must subscribe to the doctrines and rules of the Church, and while I would not hesitate to baptize a person who gave proofs of the new birth, yet in order to become a member there must be steadfast unity of faith and practice; they must be one with us. There must also in the nature of a Gospel Church be a spirit of noble charity and deep humility, and, although we cannot go back to their actions in having all things common, yet charity and humility should be a ruling feature.

Mr. Reynolds then called upon the pastor-elect to state his call by grace, and to the ministry and articles of belief. These being satisfactory, the afternoon service concluded.

A good number partook of tea in the school-rooms. The evening service commenced at six o'clock by singing and reading. Brother McKee, senior deacon, then gave an account of the leadings of Divine Providence in bringing Mr. Jarman to Staines and the reasons for giving the invite to the pastorate, in which he said: Towards the end of 1892 Mr. Jarman first preached at Staines, when a feeling of unity and love was kindled, and, in consequence, further invitations had been given and accepted, and the love first kindled grew stronger and the whole feeling of the Church was to give Mr. Jarman an invite to the pastorate. There was also a manifestation of the blessing of the Lord upon the work, and, as a result of this, a unanimous invite was sent. After having asked for time to consider and lay the matter before the Lord, the Church received a reply, accepting the invite, from our brother Jarman. This statement also being satisfactory, the members present were asked to stand and publicly show their acquiescence in the matter. McKee and the pastor-elect then joined hands, and Pastor J. Curtis, of Hounslow, offered the recognition prayer.

The charge to the pastor was then

given by Pastor R. E. Sears, of Alie-street, taking as the ground of his remarks Ezek. xxxvii. 10, "So I prophesied as He commanded me," showing first the preacher's name, Son of Man, not an angel and not a devil; His character, "a watchman," who must have a good character. A thief would not be entrusted with the position. His eyes also must be good, and his light bright. The field of His labours was among the dry bones—a most unpromising field. So the preacher must preach as the Lord commands, even though it be among those dead in sins, ever remembering that it is the Lord alone that can give life. The subject was full of the declaration of free grace. Then we have the marvellous results, "these dry bones lived," so under the faithful declaration of the Lord's Word there shall be sinners saved.

Pastor G. W. Thomas, of Watford, then followed with some very good advice in his charge to the Church, taking as his subject Philip. i. 27, "Only let your conversation be as it becometh the Gospel of Christ, that whither I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit with one mind striving together for the faith of the Gospel." Dwelling upon the necessity for the upright walk of the members, and a life according to the Gospel, they must not burden their pastor with every little care of theirs, for he will have plenty of his own; but they should ever offer him every encouragement in their power. He dwelt considerably upon the necessity for concerted action, unity of purpose being of great moment in the Church.

Mr. Curtis then followed with some savoury remarks and advice, with also some expressions of desire for prosperity and success.

Services concluded by singing the grand old hymn, "All hail the power of Jesu's name."

CHATHAM (ENON).—New Year's services were held on Jan. 14 and 15, Mr. H. D. Sandell preaching on the Lord's-day two sermons from Isa. liv. 10 and Eph. ii. 20, and, though labouring under a severe cold, was enabled to speak with much sweetness some precious things. We pray he may be happily settled with the dear people at Fulham-road, who have invited him to speak to them for three months with a view to the pastorate. On Monday afternoon Mr. W. Moxham preached from Exod. iv. 17, and though the writer was not able to be present, he gleaned that a happy and profitable time had been spent. At 6.30 brother F. Shaw presided over the public meeting, which was addressed by brethren A. B. Hall, W. Moxham, and

the chairman, much to the edification of the friends present, in the following order, "He leadeth me," "Treasures in heaven," and kind, encouraging remarks from brother Shaw, urging us to cling together, by attendance on the means of grace, by prayer, and looking to God for His blessing on all. Our last public meeting was to celebrate our jubilee, at which beloved brother Winters preached from "Blessed are the people that know the joyful sound," in the afternoon, and addressed the said gathering in the evening. He is now, with ransomed millions, joining the blissful song of heaven, where we hope, by grace, ere long, to join the throng, "and crown Him Lord of all." We praise God for all His mercies past, assured His goodness will still go before us in the future. Amen.—E. C.

IPSWICH (ZOAR).—Sunday-school teachers' and Bible-class annual social tea-meeting was held on Thursday, Dec. 28, 1893. Mr. Bardens, pastor, presided, and after singing and prayer, a report was read: Mr. Gardner, superintendent, made some remarks on Psa. xxv. 5, "Lead me in Thy truth and teach me." Other teachers spoke of the Great Teacher and the example He set when He placed the little child in the midst of the disciples being an emblem of humility and dependence. One brother referred to the deep impressions received when in the Sabbath-school as a scholar. Encouragements and discouragements had been experienced during the year. Mr. Gardner spoke feelingly of his thirteen years' connection with the school as superintendent, and this being the last time he should occupy that position, said with the time and things in his memory of the past, he should always pray for the prosperity of Zoar Chapel Sunday-school. Mr. Bardens then made some remarks on what had been said, and his word of advice to teachers was to go forward like the children of Israel at the command of Moses by the word of the Lord. Prayer for divine blessing and guidance brought the meeting to a close.

STOWMARKET.—The New Year, 1894, has opened upon us. The first Lord's-day was a heart-cheering season with the friends; it was our association prayer-meeting, and at the close our brother Samuel Haddock led three dear sisters through the baptismal pool; two were teachers in the school, one the daughter of our brother Haddock, and one dear sister from the little branch Church at Wetherden. Thus our hearts were cheered by seeing these dear sisters follow the Lord. Although the weather was very severe, they went through the ordinance most courageously because they felt their Lord was with them. Two of them had

been scholars, then teachers, now members of the Church. They were received into the Church at the Lord's table in the afternoon, by our brother Garrod giving them the right hand of fellowship. We as a Church have been asking the loving Lord to bless the word preached. It is a long time since the waters have been moved; may this be but the droppings of a more copious shower. We are still without an under shepherd. Our continued cry as a Church is, Lord, raise up and in Thine own time send us a pastor after Thine own heart that shall break unto us the bread of life, feed the sheep and the lambs of this spiritual sheep-fold, and bring honour to the name of our precious Lord.—J. GARRARD.

DOVER (PENTSIDE).—The annual tea and public meeting of the Sunday-school was held on Wednesday, Jan. 10, when about 250 children, parents, and friends sat down to tea, after which a very successful and agreeable evening was spent, the children reciting and singing appropriate pieces, to the great gratification of their friends, after which the prizes for the past year were presented by the pastor, Mr. W. E. Palmer. Miss Burrows presided very ably at the harmonium. The proceedings closed with the doxology.

BRIXTON TABERNACLE SUNDAY-SCHOOL.—The 20th anniversary was held on Sunday, Jan. 14th, when our beloved pastor preached morning and evening. In the afternoon a children's service was held, conducted by our worthy brother P. McDonald, of Woking, the children singing a selection of hymns at each service. On Jan. 16th a sermon was preached in the afternoon by Mr. J. Box, of Soho, who dwelt sweetly on Christ in the Scriptures, taking his text from John xiv. 24. In the evening a public meeting was held, presided over by the president, Mr. C. Cornwell. Brethren Carr, Dadswell, Baldwin, and Lee gave addresses. A most happy evening was spent. Collections, £9.—R. GUILLE.

STRATFORD.—The seventh annual meeting of the Gurney-road Baptist Chapel Gospel Band was held on Thursday, January 4, 1894. The weather was very inclement, but this did not prevent about sixty attendants at the meeting. Brother George Crouch (leader) presided, several brethren addressed the meeting, which was of a very spiritual and happy character. The report showed that there had been a better attendance during the year, that there was manifest tokens of blessing. Three members had declared what great things the Lord had done for them, their testimony had been gladly and unanimously received by the

Church, of which they were now members, and consequently full members of the band, making twenty-five since the opening of the Gospel Band. During the year death had removed one member to the glorified band above; her end was peace. One associate had also been called up higher; here was a most triumphant entrance, it being a glorious death, so much so, that friends gathered round her sang for very joy. We can gladly say, "Having obtained help of God, we continue to this day." The motto-cards were distributed at the close, the texts on same were, "Ye serve the Lord Christ, by love serve one another." God bless the Gospel Band.

**LIMEHOUSE (ELIM).**—New year's tea and social meeting on Jan. 4 was a comfortable, refreshing opportunity. The severity of the weather kept some away. The evening was spent in praise, prayer, and testimony.

**POULNER.**—The friends at Poulner held their usual social tea on new year's day, followed by a public meeting, over which our dear pastor, Mr. E. Diffey, presided, who, after singing and prayer, gave a most encouraging address on God's faithfulness to His people, taking as the basis of his remarks, and as a motto for the new year, Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." Our brother H. Brewer (deacon of the Church) spoke on the providential leadings of our God, his remarks having special reference to the Lord's goodness to us as a Church in raising up, and qualifying, and including our dear pastor to take up the work at Poulner, when his late dear father, Mr. G. Diffey, was called home. We pray that God will give us grateful hearts for His goodness to us through another year, and that He will continue to bless the labours of His dear servant.—F. H.

**TOLLINGTON PARK.—EBENEZER** (Elthorne-road) and **ZOAR** (Tollington Park) Sunday-schools. The annual gathering of teachers and scholars connected with the above schools took place on the first Sunday in the new year (Jan. 7th), at the latter chapel. Mr. J. J. Cooler presiding. The Lord's blessing having been invoked, and the opening hymn sung, the chairman briefly expressed the joy he felt in being one among us, and directed his further remarks on the Friend of little children, whose work they came to hear expounded. Mr. Osmond (pastor of Ebenezer chapel) gave a very profitable and cheering address. We had met together, he said, to promote the glory of God, which should be our one aim through life, and for edification, mutual pleasure and profit, referring to the

words of David. "Behold how good and how pleasant it is for brethren to dwell together in unity." Mr. Goodhew (superintendent Ebenezer Sunday-school) next addressed us from Song of Solomon i. 3, "Because of the savour of Thy good ointments Thy name is as ointment poured forth." Having recalled the event which transpired at the Pharisee's house, when Mary anointed the feet of Jesus, he spoke of the various uses of ointment, together with their Scriptural application. Mr. Jones followed, commenting on the words which had first come to his mind in the new year, "Bless the Lord, O my soul"; while singing, "God be with you," and prayer, terminated another happy meeting.—ARTHUR H. SANDELL.

**CROWLE, DONCASTER.**—In the Baptist Chapel, on Sunday, Dec. 31st, special sermons, befitting the close of the old year and the beginning of the new, were preached to good congregations by pastor W. Rowton-Parker. The morning subject being: "Helpful Reminiscences; or, Past and Present." Text, Psa. xxxix. 3. Evening subject: "A New Year's Enduement; or, Power from on High." Text, Luke xxiv. 49. A watchnight service—which was well attended, and proved a very profitable season—followed at 11 to 12.15. At this service the pastor gave an address on the "Dying of the old year, with its opportunities; and the birth of the new, with its possibilities." It was a solemn and soul-melting season, the Master being present and His power felt. To Him be glory.

**IPSWICH (BETHESDA).**—As a school we have been brought safely through another year. Although unworthy we can say, Goodness and mercy has followed us most manifestly; difficulties have arisen, but the comforting words of the Master has been realised, "My grace is sufficient for you." Our annual meeting was held on Wednesday evening, Jan. 3rd. A social tea was provided in the vestry by our kind sisters Farrows. A public meeting was held at 7.30, when our vestries was quite filled with friends interested in the welfare of the young. Our pastor, Mr. Kern, presided, and was supported by brethren S. K. Bland, Bardens, and Garrard (of Stowmarket). A hymn was sung, and brother Garrard (of Stowmarket) implored the Divine blessing. After some very encouraging remarks from our pastor, earnest and encouraging addresses were given by brother Garrard on the importance of punctuality. The superintendent, and brethren Kenney and Motum gave short, savoury, and spiritual addresses. The secretary's report was, in many respects, very encouraging. Although many changes had taken place during the

year, yet the hand of God had been manifest, by bringing four from the school to the knowledge of the truth, and avowing themselves on the Lord's side by public baptism. The report showed a total on books of 21 officers and teachers, and 177 scholars. Financially, we have in the hands of our esteemed treasurer over £4. The library in connection with the school was reported to be in a healthy condition. Considerable advance has been made during the year under the able management of our esteemed friend Mr. T. Garrod, who has resigned, but a very able successor has been found in Mr. W. Hagger, whose connection with the school began in childhood. Our esteemed brother Jabez Bird, after 17 years' sympathy with the young, has resigned; our esteemed brother, A. E. Garrard, takes his place, and has since been elected deacon of the Church, and we hope under his superintendence our school may prosper, and that success may attend his labours. And our sincere desire is that grace may be given us to work on during the year upon which we have entered, and the seed that we are enabled to cast may be directed by the Divine hand of God into good ground. And we will say, "Not unto us, Lord, not unto us, but unto Thee be all the praise."—J. SCARLETT.

WATFORD (TABERNACLE).—A meeting, to commemorate the first anniversary of the pastor, Mr. G. W. Thomas, was held Jan. 3rd, and we can say it was good to be there. Mr. Squirrell preached in the afternoon from Gen. xxx. 27. "I have learned by experience"; and was enabled to speak well of his Master, and comfortably to the saints of God. The evening meeting was presided over by pastor G. W. Thomas, who read 1 John iii.; after which brother Millwood, of Hill-street, engaged in prayer. Mr. Thomas reviewed the work of the past year, and it was manifest that our Lord has been with His people. Congregation very much increased—19 added to the Church. Mother's meeting, Band of Hope, and pastor's Bible class, all flourishing; a true spirit of love growing, and a flourishing Sabbath-school. Brother Thomas said, "Hitherto hath the Lord helped us," could be truly said, and wishing the Church every blessing, called on brother Sears, who sweetly and powerfully led us near Jesus from the words, "Full of compassion." Brother White, of Woolwich, then followed, and in his own gentle, loving way gave advice to the Church, and encouraged the pastor from the words, "He thanked God and took courage." The pastor then spoke about the deacons. He thanked them for their kindness, and thanked God for them. Brother Weston and brother Goodson addressed

the meeting, and thus closed a very happy afternoon and evening at the Watford Tabernacle. About 130 sat down to tea; and brother Thomas was able to say, that by Maroh the debt would be a thing of the past.—"A REJOICING ONE."

#### THE FIRST SUNDAY OF 1894 AT STOKE ASH, SUFFOLK.

TIME FLIES!! January 7th, 1894, dawned. 'Tis the first Sabbath in the new year, the ground is covered with snow, and a thick hoar-frost prevails everywhere. Out in the open country Nature looks lovely, every tiny twig, and branch of every tree, beautifully adorned, reminding us of the words we have read in the good old Book, "He giveth snow like wool; He scattereth the hoar-frost like ashes." "HE DOES IT!" and truly no artist's pen, or painter's brush could produce such wonders! Nature, indeed, at all seasons aloud proclaims "The honours of her God." Surrounded by this beautiful scenery, though intensely cold, we leave our dwelling-places, and start for one of the royal residences of God—viz., Stoke Ash Baptist Chapel. When nearly there, who should we see coming in an opposite direction, to the same spot, but our brother J. Taylor. Yes, God had answered prayer for him, raised him, and brought him once again to the gates of Zion. We little expected to see our pastor, but God is ever better than our fears; there he was.

#### IN GOOD TIME,

apparently none the worse for a three miles' drive. As is customary in the Associated Churches of Norfolk and Suffolk the morning service was devoted to praise and prayer, interspersed with an address by our pastor. As the words of the aged carry an influence and power with them we here give a *short* extract.

Our pastor said he well remembered when the Associated Churches of Suffolk and Norfolk first commenced devoting the first Lord's-day morning in every quarter for praise and prayer. More than fifty years had passed away since then; and oh! what a change had come over the Churches! Then, at Aldringham and Friston, ministers would exchange pulpits, people would flock to the prayer-meetings, and great and good results followed. He thought in those days people better understood, and were more intelligent in, the things of God than now. They could talk about many things most surely believed among us, which he feared a great many members of our Churches of the present day would not understand. He knew great social and political changes had come over society at large. People had many other things to take up their time and attention. In bygone days people talked and discussed about the things of



God, because they had not much else of importance to occupy the mind. Some might ask, What's the good of knowing and understanding so much? What's the good of God revealing it, if its not to be sought out and understood? We read, "Enoch walked with God." Too many people, he feared, in the present day wanted God to come and walk with them. But as in nature, so in the kingdom of His grace, God's blessing ran in certain channels. We must seek it in His own way. Did we want to see a healthy, prosperous Church, we must see a praying one. He longed to see among the members of our Churches a more prayerful, thoughtful perusal of God's Word, with a desire to understand the things therein revealed, then we should be more established, have a better understanding of God's revealed will, find out how vastly superior God is in every way, and be more fitted to battle with the error abounding on every hand. A word to the wise is enough. May the Lord pour out His spirit upon the members of our Churches.

January 7th, as all days on earth must, came to an end; but looking back upon the morning prayer-meeting, afternoon sermon, and sweet season while partaking of the emblems of a dying Saviour's love, we could not help thanking God, that although cold winter's icy hand may bar the gates of Zion to many of God's dear people, it never keeps Him away, nor prevents those favoured to assemble within her gates receiving His blessing. And oh! we do wish many standing outside might be constrained to take up the cross and follow the Master, then would they realise the sweetness of being able to sing:—

"A place is mine among Thy saints,  
A place at Jesu's feet,  
And I expect in heaven a place,  
Where saints and angels meet."

Send now, O Lord, we beseech thee;  
send now prosperity. So prays P.  
BARRELL.

**GLEMSFORD (EBENEZER).**—We, as a Church, have much to be thankful for. There is still a spirit of union existing among us. During the past year four cast in their lot with us. Three were called by the Great Head of the Church to lay aside their garments of flesh and enter into that glorious rest that remaineth to the people of God. We believe there are seeking souls still among us who are enquiring their way to Zion, with their faces thitherward. Mr. Baker, of Finboro', baptized one on January 7th, who was brought to feel herself to be a poor sinner about two years ago, but has since been brought to rejoice in pardon, peace, and liberty, through the blood of the cross of Jesus. We trust

she may be a living epistle, read and known of men. And may the year upon which we have just entered be a prosperous one for the Church and nation. So prays A. HUGHES.

#### HORNSEY RISE (ELTHORNE-ROAD).

—Special services to celebrate the pastor's (Mr. W. Osmond) fourth anniversary were held as follows:—On Sunday, Jan. 7th, two sermons by the pastor from Isa. xii. 2; and on following Tuesday, sermon in afternoon by Mr. O. S. Dolbey from Psa. lxxxvi. 1, 2. After tea in schoolroom, a public meeting was held in the chapel, Mr. J. M. Rundell in the chair, who opened by reading Luke ii. 25—38; and prayer by a deacon. The pastor then gave an account of the past year, followed by sound Gospel addresses from several ministerial brethren—viz.: Mr. S. T. Belcher, Luke ii. 28; Mr. F. C. Holden, 1 Pet. iii. 12; Mr. J. Parnell, "Jesus, the Friend of sinners"; Mr. E. Langford, "Wait on the Lord," &c.; Mr. A. Willey, "Wait for the Lord." The attendances were somewhat thin, no doubt on account of the severity of the weather, but those who did come, we believe, found it to be a favourable opportunity, and were therefore well rewarded. Our pastor expressed thankfulness for encouragements during the past year—six being added by baptism, and others coming forward; also for peace enjoyed with the Church, and for present encouraging services, and good collection made for him, thus enabling him to commence another year with this Church in hopefulness and renewed vigour. To God be all the praise!—H. G.

#### OUR SUNDAY-SCHOOLS.

##### IMPORTANT MEETING AT SOHO.

THOUGH the sudden thaw which had set in made travelling anything but agreeable, Soho Chapel was well filled on January 9th, by friends from all parts. The occasion was the annual meeting convened by the Sunday-school committee of the Metropolitan Association of Strict Baptist Churches. The singing by elder scholars and others from the associated schools, under the leadership of Mr. Steele, was much enjoyed. The chair was taken at 7 o'clock by Mr. John Hunt Lynn. The meeting opened by singing, "All hail the power of Jesus' name," and after reading the Word, Mr. Ebenezer Beecher led us to the throne of grace. A hymn, written by the late beloved William Winters, preceded the chairman's speech.

Mr. John Hunt Lynn, who said that this was the first meeting of the kind which they had held, and that he was very grateful to everyone who had braved the wintry weather to attend it.

Somehow, I cannot help loving Sunday-schools, I never went but once in my life to a Sunday-school when I was a child, but it was enough for birth from on high, enough for the Spirit's voice to penetrate where sin had been, enough for hunger and thirst which had never found satisfaction but in Him. If any fellow Sunday-school teachers got disheartened, because you do not know if there be any reaping from your toils, remember that *one* visit. "You children of the Sunday-school, do you wonder that I love the Sunday-school, when I was born in it? I feel I must say a word to Sunday-school teachers from the portion we read to-night. "Not slothful in business, fervent in spirit, serving the Lord." The word for "business" here, is the same as is elsewhere translated "diligence." God says, in the strongest words that the Greek language can give us, for negatives are stronger than positives when used for positive purposes, "Not slothful in business." The business He has given us is His own business, the King's business that requireth haste, and it is the sweetest, richest, fullest joy which we can know, till we get the fulfilment of the grandest promise in Revelation, "His servants shall serve Him." In this service we are called into fellowship with His Son, Jesus Christ, who has effectually procured salvation, and your work is in fellowship with Him, and is inspired by that Spirit, by which He offered Himself without spot to God. To be "fervent in spirit," is to have a spirit warmed by the great fire on high. This fervour will get rid of the chills which would stop my diligence, and this spiritual contact with God will destroy the spurious influences which interpose in my work. How these things go together. In this conjoint blessedness—diligent, earnest zeal, and the spirit-fervour from the warming of the great love of God—we serve the Lord! I have no reserves of head, or hand, or heart, or mind, all are His, and all are consumed, which just fits in with the words, "Present your bodies a living sacrifice." We are His bond-servants. What a sweet slavery is this! "Serving the Lord." Young friends, is He the Lord? Do you say "Amen" to that? He is Lord of all, but He is not consciously my Lord and your Lord, until our hearts have been bowed to Him, as saved sinners. Fellow Christians, who are not Sunday-school teachers, think about this precious work. Remember how many—no, you cannot—remember that *very many* souls have been gathered from our classes, and whilst you remember this fact, a fact that is making heaven's history, so far as a span of time can go to make eternal history, rebuke your heart for the coldness of your sympathy, if it is so, and pray that you may have a greater interest in

this work. I just wished to put this beautiful triad of precepts before workers, praying that we may be less slothful, more fervent, and greater slaves to Him. Some ask us what this committee is. Some four years ago, it was thought by some brethren connected with the Association that it would be well to have a little more care for the schools. A committee was constituted to consider and make recommendations upon all matters with reference to Sunday-schools, which may come within their purview. We have no power as an organization, but merely as a recommendatory body. In order to make our recommendations valuable, we meet together in conference, and if any friends have suggestions for Sunday-schools, or their improvement, our brother Copeland will be pleased to receive them and lay them before the committee."

After singing a missionary hymn composed by Mr. Winters, the chairman called upon

Mr. R. E. Sears, who, after a passing reference to the Strict Baptist Mission, and its commissioner, Mr. Gray, spoke from the words, "Jabez was more honourable than his brethren, and he prayed to the God of Israel, Oh that Thou wouldst bless me indeed, and enlarge my coasts," etc. He said that character would always be that by which a person must be judged, and urged Sunday-school teachers to make it their prayer. "Oh that Thou wouldst bless me indeed." As to the part "enlarge my coasts," they might pray for more grace, a greater knowledge of the Word, and increased usefulness.

Mr. Dadswell, who was the next speaker, said he felt they owed no apologies for the existence of the Sunday-school committee, and then went on to show how all could be useful in "little ministries," if not great ones, and concluded by referring to the three commands, given in consecutive verses, "Run," "Look," "Consider."

The secretary, Mr. Copeland, here gave a financial statement, showing that the committee were £1 10s. in debt, and added that they wanted to see and hear more friends at the conferences. Collection produced £3 13s.

Mr. S. Hutchinson then delivered a masterly address on the "Spirit of the age, and what should be the Sunday-school teachers attitude in view of same." He characterized the spirit of the age as one of movement, enquiry, and of lawlessness. He said the Sunday-school teacher must stand fast on the impregnable rock of Holy Scripture, and endeavour to fit himself to answer those enquiries which were now often directed to him.

Mr. John Box, "Gathered up the fragments," and a vote of thanks which included the chairman, the speakers,

friends at Soho for use of chapel, the singers and their conductor, was moved by Mr. F. T. Newman, and seconded by Mr. I. R. Wakelin, in brief but interesting speeches, and unanimously accorded.

That great favourite, "God be with you till we meet again," was then heartily sung, and the benediction closed the meeting.

Special hymn sheets were used, a selection having been made from Mr. Winters' "Sunday-school Hymnal."

The meeting was most enthusiastic throughout, and there can be no doubt that January 9th marks an epoch in the history of Sunday-school work in the Strict Baptist Denomination.

FRED. W. KEVAN.

#### REHOBOTH.

Rejoice, ye saints, and bless the Lord,  
Exalted on His heavenly throne,  
He helps the poor, preserves the meek:  
Oh make His wondrous mercies known.  
Before all earthly treasures here,  
Our Lord is dearer to our hearts;  
Through scenes of sin, and strife, or fear,  
He saves us from the tempter's darts.

D. J. ANDREWS.

MR. MOTES' "Tour in the East" we are compelled to hold over till next issue.

### In Memoriam.

WILLIAM BINSTED, at the age of 85, has "come to his grave like a shock of corn cometh in in his season." Deceased was born at Winchmore Hill, was called by grace some 66 years ago, and united in Church fellowship at Gower-street under the ministry of Mr. Fowler, afterwards at the Grove, Camberwell, in Mr. Joseph Irons' time, eventually and for the remainder of his days was identified with and a friend to the cause at Providence, Winchmore Hill. Deceased passed peacefully away Dec. 6, 1893. He was married 57 years ago by the late Joseph Irons. His widow says, "I feel my loss after 57 years of happy union." When opportunity offered he used to hear George Coombes, at Soho, and most of the men of truth of that day. He loved the "certain sound." His remains were interred in the family grave at Edmon-ton Old Church on Wednesday, Dec. 13. A service was held in Providence Chapel, conducted by Mr. Freeman, of Clifton. A good company of old friends gathered on the occasion. His widow was wonderfully supported in following him to his last resting-place, among whom were Mr. Mason, Mr. and Mrs. Ash, Mr. and Mrs. Marriott, Mr. and the Misses Lewis, and Mr. Paok. He was well known to most ministers of truth, to whom his memory will be fragrant.—J. A.

BESSIE CALTON, daughter of Mr. and Mrs. Calton, of Southampton, departed this life Dec. 1, 1893, on her sixteenth birthday. She was naturally active and cheerful, but in October last weakness and languor laid hold of the system, through the insidious effects of "Bright's" disease. She suffered much, but the grace of God enabled her to be most meek and patient while undergoing heavy afflictions through necessarily severe surgical treatment. Our pastor, Mr. William Webb, of Bethesda, Southampton, visited her frequently, whose ministrations and prayers were blessed to the comfort of her soul, especially so in her sick chamber. She greatly enjoyed spiritual fellowship and communion with her mother, which was simply and sweetly exemplified on nearing her end, when, at her request, her mother reclined on the bed by her side, and in a calm, peaceful, yet plaintively melodious way, as well as her waning strength would allow, sang—

"All who love the Lord below  
When they die to heaven will go,  
And sing with saints above.  
Oh that will be joyful,  
When we meet to part no more."

In answer to Mr. Everett, one of our deacons, she said, "I am on the Rock—resting on the atoning work of Christ." With a sweet smile she replied to her mother, "I shall soon be at home." These were almost her last words, and, after some fits of convulsion, the angelic host ushered her into the presence of Jesus, to go no more out for ever.—A. N. CALTON, 17, Hartington-road, Nichols town, Southampton.

MIRIAM BANFIELD, daughter of Hezekiah and Annie Banfield, of Hadlow, Kent, entered into rest Dec. 12, 1893, aged 25 years. Deceased was a constant attendant at "Court-lane" Chapel and Sunday-school until removed to London, where she was led in the providence of God to "Rehoboth," Pimlico, and the Lord directed Mr. Harris to read and expound Luke xv. and afterwards preached from "Come unto Me all ye that labour and are heavy laden and are heavy laden and I will give you rest." The whole service was, to use her own words, a "never-to-be-forgotten occasion, he pictured my case so plainly; but I did not realize liberty until Mr. Harris preached on Dec. 4, 1887, from Micah v. 4, and when, at the Lord's table, he spoke from "Ye have not chosen Me, but I have chosen you." She was then led to cast in her lot with the people of God at "Rehoboth;" went before the Church April 15, 1888; baptized May 27; received into full communion June 3 of the same year. Her health giving way, she was compelled to return home, where, after many conflicts and wading through the deep waters of affliction, she remained

till the Lord called her home. Psa. xxiii., Isa. xliii., "Jesus, Lover of my soul," "Weary of earth, myself, and sin," and other portions of Scripture and hymns were very precious to her. Thus she fell asleep in Jesus. Her mortal remains were interred on Dec. 17 in the chapel ground in the presence of a large company, Mr. J. Hunt officiating.—H. BANFIELD.

In affectionate remembrance of GEORGE MARTIN, who departed this life on Wednesday, Dec. 27, 1893, at 20, Cranfield-road, Brockley, aged 79 years. Born at Lingfield, Surrey. "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out." "At evening time it shall be light."

JAMES LAMBERT, deacon of Providence Chapel, Moat-road, Maidstone, passed quietly away on Sunday morning, Dec. 31, 1893, aged 68 years. He had been a member of the above place for many years, and a very honourable deacon from July, 1883. He leaves three sons and two daughters, also an afflicted widow to mourn their loss. We pray the Lord may sustain our esteemed sister under this heavy trial. Her loss is his eternal gain. As a Church, we miss our departed brother very much. He was deeply interested in the welfare of Zion, and was most constant in attendance upon the means of grace. Deceased suffered very greatly from rheumatism for a considerable time, thus being unable to fulfil his duties in the establishment where he has been employed for more than forty years. On Friday, Dec. 22, 1893, he was seized with a paralytic fit, and not able to leave his bed from that time, and, though conscious, was able to say but little. His last words were, "Happy, happy." His remains were interred in the cemetery on Saturday, Jan. 6, 1894, by our minister, W. J. Denmee, when his sons and daughters, the two deacons, and other members of the Church, with some of his fellow workmen, followed him to his last resting-place. On Sunday evening, Jan. 7, our minister preached a very excellent and impressive sermon on the occasion from Rev. vii. 15: "Therefore are they before the throne of God."

J. FULLER (Little Stonham).—Our brother John Fuller fell asleep in Jesus Dec. 25, aged 76 years. He had been an honourable and consistent member with us for nine years, but a greater part of the time he has been much afflicted, and during the last year suffered severe pain, but has been wonderfully supported and enabled to bear it with humility, patience, and cheerfulness. Our brother leaves a widow and family. The widow has lost an affectionate and loving partner, and the family a praying father. Our minister visited him

many times during his affliction, and was always comforted, and our brother has left behind him a lively testimony that he is now praising his beloved Lord and Saviour and beholding the face of Him who loved him and gave Himself for him. He is now ascribing all the glory to His dear name. O Lord's-day, Jan. 7, our minister preached from the words, "For we which have believed do enter into rest" (Heb. iv. 3.—S. GRIMWOOD.

SARAH BLACKMUR, beloved wife of Robert Blackmur, of Poplar, entered upon her heavenly inheritance on Dec. 2, 1893, after a few hours' illness, aged 68 years, leaving an affectionate husband, six sons, and two daughters to mourn their loss. She was well known in Suffolk, attending regularly for some years the ministry of Mr. Taylor, of Pulham-St.-Mary, but was brought into the liberty of the Gospel through the testimony of the late Mr. Masterson, of Brighton, then of Hoxne, Suffolk, and by him was baptized, with her eldest daughter, about the year 1866 or 1867. Being led in the providence of God to London during the latter years of her life, she attended as often as possible the ministry of Mr. F. C. Holden, at Elim Chapel, which she enjoyed up to the last.

T. WHEELER.—It is with deep sorrow I have to report the death of our late esteemed brother Mr. Thomas Wheeler, deacon of Salem, Braintree, who, after many years of affliction, passed away on the first day of January, 1894. I can testify that during the fourteen years we knew him he glorified the God of his salvation in the fire and flood, stood firm as a brazen wall for divine truth as revealed to him by God the Holy Ghost. Never a more tender-hearted man trod this vale of tears, a loving father, and one who feared God above many. Latterly a heavy cross he bore thinking of poor Zion.—J. D. FOUNTAIN.

BANKS, ANNE MARIA (Mrs. "J. W. B.") peacefully and painlessly fell asleep Jan. 14. Was well known in all the Churches of truth in the Metropolis. More next month.

HAZELTON, MRS., widow of the late Mr. John Hazelton, entered into rest Jan. 16. Her remains were taken into the chapel, "Mount Zion," on the 22nd, where a very solemn service was conducted by Mr. Mitchell. The chapel was well filled with sympathising friends. Particulars next month.

MR. ALFRED CROWHURST, many years a member and deacon at Boro'-green, Kent, previous to his removal to the United States in 1882, peacefully passed away Nov. 27, 1893, aged 78.

MR. JAMES KENNETT, the senior deacon of Lynton-road chapel, Brompton-sey, was called to his rest on January 20, aged 84 years. Particulars next month.



MR DANIEL CURTIS.—(See page 73.)

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## The Sweetest Name.

BY EDWARD MITCHELL.

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“Thou shalt call His name JESUS: for He shall save His people from their sins.”—Matt. i. 21.

LUTHER was wont to say that some texts of Scripture were “little Bibles.” Such an one is the text at the head of this paper—a miniature Bible—an epitome of the Gospel—an ocean of meaning in a drop of language. The words are *full of grace*. Never was angel sent on a more gracious errand. The message declares the near advent of the promised and long-expected Deliverer, and gives Him the sweetest of all known names—JESUS. The grace revealed is *clearly distinctive*—He shall save *His people*, and *His people* does not include the whole human family. When God saved His ancient people out of the hand of

Pharaoh, their salvation brought terrible judgments on the Egyptians. If the mission of Jesus were intended to save the whole human family, what an awful failure it has been ! But, if its object were the saving of *His people*, we see that end being attained in all ages. We cannot admit any failures in the purposes and plans of our God. Our Lord Jesus "gave Himself for His *Church*," the good Shepherd "laid down His life for the *sheep*," "He gave Himself, . . . that He might purify unto Himself a *peculiar people*." In a word, He saves *His people* from their sins. This grace is *absolute*. He *shall* save—there are no conditions inserted. Jesus Himself is alone responsible for the perfect accomplishment of His saving office ; the means, and the power that makes the means effectual, are alike from Himself. Hence, He says, "All that the Father giveth Me *shall* come to Me ; and him that cometh to Me I will in no wise cast out." And again, "As Thou hast given Him power over all flesh, that He should give eternal life to *as many* as Thou hast given Him." We may trust our Lord Jesus Christ to perfectly fulfil the purposes of God ; and we rejoice to know that "He," Himself, "shall see of the travail of His soul, and shall be satisfied." At the last great muster of the saints, every one shall answer to his name, and this scripture be verified—"He shall save His people from their sins."

*The work indicated is of vast magnitude*—to save unnumbered millions of human beings from innumerable sins. They must be also saved honourably, and in such a way as to reflect the glory of the eternal God. Jesus, and He alone, was equal to this task. "He is "mighty to save." "He magnified the law, and made it honourable." He finished transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. "He put away sin by the sacrifice of Himself." By His incarnation, and obedience unto death, His holy life, and atoning death upon the tree, He has perfectly satisfied the claims of law and justice—honoured the law, in both its precepts and its penalty, as it could never have been honoured by any mere creature obedience, and thus for ever righteously saved His people from the guilt and penalty due to their transgressions. "He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Yes, precious Jesus. Thou hast saved Thy people gloriously from their sins. All His people rest their souls, and build their hopes, on this foundation. As one sings, so their experience :—

"My hope is built on nothing less  
Than Jesus' blood and righteousness ;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' Name ;  
On Christ, the solid Rock, I stand,  
All other ground is sinking sand."

"He shall save His people *from their sins*." Not only from the guilt and penalty, but also from the dominion of sin here, and its very being finally. The meritorious work of Jesus was accomplished when He cried "It is finished," and expired upon the Cross. But His people were then, for the more part, "dead in trespasses and sins." To bring them from that dire condition He instituted means, and commissioned His disciples to go forth, and "preach the Gospel to every creature." To this end His Word has been written, and preserved in the world, a succession of Gospel ministers raised up, and the ordinances of His house continued. In order to their salvation, His Holy Spirit is poured out, and remains

in the Church, making the means effectual in the hearts of His people. And this will continue till all the Father gave to Christ to be saved are gathered in ; and when His saving work is finished, His people—His Church—shall be glorious, “not having spot or wrinkle, or any such thing,” but “holy and without blemish.”

The construction of our text affords light, and enables us to *identify the people whom Jesus will save*. They are sinners made conscious of the evil of sin. They feel the *burden of guilt* upon their consciences. Sin and guilt are solemn realities to them. They see and confess their sins deserve the wrath of God, and make no excuses for them. They also feel the *malady of sin* within them, and groan under its plague. The sense of these things fits them to be subjects of the Saviour's power and grace, and makes the name JESUS to be precious unto them. These people long also for *deliverance from sin*. They no longer roll it under their tongues as a sweet morsel, but loathe it, themselves on account of it, and long to be delivered from it. They have proved also *their own helplessness in relation to sin*. They can neither atone for its guilt, nor subdue its virulence—

“The more they strove against its power,  
They sinned and stumbled but the more.”

These people get also a *revelation of Jesus* to their souls. They find Him what His sweet name proclaims,—a Saviour, every way suited to their needs. They are favoured with *sweet experiences* of His grace, love, and power. And though they still groan at times under a sense of the sin that dwells in them, they have hope of deliverance through Jesus their Lord, for which they thank God, and rejoice there is even now no condemnation to them. O, happy are the people of Jesus! eternal bliss and holiness awaits them, saved from their sins!

“With them numbered may I be,  
Now, and to eternity.”

## OUR PORTRAIT GALLERY. — No. III.

MR. DANIEL CURTIS.

DANIEL CURTIS was unknown to many united with the Church of Christ in the present day. In connection with Strict Communion Churches, in the early part of the present century, Mr. Daniel Curtis took an active and interesting part. Were it not for the E. V. & G. H., the name of Daniel Curtis, which was a household name in our denomination fifty years ago, would be unknown in the present day. As will be seen by his portrait, although taken home in the meridian of life, he had quite a puritanical appearance. Yet, withal, pleasing to look on, his cheerful countenance giving correct expression to a genial disposition and generous heart. His name was associated with most of the ministers of the Gospel, who, fifty years ago, stood foremost in the ranks as defenders of the distinguishing doctrines of grace and New Testament Church order.

The following extracts from the EARTHEN VESSEL of September, 1853, will, we hope, be read with interest by the increasing number of our young readers, and also link many sweet memories of the first half of this century with its close, in the hearts of those on whose heads the almond tree has made its appearance:—

“Daniel Curtis was born in 1799. He was baptized in August, 1815, and on the 6th of that month was received into the Church at Blandford-street, Portman-square, then under the pastorate of Mr. John Keeble. The death of the pastor, and the choice of a successor by a very small majority, caused about forty of the members, including our deceased brother and his partner, to withdraw from the place where they had so long and so happily communed. In the month of January, 1827, a room was opened for worship, and a Church formed, over which Mr. Daniel Curtis was chosen one of the deacons. It was principally owing to Mr. Curtis’s perseverance and attention that Mount Zion Chapel, Hill-street, Dorset-square, was built, to which the newly-formed Church removed, having chosen Mr. John Foreman for their pastor. Mr. Foreman gave some interesting particulars in reference to this portion of Mr. Curtis’s career, and said at Mount Zion he sustained the office of deacon most worthily and honourably for the space of more than ten years. During this time he occasionally spoke in the name of the Lord. On the demise of Mr. Eason, the first and former pastor of Homerton-row chapel, Mr. Curtis was recommended by Mr. J. A. Jones to the then bereaved Church as a fitting supply for them. They invited him to supply, and he ultimately became their pastor. He was ordained over them on the 8th of August, 1837. Mr. Foreman “asked the questions;” the late Mr. John Stevens gave the charge, and Mr. J. A. Jones preached to the Church. If he had lived till the 8th of August, 1853, he would have been their pastor sixteen years.

“An esteemed correspondent, in a communication made with us in reference to Mr. Curtis, remarks, ‘Concerning his ministerial career, he dwelt among his own people; highly regarded by all who knew him; amiable in his manners; very liberal; so that Mr. Wyard was *correct* when he said over his grave that he was given to hospitality. As a minister he was sound in the truth; and I doubt not had a real spiritual enjoyment of his interest in Christ and Him crucified, which was his constant theme. He was not one of *great abilities*, but he was a good preacher of Jesus Christ.’

“In the month of June, 1839, Mr. Curtis sustained a great loss in the death of his beloved and lamented wife ‘Elizabeth.’

“Concerning his illness we glean. A *first*, and ultimately a *second* attack of paralysis (very severe indeed) dissolved the mortal tabernacle. He died on Tuesday, the 26th day of July, in the 54th year of his age; and his happy and redeemed spirit now mingles with the heavenly host before the throne.”

At his funeral the ministers present were:—Messrs. G. Wyard, Newborn, Milner, C. Smith, Glaskin, Garritt, Geo. Moyle, S. K. Bland, J. A. Jones, J. Foreman, Holmes, Austin, and many others, all of whom, except our hardy and earnest brother Bland, have passed away.

We are indebted to our faithful friend and brother, Mr. R. E. Sears, for the steel plate engraving from which the portrait is taken.

J. W. B.

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LIGHT does not travel from the sun so swiftly as the quickened bodies of the saints shall rise into glory, honour, and immortality, when the Saviour of man shall appear, and the archangel’s trumpet sound. “In a moment, in the twinkling of an eye, . . . the dead shall be raised incorruptible, and we shall be changed.”—*Toplady*.



## OUR YOUNG PEOPLE'S PAGE.

## THE CHURCH.

LAST month we were talking about the world, and now I think we may say a little concerning what people generally would call the opposite subject, for the Church and the world are directly opposed to each other, if we accept the two words as they are usually understood. But there is as much misunderstanding of the scriptural meaning of the Church as there is of its ideas of the world. Speak to some people of the Church, and they think only of a good-sized building with a steeple and belfry, where religious services are conducted according to certain prescribed forms, while to others the Church means an established religious society composed of bishops and clergymen of greater and lesser dignity, and which they speak of as the Establishment. And to the Roman Catholic mind it suggests the Pope with all who hold office under him and teach the doctrines he authorizes and proclaims. But I venture to say that neither of these thoughts give us any true idea of the New Testament word—Church. The Church of Christ is indeed called a building, but it is not built of brick, or stone, or granite, or any such materials.

“The Church's one foundation  
Is Jesus Christ, the Lord,”

and all its living stones built upon Him are the men, and women, and the children too, who love and trust His precious name. The Church of Christ is a royal priesthood, but all its members are priests to God. The clergy of heaven are all believers on the Lord Jesus, and, having proved as much as this, we may say with the Romanist, “There is no salvation outside the pale of the Church”; but we mean God's Church and not the Church of the Pope and priests of Rome.

The word Church is not found in the Old Testament. The words quoted by the apostle (Heb. ii. 12) read thus in Psa. xxii., “My praise shall be of Thee in the great congregation; I will pay my vows before them that fear Him.” And this is what Church means—congregation, assembly; it comes from the Greek *Ecclesia*, which signified an assembly of citizens gathered together by the proclamation of a herald to attend to public business from all the free states of Greece. And this very beautifully describes the true Church of Christ. Redeemed by His blood, made free from the curse of God's law and the power of sin, they know the joyful sound of the Gospel which calls them to Jesus and to fellowship with His people, for “unto Him shall the gathering of the people be,” and they who love God will love His children also, and thus if we walk in the light as He is in the light, we have fellowship one with another and we can say, “Grace be with all them who love our Lord Jesus Christ in sincerity.”

The Church of God is only one, and there has never been another, and never will be. Abel belonged to this “general assembly and Church of the firstborn which are written in heaven.” The first name in God's family register is that of His beloved Son, and the names of all His people are recorded beneath their Lord. But there have been different branches of this Church. In ancient times they lived under different circumstances, and by God's own command they offered sacrifices continually of bulls, and lambs, and goats, and followed many rules which are unnecessary now that Christ has died to put away for ever all the

sins of His people. We do not require lamps and candles when the sun shines brightly at noonday, and it would be worse than folly to close the shutters and keep them burning while we kept out the light of day. The Sun of Righteousness has arisen upon His Church and the shadows of the past are gone. He is the one great High Priest; we need no other, the one Sacrifice, the one Mediator between God and man; and what the saints of old looked forward to we now by faith look back upon and see that Jesus has for ever made an end of sin, and opened the gates of heaven to all who believe on Him. And we find in the New Testament that there were Churches in different places in Jerusalem, Rome, Ephesus, and many other places, and all who love Jesus should be baptized and unite themselves with His people in this way. And then God is gathering His Church into heaven. Many, very many, have thus been gathered, and still they are going home, and by-and-bye they will all be there; there shall be one flock of sheep in the fold and one Shepherd feeding them, one great, glorious, happy family at home in their Father's house, one vast assembly of kings and priests in God's heavenly temple—holy, happy, immortal, and perfectly like the blessed Saviour. Shall we be with them, dear young friends? Where are we? Whose are we now? If we are asking the way to Zion, with our faces thitherward, we shall be there in the Jerusalem above. If we want to belong to Jesus now we shall be His in that day when He will make up His jewels; but how shall we escape if we neglect this great salvation? H. S. L.

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## COMFORT FOR THE AFFLICTED.

BY E. WHITE, ENON, WOOLWICH.

**L**ORD, behold he whom Thou lovest is sick." This was the tender, urgent appeal of the sisters of Lazarus sent to Jesus. This is still true of many of the Lord's people, confined to their sick-room, unable to attend the public means of grace. We who enjoy these privileges would not forget them, as there they find reading God's precious Word and spiritual literature helpful, more so on account of their circumstances. It is for such we specially pen these lines. Having known ourselves the weariness which bodily pain and weakness brings, the monotony of a sick-room, we can the better sympathise with their condition. How gladly we appreciate a visit from a Christian friend at such seasons, and if this cannot be accorded, a kind letter from such greatly cheers the heart under pain and sorrow.

First, we would say, dear suffering ones, you have many special promises for your comfort. The Bible is a vast storehouse of precious things for the people of God in all positions and conditions of their life. Your special needs and circumstances have not been forgotten by our heavenly Father. Much of His Word would not be experimentally understood if it were not spelt out in seasons of affliction. Many of the promises are like stars—they only shine in the dark night of sorrow and pain; they are as a strong staff to lean upon, but we must be brought down in weakness to know their worth. Through having "the thorn in the flesh" Paul learnt the all-sufficiency of upholding grace. The waters of Marah teach us the value of that tree which

maketh them sweet; yea, then the Lord reveals Himself under a new name, "The Lord that healeth thee" (Exod. xv. 26).

Secondly, we have a gracious Redeemer, who is "touched with the feeling of our infirmities." Sympathy with suffering must be learnt by experience. There the Lord Jesus can enter fully into every case. He has walked the hospital of this suffering world; He understands the case of every one. He is tender of heart, skilful of hand; He has a balm for every wound. Specially is He with His people in the furnace; wise also in limiting, according to their endurance, what they can bear; never leaving the oversight of His suffering ones to others; ever saying, "It is enough" when the refinement is complete. He knoweth the needs be of all we pass through, and His sweet presence helps us to acquiesce in all His gracious will. "It is tae Lord; let Him do what seemeth Him good," is then our prayer, and consolation too. We can bear all pain when His left hand our head sustains.

Thirdly, you are specially remembered by all the Lord's family in prayer. At the prayer-meeting the pastor may possibly be omitted in the supplication of the brethren, the deacons and Sabbath-school may be forgotten, but never the sick; and we notice that a pathos comes into the pleader's voice, and a solemn hush over the gathering. There has been a chord touched in every heart; reminiscences are called up of suffering days and wearisome nights which we nearly all have passed through, and this "touch of nature makes us all akin." These are links of love and tender sympathy which unite the sick-room and the house of God and the throne of God together. If prayers belt the globe and link it to God's throne, then many of the supplications are wrought out of full hearts in the furnace of affliction, and for those who are suffering therein.

Fourthly, then God has a purpose to serve in your affliction. Your sufferings are not punishment. Some of God's people are called to show forth the graces of true religion in prominent positions of life, under the full blaze of the world's eye, in the zenith of earthly prosperity. This is not an enviable position to be in. High places are slippery ones, but God can, and does, keep them there, as He did Joseph, Moses, and Daniel. Others, like yourselves, dear afflicted ones, are called to exemplify what grace can do under great sufferings in the patience which is manifested in your conduct, the cheerfulness with which you bow to your heavenly Father's will, glorifying God in the fire. Suffering makes your character. We should have had no history of Job were it not for his sufferings, nor would the Church of God have had so many sainted lives were it not for what they endured. Many sick-rooms have cast a light on this dark, sin-blighted world.

Lastly, sickness and suffering makes us long for our heavenly home. It loosens these earth-bound ties, which have such a tendency to bind us down. It stirs up our nest, that we may stretch our wings for fairer climes. How gladly shall we bid adieu for that blest region where the inhabitant will no more say, "I am sick." From many a chamber of suffering goes up the cry, "Lord, set my ransomed spirit free"; "Come, Lord Jesus, come quickly."

"Weary of earth, myself, and sin,  
Lord Jesus, take me in."

How sweet are those portions of the Word which give us such consola-

tion as we get a glimpse of that heavenly realm, in its freedom from pain, sorrow, sighing, and death. "And God shall wipe away all tears from our eyes." For this Thy suffering children wait, O Lord. Open the gates of glory and let them in.

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### THE LIFTED VEIL.

By JOHN WHITAKER, of Yarmouth, Isle of Wight.

**I**N the first five verses of the third chapter of Zechariah we have the record of a most wonderful vision, in which Joshua, the high priest, is shown to the prophet, standing before the angel of the Lord "clothed with filthy garments," and "Satan standing at his right hand to resist him." Now, in the face of the false teaching of the present day concerning a *conditional* salvation—*i.e.*, the doing of something on the part of the creature to recommend him to the favour of God, this passage derives an additional interest and importance. Let us see what the vision teaches.

Joshua was the high priest in the days of Haggai and Zechariah, and performed the functions of his office after the return from the captivity; he is represented as standing before the angel of the Lord, evidently in the act of worship, and, as Scott and Henry's Commentary tells us, "To minister to God, to consult the oracle on behalf of Israel, for whom, as High Priest, He appeared." Joshua, when clad in his priestly robes—"the holy garments" which were "for glory and beauty"—was no doubt an object of admiration to all who beheld him; and it was in God's own appointed way that he conducted public worship. Could it have been possible that Joshua was looked upon as a holy being, without sin? That the mere act of worship, the performance of religious rites and ceremonies, and the proper discharge of duties pertaining to social life were in themselves sufficient to satisfy the demands of God's most holy law? It may have seemed so; hence the necessity for the further enlightenment of the prophetic mind, that he might be able to teach the people that SALVATION IS BY GRACE ALONE—"not of works, lest any man should boast." The veil is lifted, and in wonder and amazement the prophet sees the High Priest standing in the very presence of God—*not as he appeared before the people, BUT CLOTHED IN FILTHY GARMENTS!* Not fit to be looked upon by Him before whom angels bow and cry, "Holy, holy, holy, is the Lord God Almighty." Satan, "the accuser of the brethren," was there to "resist him." In Satan's rebuke, and the sweet declaration, "Is not this a brand plucked out of the fire?" the prophet's attention was directed away from the mere formal service to the act of sovereign grace and mercy exercised on behalf of an elect "vessel of mercy." "Take away the filthy garments from him. And the Lord said unto him, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." How often have these sweet words been breathed into the troubled hearts of the Lord's tried ones when beset with snares and overcome by the fierce temptations of the enemy, when brought face to face with the awful fact that "the soul that sinneth it shall die"? It is sweet indeed to have this blessed declaration brought home with power by the Holy Spirit to the heart and conscience of the self-condemned and despairing child of God.

"I have caused thine iniquity to pass from thee." The Lord Himself had done it, He against whom Joshua had sinned, and "the accuser was cast down." The prophet speaks and says, "Let them set a fair mitre upon his head." "So they set a fair mitre upon his head, and clothed him with garments." What a picture of the redeemed child of God—in and of himself nothing but a mass of corruption! his holiest services polluted with sin, so that they cannot even be looked upon by Him who is so holy that He chargeth His angels with folly, but clothed with the spotless robe of Christ's righteousness, with all his iniquity washed away in the precious blood of the dear Redeemer, he is rendered fit to stand in the presence of the Lord God Almighty.

The verses under consideration are in direct opposition to the theory of creature perfection. From whence comes the popular delusion that salvation is *offered* for the acceptance or rejection of unregenerate man, that men "dead in trespasses and in sins" can bring themselves into a state of spiritual life, that when the Almighty Creator of heaven and earth sends forth His Word to the sinner's heart it cannot gain admittance unless that same sinner chooses to let it in? From whence comes the falsehood that there is a germ of good in all men, even the vilest, upon which the Holy Spirit works and develops it into life? Who originated the lie that good works pave the way for acceptance with God? WHO BUT THE FATHER OF LIES HIMSELF? It is a Satanic delusion, the chief corner-stone of the "mystery of iniquity," for surely there can be no more foolish or wicked thing than this rebellion against the Holy One of Israel. How true are the words, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Even Job, who was approved of God (see Job xlii. 7, 8) was constrained from a felt sense of his condition in His presence to exclaim, "Behold, I am vile; what shall I answer Thee?" And David, "the man after God's own heart," cries out in the bitterness of his own soul, "I acknowledge my transgressions, and my sin is ever before me. . . . Behold, I was shapen in iniquity; and in sin did my mother conceive me. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise."

When the Holy Spirit begins His work in the sinner's heart it is with the full intention of carrying it on to completion, there is no such thing as failure here: "All that the Father giveth Me," said the dear Redeemer, "shall come to Me," "and this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up at the last day." "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word." "I pray for them; I pray not for the world, but for them which Thou hast given Me, for they are Thine."

Dear child of God, harrassed by the adversary and tempest-tossed on the waves of tribulation, lift up your eyes, for help is near. Hear the words of your ever-blessed Jesus pleading your cause before His Father's throne. He says, "I pray for them which I have given Me." Who does He mean, if not such as you poor suffering ones? "Fear not, for I have redeemed thee." "I have graven thee upon the palms of My hands." "I will never leave thee nor forsake thee." May the Lord bless His poor, tried, and afflicted ones, and cause them to "rest in His

love." May He give them the same sweet assurance as He gave to Joshua: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Satan may *accuse* the child of God, but he cannot destroy him, for his "life is hid with Christ in God."

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### "HEAR MY CRY!"

(Psalm lxi. 1, 2.)

**H**EAR my cry! Mine—mine is the trouble, the distress, the need of help and succour! If we understand this as the language—in spirit—of Jesus, the great Intercessor, it illustrates Isaiah's words: "In all their affliction He was afflicted, and the angel of His presence saved them." Every pain, sorrow, trouble, and need He calls His own, though it be that of the weakest member of His mystical body. "This poor man cried, and the Lord heard." He was rich, and became poor, that we through His poverty might be rich. It is equally the prayer of His poor and needy children.

From whence did David cry? From the ends of the earth, from the place of exile whither he had fled from his wicked son Absalom—far away from the house of God, where he had gone with the multitude and with the voice of joy and praise. From the ends of the earth he cried instead of its centre—Zion, the city beloved, the city of our solemnities.

Under what circumstances did he cry? Heartbreakings, overwhelming—his own flesh and blood risen up against him. Overwhelmed, encompassed by the powers of earth and hell, so that it was hard to believe the truth of any man, or even in the faithfulness of God. Had it been an enemy it could have been borne, as when the Amalekites burned Ziglag, and took captive his wives and fled with his goods; when his men sought to stone him, then he could encourage himself in his God,—but now? As a man, how weak; as a king, nought; as Israel's sweet singer, his harp on the willows! He can only utter his cry of distress and of deep woe; but it was also a cry of faith.

A cry from the lips of the suffering Saviour, and no less from the suffering and needy sinner, who in his weakness and need sends up the cry as of a child to his Father. And Jesus was a child—a "holy child" truly, yet He cried unto His Father according to the prophecy: "He shall cry unto Me, Thou art My Father, My God, and the Rock of My salvation. Also I will make Him firstborn, higher than the kings of the earth." He cried in weakness. He bore our sicknesses and carried our sorrows. And did not David, His type, bear the weaknesses and sorrows of His people? He cried in anguish, "Lead me to the Rock that is higher than I. Thy waves and Thy billows are gone over me; I am overwhelmed; I sink in deep mire where is no standing"; but "My Father is greater than I!" Thus did Jesus, in His great sorrow in the garden, pour out His soul in strong cries and tears: "Father, if it be possible let this cup pass from Me; nevertheless, not as I will but as Thou wilt."

It is also the cry of the poor and needy outcast sinner, looking unto Jesus, hoping in God's salvation. The weak hands, feeble knees, fearful heart, these cry to be led to Christ for strength and salvation, pardon and righteousness, grace and glory.

How often, in our varied, perplexing, and overwhelming experiences in regard to providence, needy and weak, we cry with David, "Lead me—oh, lead me—to the Rock that is so great, so high, so safe. I cannot find it; or seeing it, cannot reach it; or reaching, cannot climb. Oh, lead me to it, that, like the dove, I may be safe in its cleft!"

As many as are led by the Spirit of God are the sons of God, and all are taught of His Spirit to know their own vileness by the spirituality of the law, and to know Christ Jesus as the all-sufficient Saviour, the atoning Sacrifice, His obedience their justifying righteousness, and His resurrection the destruction of death and victory over Satan. Great Rock, for weary sinners made! Oh, "lead me to the Rock that is higher than I!"

WILLIAM TROTMAN.

Stonehouse, Devon.

## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. III.—THE SON OF DAVID.

BY H. S. L.

"Thy seed will I establish for ever, and build up thy throne to all generations. Selah."—Psa. lxxxix. 4.

**A**FTER the revelation made to Abraham concerning Him that was to come, we have the Messiah spoken of to and by Moses as God's Angel or Messenger, and as a great and glorious Prophet raised up from among the Jewish nation like unto, although infinitely superior, to Moses. And then, as the ages rolled along, it was made known to King David that his Son should sit upon his throne, should exercise a world-wide sway, and should reign for ever and ever. The 72nd Psalm especially treats of this, and though it was a psalm of or for Solomon, yet undoubtedly a greater than Solomon is here of whom it can be with the fullest truth declared that, "He shall come down like rain upon the mown grass, and like showers that water the earth"; "He shall deliver the needy when he crieth," "shall redeem their souls from deceit and violence," and His name shall endure for ever, and men shall be blessed in Him: "All nations shall call Him blessed."

The Son of David is in some form or other an oft-repeated title of the Lord Jesus. God loved to speak of Him as His King, whom He had set upon His holy hill of Zion, and the Jewish nation rejoiced in the thought that their Messiah should be a mighty King. When He appeared on earth, meek and lowly, despised and rejected of men, He did not seem much like a monarch, if earthly pomp and splendour be the measure and standard of royalty. But if power such as man never possessed, dominion that creature never wielded, unsullied purity, unwavering righteousness, all the qualities that men in their loftiest aspirations would most desire, then Jesus was, and is, without a rival—the King of glory, the Lord of all. He that could walk upon the waters could control the wind and the waves, could conquer diseases and devils by a look, a touch, a word; could raise the dead and take His own life again after He had voluntarily yielded it,—was not He a peerless and incomparable King? Or, tried by another standard,

the wise man tells us, "He that is slow to anger is better than the mighty, and he that ruleth his spirit better than he that taketh a city." Then how gloriously does King Jesus shine, who with infinite resources at His control meekly suffered shame, injury, mockery, torture, and a cruel and degrading death for the grand purpose of saving rebels, converting enemies into friends, and making those rebels His grateful, obedient subjects. And not only in His own person, but as the Leader of God's redeemed host He has again and again displayed to a mocking world that the truest heroism is that which endures patiently, and the grandest victory is to overcome evil with good.

The Son of David was indeed crowned with thorns, and hung upon the accursed tree, yet even there His true title was given Him, not in mockery by Pilate, who admired and trembled at the pure dignity of that meek Sufferer, though probably he did intend by it to show his scorn and anger for the Jews who clamoured for His blood. But there it was over the head of the crucified Saviour, written in Hebrew, Greek, and Latin, "Jesus of Nazareth, the King of the Jews," and every passer-by might read and understand that mysterious inscription, and whatever they thought of it, it was true. He is the King of all the spiritual children of Abraham, of all His believing people in every land, in every age, and—

"Jesus shall reign where'er the sun  
Doth His successive journeys run,  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

And how precious is the truth to every believing heart that all authority in heaven and earth has been given to King Jesus. "The Lord reigneth: let the earth rejoice, let the multitude of the isles be glad thereof."

To Adam, the first man as yet unfallen, a wonderful empire was given over all the creatures in sea, land, and air, but to the second Adam, David's Almighty Son, all authority in heaven and earth is vested, and all men are beneath His sway. But the grand peculiarity of the reign of this glorious Monarch is that all His true subjects yield their whole hearts to Him, and He will be satisfied with nothing short of this. The homage of the lip, the labour of the hands, the service of the feet, are not enough. "My son, give Me thine heart," is the word of Divine love, and His people willing in the day of His power heartily respond—

"Take this poor heart, and let it be  
For ever closed to all but Thee;  
Seal Thou my breast, and let me wear  
That pledge of love for ever there."

Other empires have been founded with blood, but the blood shed by this blessed Ruler was His own most precious life-stream, and His great love is the power that moves the souls of His people.

Dear reader, is He your King? Have you a desire to yield entirely to His control and serve Him for ever? If so, you also are most blessed for ever, and you will with overflowing heart and gladsome voice

"Join in the everlasting song,  
And crown Him Lord of all."



## FELLOWSHIP WITH THE FAITHFUL.

LETTER FROM JOHN STEVENS

*(Never before published).*

**M**Y BELOVED BROTHER AND FELLOW-WORKER UNDER THE SAME SUBLIME LORD,—Many thanks for your friendly letter. I find you are still rehearsing the kindnesses of the Lord, and telling what good things He has done, is doing, and will do. And yet you discover insensibility, you say, under the down-coming showers of His goodness. It is divine light, you know, that makes manifest a thousand aberrations and defections which otherwise would evade our sight. An enemy seen is less dangerous than an enemy unseen.

You also remark that you most of all covet a spirit of devotion. This is your mercy. May you be filled with covetousness, and as your possession increases may your desire for more increase. Respecting ministers to whom you refer, no doubt you must observe great variety in their manners, turns of mind, and taste for conversation. Natural disposition, acquired habits, effects of education, or the want of it, may well be expected to evidence themselves as occasion may be afforded. The *dull* of whom you speak are a kind of *negatives*. They will not injure you much; while the facetious, if unregulated by judiciousness, may draw you aside from the good and the right way, and fill your sack with chaff instead of corn. I am fond of seasoning in certain branches of cookery, but a pie containing nothing but seasoning I could not eat. I am fond of sweetness, but a pie of sugar would not be eatable. To be lively, but not light; to be child-like without being childish might not harm you. Gravity without dulness, I imagine, is what you prefer. Some small allowance must be made for the physical distinctions which our Maker has assigned to man, and perhaps the diversity is intended to reciprocally act in variety for general benefit, and may often give opportunity for exercising some of the best dispositions with which God has in His wisdom and prudence enriched us. The dull and the sprightly may mutually act on each other as the drag hung on the coach, which may prevent injury by checking the velocity of the motion in descending a hill. May we not conceive that a wise and holy God has enjoined the association of His people for the purpose of their being better helped against a common enemy? Has he not wisely diversified the talents and tempers of men, that one may feel the need of his brother's aid? How admirably was the heroic, fearless mind of Luther fitted for *his* place. Melancthon, however, was, perhaps, useful also, though in a very different way. He might in some cases, perhaps, be an admonition to the heated resolution and zeal of Luther. This consideration at least may tend to warn us against underestimating the service of some, and against hastily concluding that our own habits are all that can be useful. The works of God are full of diversity, not from necessity but from choice. By all this, however, I hope you will not suppose that I am the advocate of foolish jesting any more than of stupid dulness. Whatever diversity nature has for use, the exercise thereof is required to be exerted in subjection to the law of Christ. Variety without vice seems admissible, but nothing can warrant our doing evil that good may come. Your preference of seriousness and the reasons you refer to will not subject you to regret, but will redound to your credit and profit.

I am glad to know that your attention is not only kept up, but on the increase. Fishing is tedious work, but hope of success requires that there be fishers in the water. The poor Galileans toiled all night without success, but they succeeded when Jesus came to them, and when they let down the net at His command. So will you, my friend. There is a set time to favour Zion still, a time to be born into vital union with Christ. As we know (not) when our carnal brethren are to be changed, we must keep on in the use of the means—must keep casting the net, hoping for success.

I hope you will not be disappointed in Mr. D.'s people, and that they may be useful among your friends. I wonder how you got on in the Wesleyan Chapel, and among the yea and nay brethren. I should have listened had I been near enough!

You speak of my prosperity. I am sometimes doubtful on that head, but my sovereign Lord has right to do as He pleases. I hope some good is doing in Salem, but we are not so interested and lively as I could wish. We have reason to be thankful we are in peace, and sometimes we have fine showers and heavenly sunshine. Sometimes it is cloudy and cold.

I am warned by my paper that I must conclude. Pray express my kind Christian affection to your beloved consort. May a lasting blessing crown your communion, and the journey of life be fraught with heavenly anticipations. Make *Him* your All whom heaven delights to honour. I thank you for every expression of kindness, and especially for your prayers. The good Lord be with you always.

Your affectionate friend in Jesus,

JOHN STEVENS.

I have to be at home, Hartley-row, Wandsworth, Woolwich, Oxford-street, Hampstead, Chesham, Tring, Homerton, &c., &c. They are building a new house at Chatteris, to the opening of which I am invited. I am often groaning under my incompetency, and still I crawl along. Mrs. S. unites in Christian love and good wishes. Kentish-town friends were all well yesterday.

[The above letter was addressed to Mr. T. C. Rust, Dissenting Minister, Colchester, June 10, 1839.]

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#### TRUTH A POEM.

TRUTH, what wondrous gems this little word contains,  
 And mysteries of deep unfathomed thought explains,  
 Revealing secrets showing up each dark design,  
 Unmasking falsehood and exposing crime,  
 Ah, yes, how pure the Word, how free from stain!  
 Or base alloy, or counterfeit or carnal gain.  
 It stands alone in purity and heavenly grace,  
 And where it reigns a calmness fills the place,  
 And happiness, and joy, and love are there,  
 And holy trustfulness and godly fear.  
 Its worth can ne'er be told by mortal man,  
 Nor measured can it be by human span  
 Could all earth's choicest treasures be combined  
 With arts by men that ere have been designed,  
 The truth would very soon them all outshine,  
 And prove itself to be God-like, divine.—D. J. ANDREWS.

## THE INDIAN BOY—A CHRISTIAN INDEED.

WE remember having met, some time since, with the story of an Indian boy, which deserves to be recorded and repeated. If we mistake not, the story was told by Mr. Finley, as a part of his speech at a missionary meeting. Amongst other interesting events, to show the power of God's grace on the heathen, among the Wyandot converts, he said, on one of his tours he took with him an Indian youth of zeal and piety. Before setting out, he told him when he got among sinful and wicked company, that he might be tempted to forget his God. Whether Mr. Finley had any doubts as to the lad's true conversion, or what was his views as to final perseverance we know not. "But," said he, "I would much rather preach your funeral sermon than see you turn."

They proceeded on their way, and in their tour came to the house of a wealthy merchant, where they remained some time. The merchant had two or three clerks, who were much given to frolic, and who were not only destitute of grace, but were devoid of all seriousness.

The Indian boy was put to sleep in the same room with these clerks. Before retiring to rest, however, he knelt down to pray. No sooner had he done this than the others began their frolicsome games with set design to disturb him, if not to torment him; but he heeded them not, he still persisted in his devotions. This continued for some time; till, at length, one night, when they had become so outrageously bad, and disturbed him very much, the youth remonstrated with them, pointed out the wickedness of their conduct, and concluded by saying they were really worse than any Indian in all the Wyandot tribe of Upper Sandusky, observing that Indians would be ashamed of such conduct, for they had more common sense, respect, and gentleness of heart. This appeal was made, by God, to come very closely home to these young fellows, with keen conviction, their consciences were aroused, their hearts deeply affected, and the result was, that, through the infinite mercy of God, they were brought to His feet in true contrition, and ultimately found pardon, peace, and joy, through the justifying righteousness of Jesus Christ.

W. ROWTON-PARKER.

## LIFE IN CHRIST.

"Christ liveth in me."—Gal. ii. 20.

My soul was once quite dead in sin,  
And Christ to me was nothing more  
Than sapless root that grows within  
A patch of ground by weeds run o'er;  
No comeliness in Him I saw,  
Nor ought that could my heart with love's  
own cordage draw.

Then came a moment when the tide  
Of new-born life began to flow,  
When He, who to restore me died,  
Began His mercy to bestow;  
And since that time He's lived in me,  
From tyranny of sin to set His servant free.

The flesh wherein this life abides  
Doth, like to various colour'd glass  
That stains the beam which thro' it glides,  
Bedim heaven's radiant light, alas!  
But when by death the veil is rent,  
The hindrance it creates no more shall I  
lament.

And yet, in spite of every foe,  
Blest is the life that Christ sustains;  
The wrath of God had ceased to flow  
And grace within the bosom reigns;  
Love's lilies ope their petals white,  
And song-birds make the soul a garden of  
delight.

All other life must one day die,  
Finding in earth or sea a grave;  
But evermore beyond the sky  
Shall that endure which Jesus gave;  
And, when the flight of time is o'er,  
His saints shall still rejoice and His bless'd name adore.

Olapham Junction.

R. THOMSON.

Sometimes I seem to touch the skies,  
And peer within the pearly gate  
Where Jesus pleads His sacrifice  
And strong-winged angels on Him wait;  
And then I deem that Zion's hill  
Yields pleasure sweeter far than earth can  
e'er distil.

At other times He hides His face,  
And darkness spreads athwart my heaven;  
But faith still lives and holds her place,  
And power to pray to me is given  
Until again the light appears  
And His own gracious voice my drooping  
spirit cheers.

Within my heart a living hope  
Prevents the midnight of despair;  
And when in thickest shades I grope  
And grief seems more than I can bear,  
'Tis deathless hope, by Christ maintain'd,  
Doth whisper sweet and low till gladness be  
regain'd.

The hopes that flush the worldling's cheek  
Are doom'd to perish and decay,  
Like flowers that flourish for a week,  
Then hang their heads and fade away;  
But this fair amaranth, born of God,  
Can never lose its bloom nor moulder 'neath  
the sod.



THE LATE MRS. J. W. BANKS.

ANNE MARIA, the beloved wife of John W. Banks, was born at Westbury Leigh in the second decade of the present century. Her parents, William and Mary Applegate, were godly people, and members of the (then) Particular Baptist Church at Westbury Leigh, though the father of deceased would often walk into Trowbridge (five miles) in order to hear the late John Warburton.

The subject of this sketch attended regularly the old Baptist Chapel in her native village, and always bearing a scrupulously moral character and a devotional and reverent demeanour in the house of God, was frequently urged to become a member, as they told her "she was quite good enough"; but being thoroughly conscientious, and not having experienced a change of heart, she respectfully declined their overtures.

About fifty years ago Miss Applegate changed her name to that of Nash, came to London, and entered into business in the vicinity of Old-street. After a few years, like Zaccheus, there was a desire created in her heart to "see Jesus." Her footsteps were led to hear J. A. Jones, C. W. Banks, James Wells, and such good men. Being deeply concerned about her soul's welfare she got no rest of mind till one Sunday afternoon, while walking through Old-street, close to St. Luke's Church, the words came with great power, like an audible voice, "Thy sins are forgiven thee." This circumstance was never erased from the mind. Even in the latter days of her life, when memory failed and reason was dethroned, the mention of this text was like a reviving cordial to a bruised mind. Only about two weeks before the vital spark fled, she said to me with a sweet pathos, "Shall I ever hear His voice again?" "Yes, you will hear it presently, more sweet, more loud!" She was baptized by the late J. A. Jones, and continued her membership at "Jireh" till about five years ago, when, being greatly blessed under the ministry of Mr. Mitchell, she joined the Church at Chadwell-street.

Sunday afternoon, January 14th, she quietly, peacefully, painlessly fell asleep in Jesus. The funeral service will be found on page 90. J. W. B.



### JANE HAZELTON.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephes. ii. 8. "The ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter iii. 4

"MY MOTHER!" These two words embody the feelings of her son's heart, and possess all the mournful emphasis imparted by the sundering of a tie of upwards of forty years. Memory revives the tender recollections of a lifetime; the gentle voice seems to be heard again, and the loving and patient face is seen:

"Thine own sweet smile I see,  
The same that oft in childhood solac'd me";

but amidst all the sorrow there is a cause for joy, for our dear one has, through free and sovereign grace, joined the blood-washed throng in the homeland, and

"Where thou art gone  
Adieus and farewells are a sound unknown."

Six short years have passed since my beloved father entered into rest, and now one grave contains all that is mortal of John and Jane Hazelton and an infant grandson, to rest for "a little while," and then He that shall come will come, and "will not tarry." Their son remains, the last member of that tiny family circle of a few years ago, but he trusts that he and his are following "them who through faith and patience inherit the promises."

In a farmhouse in the little village of Stonea, near March, in Cambridgeshire, my mother first saw the light, on August 1st, 1809. She was the youngest child of a family of five; her brothers and sisters all pre-deceased her, unmarried, so she was the last representative of her race. Beyond occasional attendances at Church, there was no profession of religion in the household, and in those early years of the century vital godliness was at a low ebb in that part of England. Occasionally a true minister of the Gospel preached in some local Church, attracting unusual congregations, but the

neighbouring clergy, with no message but a cold and vapid morality, generally contrived to secure his removal to a distant sphere.

Jane Johnson, a meek, quiet, deeply affectionate girl, grew up to womanhood among such surroundings in this little village in the fens. The stage-coach journeys of her father to London, and the wars and rumours of wars of the Napoleonic era, were often described by her in later days as affording themes for conversation around the blazing fire during the long winter evenings. Tenderness of conscience was always a feature in her character, but no vital change took place until her parents removed to another farm at Murrow, near Wisbech, in the same county. The Primitive Methodists were at that time very useful in the rural districts of England, in sounding an alarm, and proclaiming in many cases with great power, salvation through the Lamb of God. The outward results of their labours were apparent in the decay of the rude license and brutality manifested by many villagers on the Lord's-day; and above all, God the Holy Spirit sent His Word home to sinners' hearts. Under a sermon from one of their preachers my mother was reproved "of sin, and of righteousness, and of judgment." After worshipping for some time with the Methodists, she felt a want which they could not supply, and became convinced that by believer's baptism she should confess Christ. Then ensued one of the heaviest trials of her life, for upon her determination being known strenuous family opposition was manifested, but expostulations and unkind treatment were of no avail: she saw the path of duty and privilege clear before her, and was enabled by faith to lean hard on the word, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Many were her bitter tears of sorrow, but after taking counsel with some loving Christian friends she was baptized at Ely-place Chapel, Wisbech, in June, 1845, by the late Mr. Pike, author of several religious works, which attained a wide circulation. Her home being seven miles distant from the town she was precluded from joining the Church, but Mr. Pike's earnest prayers on her behalf, and wise and tender counsel were much blessed to her. Upon her return, on the following day, from the baptismal service, she timidly entered the house, her heart fluttering with excitement at what she supposed awaited her. Remarkable to say, instead of frowns there was a smile and a kiss, and no further allusion was made to the matter. Not many weeks since, in gentle tones, she repeated the story of those days, saying with deep feeling, "It was all in answer to prayer."

She subsequently joined the Church at Guyhirn, Cambridgeshire, of which my father became pastor in 1848, and where for more than three years he was enabled to exercise a ministry, fragrant memories of which still linger in the district. In 1852 he removed to London, recognizing the Lord's leading in calling him to the pastorate of the Church, now worshipping in Chadwell-street; and on August 12th of the same year, he and my mother were married at the Baptist Chapel, Ely-place, Wisbech. Henceforth her life was bound up with the Church at Mount Zion, and for thirty-six years, as the pastor's wife, she took the deepest interest in its progress and prosperity, and specially in the welfare of the poor. Tenderness and sympathy were prominent traits in her character, and she never spared personal trouble in ministering to any who stood in need.

A friend who knew her well, writes:—"Hers was a sweet character. Her gentleness made one overlook its forcefulness, and her retiring disposition concealed a thoughtful and reflective mind. Her heart was very affectionate, and she was a peace-loving, peace-making, and peace-maintaining Christian—one of those 'holy women' of whom Peter speaks so beautifully. That she is 'where all God's singers meet,' you do not need to be assured; and may all spiritual solace be yours in the remembrance of her long and loving life and peaceful departure."

On June 6th, 1872, the Church, on the occasion of the pastor's Jubilee birthday, presented, among other tokens of their love, a valued memorial to his wife, the senior deacon (Richard Minton) speaking of her as "her husband's caretaker, and the universal friend and peacemaker of the Church, always on

the look-out for fallen sparks, and never resting till she had put her foot on them."

Upon my father's death on January 9th, 1888, she took up her abode under the roof of her son and his wife, and during the first three years was able frequently to go out, and on Lord's-days to worship in the sanctuary hallowed to her by so many sacred associations. She felt much joy in the peaceful settlement of the Church under the pastoral care of her friend, Mr. E. Mitchell, whose visits and conversation she highly valued. Gradual failure of strength, however, made her attendance less frequent, and one Lord's-day morning in October last proved to be her final visit to the lower courts of the Lord's house; now she dwells "in the house of the Lord for ever."

For a long time past she often expressed "a desire to depart, and to be with Christ," but always cheerfully responded to the words, "All the days of my appointed time will I wait, till my change come." With the exception of her sight, which became very dim, all her faculties were unimpaired, her memory being so good, that during the last three months she learnt that beautiful little hymn of Toplady's, commencing, "Supreme High Priest, the pilgrim's light" (30 in Denham's Supplement). This hymn was much blessed to her, and often during wakeful nights she would repeat it; but of all others, perhaps, her favourite was, "There is a fountain filled with blood"; this she asked might be sung at her funeral service. She was delivered from all fear of death, and not many weeks since she said to her son, "I do thank the Lord that He is taking my poor tabernacle down so gently." She came downstairs till within a week of her departure: an attack of bronchitis proved too much for her small stock of strength, and she gradually and peacefully sank, sensible almost to the last hour. Late on Monday evening she asked her son to pray, and as was usual with her, fervently responded from time to time. Then with her hand in his there came a time of solemn waiting, until in the early morning of Tuesday, January 16th, she entered into rest, in the 85th year of her age. The messenger had come, as to Christiana, and "the token was an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone." A verse which she often repeated may fitly close this little sketch—

"Methinks I see her now at rest  
In the bright mansion love ordained;  
Her head reclines on Jesu's breast  
No more by sin or sorrow pained."

J. E. H.

#### THE FUNERAL.

took place on Monday, January 22nd. The remains were taken to our dear old chapel, and a service conducted by our present beloved pastor, assisted by Mr. Reynolds, who read the Scriptures; and Mr. Burrell, of Watford (one of the founders of the Church, and for many years a member of its diaconate), who attended the funeral at the special request of the deceased.

Mr. Mitchell's address made reference to the departure of our late pastor six years previously, and bore loving testimony to his godliness and usefulness in the Church of Christ, remarking that while it would be difficult to overrate the importance of Mr. Hazelton's labours, it would be equally difficult to overrate the devotion, usefulness, and Christian influence of his beloved partner, who was in every way qualified by God for her difficult and honourable position as a faithful pastor's wife. She was a mother in Israel, and the speaker himself felt as if he had lost a mother in her removal, whose interest in the affairs and the members of the Church, especially the afflicted and poor, remained unabated to the last. Death is indeed an enemy, and the grave is cruel, not to those who depart to be with Christ themselves, but to those who remain behind. Yet to believers death is only a dark shadow, that may terrify but cannot harm, as the shadow of a dog cannot bite, or the shadow of a lion injure anyone. Like the tunnel through which the traveller journeys to the sunny plains of Italy, so through the dark valley the promised land on high is reached. Absent from the body the spirit of our sister is present with the Lord, and the beloved remains which we are now about to lay in their last earthly resting-place are still in her Redeemer's hands, and in a form more

lovely than we can now conceive of they shall by-and-bye be raised to be for ever at home with all His ransomed family. He then affectionately commended the loving son to our sympathy and prayers, and concluded with the earnest aspiration that we might by Divine grace be as ready for our departure as our beloved sister was, and that this dispensation might be sanctified to us all. Special reference was made to the event at the evening prayer meeting, Mr. Mitchell reading and commenting on a part of John xi., and dwelling on the human tenderness, as well as the almighty power of our Lord Jesus Christ.

The funeral sermon on the following Sunday evening was based upon Rev. vii.

#### THE FUNERAL OF MRS. J. W. BANKS.

The following account is written by a brother beloved and inserted at the special request of many earnest, loving friends. Deceased being well known and highly esteemed for many years in the London and suburban Churches of truth for her amiable disposition, Christian conversation, and practical help, is worthy of more than a mere passing observation. The Lord mercifully and kindly watched over her providentially for eighty-two years, dealt tenderly with her in her last hours, and at last was well laid in the grave. Our brother says:—"The neighbourhood of Park-street was somewhat aroused on Friday, Jan. 19, caused by the funeral of Anne Maria, the beloved wife of John W. Banks. Within the residence, in the room abutting the hall, lay, 'just as translated,' with a smile of peacefulness, the mortal remains of the departed 'till He come' in a solid oaken casket. Round the bier were gathered a number of those who knew and loved her—members of the family, ministers of the Gospel, and other devout friends. The one and only sister left being so much like the departed that, as we looked at her and heard her voice, visions arose of happy hours spent at No. 18, with the large-hearted woman whose soul had so recently been called home. And, as one stood there thinking, the scene came before the mind's eye of the sweet rest of the gentle spirit of her, whose tabernacle was being reverently tended, when it was first ushered into the presence of that eternal choir, and bearing for the first time the glorious anthem, 'Alleluia! Salvation and glory, and honour and power unto the Lord our God.' The reverie, however, was soon broken, as the company were called together, and ere the journey to Nunhead commenced, a solemn prayer was offered by Mr. Samuel Banks. The Amen was said, and the ministers (Messrs. Mitchell, Sears, Holden, and Lynn) entered the first carriage, and Messrs. Abbott, Hodges, Fricker (deacons), and Licence occupied the second carriage, the hearse came next, followed by four mourning coaches with relatives. Arriving at the cemetery, the first part of the service was conducted in the chapel, when Mr. Mitchell announced Dr. Isaac Watts' great hymn—

"Give me the wings of faith to rise  
Within the veil, and see  
The saints above, how great their joys,  
How bright their glories be."

Mr. F. C. Holden followed with appropriate portions of Scripture. As soon as the notes of inspired hope had died away,

Mr. R. E. Sears delivered an address full of sympathy, closing with a note of jubilation. The departed, he declared, was a precious woman, and having gained the haven, there was more cause for rejoicing than sorrow. She had fallen on sleep and had entered the city where there was no more sorrow. The husband had had a charge from God to take care of the dear one whose remains were now to be taken to the grave; he had faithfully and affectionately discharged the trust committed to him, and he (Mr. S.) was glad, on visiting the departed three days before her death she had an unclouded vision and knew him perfectly well. Brother Banks quoted two lines of the hymn—

"When I can read my title clear  
To mansions in the skies—"

She clearly and distinctly finished the verse—

"I'll bid farewell to every tear,  
And wipe my weeping eyes,"

adding, "How beautiful! how nice!"

Just as Mr. Sears had finished telling the incident, the sun shone forth, pouring its rays on the coffin, filling the chapel with a peculiar springtide appearance and beauty. The telling address finished, Mr. John Hunt Lynn offered prayer, and the hymn,



"Hear what the voice from heaven proclaims  
For all the righteous dead;  
Sweet is the savour of their names,  
And soft their sleeping bed,"

having been sung, concluded the service in the chapel.

The long procession was re-formed and wended its way to the grave where the sacred dust was consigned to its last resting-place till the resurrection morn. Mr. Mitchell, her pastor, gave a most suitable oration at the grave, and after singing—

"Why do we mourn departed friends  
Or shake at death's alarms?"

Mr. Mitchell concluded the service with prayer.

Among others present were Mr. and Mrs. Cornwell, Mr. Burbridge, Mr. and Mrs. Haslop, Mr. B. Woodrow, Mr. and Mr. Crispin, Mr. and Mrs. James, &c.

C. B. B.

## THE PULPIT, THE PRESS, AND THE PEN.

*Waking Thoughts.* London: Jarrold & Sons, Warwick Lane, E.C. A neat little volume of Poems, by F. Marshall, 2s. Nearly all the poems are founded on a passage of Scripture. We give two stanzas on Deut. viii. 2, entitled "A Retrospect":—

"Look back, my soul, review the way,  
Look down the vista of long years;  
And lo! what goodness day by day,  
In all God's providence appears.  
Remember how, in days of youth,  
He watched thee with paternal care;  
Taught thee to love His sacred truth,  
And Jesus' easy yoke to wear."

The book is very neatly bound, and suitable for a present.

*Brixton Tabernacle Pulpit.* London: R. Banks & Son, Racquet Court, price one penny. The title of the sermon before us is "*Scarcely Saved*," from the words, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" No one need fear finding in Mr. Cornwell's sermons anything approaching free-will, duty-faith, or any other error. The following sentences took our attention, on the little word "if," which has been a stumbling stone to many: "If the righteous scarcely be saved." First let me say that the word 'if' here is not a word of doubtful disputation. It implies, there is no doubt whatever about the salvation of the righteous; because, if any man doubts the salvation of the Church of God, who believes in the suretyship of Christ, he must doubt the salvation of Christ Himself. Because, if Christ is safe, the Church of God is also safe, and saved with an everlasting salva-

tion; and if Christ and the Church are one, you must doubt the work of Christ before you can doubt the salvation of the Church of God. Therefore this 'if' does not cast a doubt upon the salvation of the Church of God."

*The Burden, and Where to Roll it*, is the title of a sermon by Mr. J. Parnell, in which the preacher refers to the various trials the children of God are the subjects of. It is an experimental discourse, and calculated to yield comfort to those taught by the Spirit. It can be had of the author, 7, Trigon-road, Clapham-road, London, S.W.

*Life and Light* for February has a sweet little piece on "The Joyful Sound."

*Here and There* has a striking article on the value and efficacy of the blood of Christ in the February issue.

*The Quarterly Record* of the Aged Pilgrims' Friend Society contains a very touching conversation with an inmate who has reached her 91st year. Here is just one little extract:—"God broke my heart in the year 1807, when I was only eleven years old, in Mr. Gunner's chapel in the Borough-road." "So you have served Him eighty years, have you? Now, as few have kept so long company with the Saviour, few have had so long experience—tell me, for the sake of younger disciples, what have you to say of Him?" "Just what David said: 'Goodness and mercy have followed me all the days of my life.'"

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

IN continuance of the record of our brother Samuel Gray's mission, all our friends will rejoice in the following statement gathered from his delightful letters:—

Reaching Madras on Tuesday, Dec. 19th, whither he had travelled from Bangalore, our dear commissioner at once plunged into his important work by visiting Persawalkum, Black Town, Poonamallee, and St. Thomas's Mount stations, where, he says, "there was much to fill me with joy. To a grain of grief there was a nugget of gladness." In Madras he was most cordially entertained by some friends of brother Doll—Mr. Cripps and his excellent sisters. Thence, proceeding to Koilpati, he was received by all our agents there, with whom he held brotherly conference and fellowship. On Christmas-day he commenced the round of a section of the stations with an excellent interpreter—a Tamil Jaffnese, and he concludes his letter, dated Dec. 25th, by saying, "Our work is a glorious work. It is very real. This rejoices me."

His next letter, from Kodiakolam, dated Dec. 28, after reference to details concerning which wise counsel and action are needed and will be exercised, continues to convey the glad tidings of the tokens of the sovereign energy of the Lord in our beloved Mission. "There is no doubt about the genuineness of our work. God the Holy Ghost has exceedingly honoured us in these parts. We have true-hearted agents. The conviction grows upon me that Christ has no servants more real, nor have we denominational brethren more single-eyed and estimable. Some of those with whom I have conversed, and whose stations I have visited, while they are not sparkling, are yet gems. They are serious, devoted, intelligent men, of whom we may well be proud, and for whom my soul has blessed our God right heartily. Our Mission is right enough, there is no mistake about that."

It is one of the richest treats of my life to be moving from stage to stage as I have been doing, and witnessing the work of God. It is marvellous in my eyes! My work is extremely hard. I would not exaggerate, but by the time I shall be done I shall have had enough."

After mentioning further details for the consideration of the committee, he adds: "I put all the conviction of my mind and all the affection of my heart behind the words I now write. Our stakes must be strengthened and our cords lengthened. Our cords MUST be lengthened. God has set an open door

before us. No hand but the hand which bears the nail-prints could have done what has been wrought. Our principles are faithfully and conscientiously abode by. There are no stricter Strict Baptists in the homeland. I devoutly wish that all were as strict. These men are men after my own heart."

In concluding this important letter he says: "Have preached a great number of times. The Hindoos listen freely. They are manifestly impressed. My work is very, very heavy. Pray for me, and let the brethren be urgently asked to do so."

From Koilpati the next letter came, dated Dec. 31st. In this he says that, arriving at Koilpati with brother Doll, he had a right royal reception by over 100 brethren and sisters. Of one of the brethren there he thus writes: "Brother Samudas is the only high-class Hindu convert we have in the Tinnivelly, and a high-class Christian man he is." This good brother he at once appropriated to accompany him on part of his tour. Devoting this letter chiefly to business details, he then continues: "Yet again I say our work is glorious. The Holy Ghost has put a dignity upon our brow, and we must not be unwilling to wear it."

Reverting again to brother Samudas, he relates that this Hindu convert said, "I am related to many rich Zemindars, and they are hating my wife and me for being Christians; but we do not mind, for Christ is our Friend and our Brother and our Saviour and our God." Brother Gray continues: "These were his *ipsissima verba*. . . . Our friends vehemently desire a European missionary. He would be a father and a king, as well as a brother. Surely the Lord, who has done so much here, will look out a man for us. Oh, Holy Ghost, let the man be separated as Paul and Barnabas of old unto Thy work here. Amen."

On January 4th, our brother left Koilpati for Jaffna, stopping awhile at Colombo *en route*. He records that "Brother Noble and his wife do honest work. . . . They have carefully indoctrinated our agents in our principles. It is gratifying to find the agents speaking the sound words of our declaration of faith. I addressed a large meeting of Jaffnese. . . . They were all English-speaking, and many were Roman Catholics. Jaffna is leprous with popery. Last night (Jan. 13th) at Nunaville upwards of one hundred heathens were gathered in our school to listen to your commissioner. At the conclusion . . . a heathen rose and asked permission to speak, and then spoke in the highest terms of brother Noble and his wife—how that they had

visited the houses of the people, advised and cared for them, and were much valued. Their example and their kindness had induced the people to place their children under their guidance! He concluded by expressing the hope that the missionary and his wife would long serve them so! The genuineness of this testimony is beyond doubt. We must have a footing in Colombo. Nunaville is a thoroughly missionary station. I have arranged to spend a couple of days with all our agents in the Tinnivelly, with a view of going over our articles with them, and giving them some counsel and instruction relating to preaching. . . . A European is needed. . . . The harvest invites a reaper. Look for the man. Surely we shall not look in vain."

The importance of our Commissioner's tour we cannot estimate. The issues under God must surely be fraught with great blessing to the Mission and to the home Churches.

REJOICE! PRAY! GIVE! AND PRAISE  
THE LORD.

WHITECHAPEL.—At Little Alie-street Baptist chapel, a meeting of exceptional character was held, celebrating the eleventh anniversary of pastor R. E. Sears' settlement. A sermon was preached by pastor E. Mitchell in the afternoon. A large number of friends took tea, and the evening meeting was presided over by W. Abbott, Esq., deacon of Chadwell-street. After reading Psalm lxxiv., Mr. Bennett sought divine blessing. The chairman, in his own original and genial manner expressed his pleasure at being able to once more visit the friends and pastor of this cause. The first speaker, pastor Holden, took for his subject the words in Isa. lxvi. 14, "The hand of the Lord shall be known toward His servants." Dwelling on "service," he said, this spiritual and gracious service is inseparably connected with sonship, for Jesus was both a servant and a son. Having noticed the declaration which stands in connection with service, "the hand of the Lord shall be known," he said it is profitable to be watching and waiting for the hand of the Lord. Pastor G. W. Thomas, of Watford, addressed the friends from the words, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." A certainty—"Now are we the sons of God." An uncertainty—"It doth not yet appear what we shall be." A knowledge—"We know . . . we shall be like Him; for we shall see Him." Pastor Sampson, of Keppel-street, dwelt upon three thoughts which came to him whilst in silent prayer. (1) God bless the Church; (2) God bless

Thy Church; (3) God bless this Church with prosperity, numerical, financial, and spiritual. Pastor White, of Woolwich, quoted, "And we have sent with him the brother whose praise is in the Gospel throughout all the Churches," and spoke as follows:—"Brother"—relationship; vital, sweet, wide, and enduring. "Whose praise"—reputation; a faithful and instructive preacher carried energy, light, and vigour in the Gospel he preached. Record—extensive and cheering. Pastor Beecher dwelt on the glorious fact, "The Lord hath made known His salvation." Pastor Mutimer, whose father was called under the ministry of brother Sears, whilst at Laxfield, said, he felt it an honour and a privilege to come and try and say a few words. He then spoke from, "Who, when he (Barnabas) came and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord." A model man—qualified by the Holy Ghost and successful. A model Church—humility, obedience, and true decision for the truth. Pastor Mitchell, after wishing brother Sears and his people God-speed, referred to the words, "What is man." (1) A masterpiece of God's creation; (2) A monster of iniquity; (3) A miracle of mercy. Mr. Ider, deacon, announced the amount of collection to be over £44, for which he heartily thanked the friends. The pastor, Mr. Sears, expressed his gratitude, and said that for thirty-five years he had stood up in the Lord's name, and he blessed God; he had baptized eight of his own children at Little Alie-street. "Praise God from whom all blessings flow" brought this memorable meeting to a close. Most of the Metropolitan and Suburban Churches were represented, among whom were brethren C. Wilson, Barrowdale, Fricker, S. Banks, Licence, and Chisnall.—PHILIP J. CHAMBERS.

CLAPHAM JUNCTION.—A Sunday-school anniversary which will always awaken pleasant memories was held at Providence, Meyrick-road, on January 28th and 30th. Mr. John Bush preached on Sunday morning from the text, "Bless the lads," and added, "and the lasses too." He drew attention to some of the "lads" of Scripture, mentioning Ishmael in the wilderness crying, and "The Lord heard the voice of the lad." This he spoke of as the "perishing lad." Next he referred to Isaac, whom he called "the worshipping lad," and who went with his father three days' journey to worship, and said, "Behold the fire and the wood, but where is the lamb for a burnt offering?" Further, he mentioned Benjamin, the "beloved lad," the lad who ran after the arrows Jonathan shot, whom he termed the "obedient lad," and various others, all of whom God

had blessed, and he prayed that a like blessing might rest upon the lads and lasses of the Sunday-school. In the afternoon, Mr. Bush gave an address to the children, and they followed him with great attention. He took for his subject, "Four little creatures who are great preachers,"—viz. (1) The ant who provided her meat in the summer. (2) The cronies, who though a feeble folk, built their houses in the rocks, and related our Lord's parable about the house built on the sand, and the one built on the rock. (3) The locusts, who have no king, yet go they forth all of them by bands, teaching the lesson of combination and unity. (4) The spider who taketh hold with her hands, and is in king's palaces, which taught the lesson of perseverance. After the address, the prizes were distributed. In the evening Mr. Bush spoke from the words, "What is the chaff to the wheat? Is not My Word like a fire? saith the Lord." He showed the superiority of the message of God's own revelation, to any of mere men's words, and drew our attention to the comparison of God's Word with fire. On Tuesday, after tea had been served, a public meeting was held, Mr. I. R. Wakelin presided, and read several portions of Scripture, and Mr. F. T. Newman offered prayer. The chairman referred to the fact that he had taken the chair at the preceding anniversary, and said he was pleased to be present again. He then made some very interesting remarks on the various "meeting-places" recorded in Scripture. The superintendent, Mr. G. Appleton, gave some account of the work of the year. He stated that there were about the same number of children in the school as last year, and that the attendance was good, except in the mornings. There were sixteen teachers, twelve of whom were members of the Church. They were a little in debt, but looked to the collections to more than clear it off. He mentioned that there were two large Bible-classes, about twenty members in each, from which several additions had been made to the Church. Mr. G. W. Thomas then spoke upon the order Pharaoh's daughter gave to the mother of Moses, "Take this child and nurse it for me, and I will give thee thy wages." He was glad to hear that part of the superintendent's report which told them of additions to the Church from the Bible-classes. Mr. H. Dadswell spoke from the text, "Thou shalt have good success." He remarked that there was a "good success" and a "bad success," and very nicely laid before us those things which might be rightly termed "good success." Mr. Flegg followed with some very interesting comments upon the words, "Let us not be weary in well-doing, for in due season we shall reap if we faint not." The chairman made some pleasant closing remarks,

and the meeting ended by the singing of "God be with you till we meet again." Many sympathetic references were made to Mr. H. Clark, who has been laid aside for sometime. Special hymns were used on each occasion, and the service of praise was very hearty. "There's a friend for little children," set to Sir J. Stainer's music, being worthy of note, as also, "Love divine, all love excelling," put to a sweet melody. Mr. E. Marsh very efficiently conducted this part of the service. During the evening the members of Mr. Perrott's Bible-class made him a useful present as a token of respect. Collections ten guineas. Congregations on each occasion most encouraging.—FRED W. KEVAN.

CROYDON (SALEM).—A blessed time of refreshing from the presence of the Lord was realized by us on Jan. 26th, the day of our pastor's ninth anniversary and New Year's meeting. A good company assembled in the afternoon to hear brother Mitchell, who was enabled to give us a most excellent experimental, Christ-exalting sermon. Tea was then served. The evening meeting was presided over by G. J. Allen, Esq., of Croydon. After singing and reading, brother Lawrence pleaded that the Lord's presence might be realised, and truly his prayer was answered, and the speakers each enjoying sweet liberty. The pastor's review of his nine years' pastorate was much appreciated, containing clear statements of the Lord's gracious dealings with us, both in providence and grace, and much that was truly God-glorifying. Our pastor is one who does not look at things in their gloomy aspect only. His review, therefore, was of a very cheerful and encouraging character. Brother R. E. Sears followed with a most excellent address upon the words, "A God full of compassion." The speaker brought his subject before us in two aspects, (1) our need of compassion, and (2) that compassion found and displayed in a Triune God. Brother E. Mitchell then came and took us far away to the region of eternal bliss and glory, where there were many thrones, but one rising high above the rest. There sits our glorious Christ. He then laid down as the foundation of his address the words, "They shall see His face." Many deep and most interesting thoughts were presented, till our souls seemed lost in wonder, love, and praise." Brother H. D. Tooke followed by a most savoury address from the words, "What hath God wrought?" Then came brother Copeland with a sound speech from the words, "Thy prayer is heard." Brother Cullingford made a few remarks on the words, "According to the good pleasure of His will." The pastor summed up by presenting a unanimous vote of

thanks to the chairman, ministers, and all who had contributed to make the meeting successful. Through the liberality of our chairman and kind friends from Derby-road the collections amounted to £14 10s. 9d., which we greatly needed. We thank our friends and praise the Lord.—J. C.

**BETHNAL GREEN.**—New year's services were held at "Hope," Greenstreet, on Tuesday, February 6. Mr. Shepherd, the pastor (in the place of Mr. I. R. Wakelin, who was unavoidably prevented from being present) presided. The meeting opened with singing, reading, and prayer, by brother G. Lovelock. John Rylands' hymn,

"O Lord, I would delight in Thee,  
And on Thy care depend,"

having been sung; the chairman, in reviewing the past, remarked they had much to be thankful for; they dwelt together in peace; five had been added by baptism, and others had joined from Churches of the same faith. In concluding his remarks, the chairman said, one of the greatest comforts I can conceive of is, that I have a home to go to. Mr. White, of Woolwich, said, his mind had been running on the subject of the "resurrection." His main points were: the resurrection of Jesus Christ declares Divine Sonship; proves the truth of Christ's teaching; makes our preaching valid; a guarantee that all for whom He died will be gathered in, and answers the accusations of Satan. Mr. Holden dwelt very blessedly on the words, "Our sufficiency is of God." Our sufficiency is of God in relation to the future, to grace and its providence. This is a sufficiency for life and death, time and eternity. Mr. W. H. Lee addressed the friends from the words, "That I may know Him." What a mystery it is (he said) that any should want to know "Him." Mr. S. T. Belcher, of Homerton-row, spoke from the words "He hath made Him to be sin for us." This is a truth which human nature cannot understand. The concluding hymn of praise was 936, Denham's.

"No farther go to-night, but stay,  
Dear Saviour, till the break of day,  
Turn in, dear Lord with me."

—PHILIP J. CHAMBERS.

**LIMEHOUSE (ELIM).**—The services in connection with the twenty-fourth anniversary of the formation of this Church were very successful, and much enjoyed, both on Lord's-day, January 28th, and on Tuesday, 30th, when brother Mitchell preached a most savoury sermon from Psalm cix., first part 94th verse. Brother Clark being unable, through illness, to preside over the evening meeting, sent a very kind letter, with liberal donation, and brother J. W. Banks very readily and

efficiently filled the position of chairman. Brother Osmond offered prayer, and brethren G. Webb, W. H. Lee, E. Beecher, E. Mitchell, and E. White, all gave good spiritual addresses, which were much appreciated by a good congregation, among whom were representatives of many neighbouring causes, whom we were glad to see. The pastor, F. C. Holden, made a few remarks at the close, thanking all who had helped, especially the chairman, and intimated that as a Church and people we were about again to arise and build, in order to provide necessary accommodation for our fast-increasing Sabbath-school. May God prosper and establish the work of our hands, is the prayer of "ONE WHO WAS THERE."

**HOMERTON - ROW.**—New Year's meeting was held here on Tuesday, 16th inst., when brother Dolbey, of Surrey Tabernacle, preached in the afternoon. The evening meeting was presided over by our highly-esteemed friend, Mr. Haines, who, after having explained that through misunderstanding Mr. Barradell was absent, opened the service by singing, and prayer by brother Henry Lee. The chairman read 2 Cor. v., and then in his homely way said he hoped that God's blessing might rest upon the meeting. In reference to our dear pastor, he said one and all cordially approved and highly esteemed his ministry. In relation to the chapel he said that they had only four or five years' lease now, but with what they had in hand, together with the sum of £100 which an anonymous brother had given and also a loan from the Association, they hoped to purchase the building, for which they felt very thankful. The Sunday-school was prospering and the sick visitors had commended themselves to the Church by their assiduity. After a verse or two of a hymn, brother Holden gave a weighty address upon "Salvation" as a vast and most comprehensive subject far beyond the power of our minds to compass. The foundation of salvation is in the will of God and not in creature will. The will of God is understood to centre in Christ. The certainty of our salvation rests in the unchangeability of our God. Brother Mutimer dwelt experimentally upon the words, "The hand of our God is upon them for good that seek Him." He spoke of God's hand as (1) a powerful hand, (2) precious hand because of the scar on it, (3) permanent hand, (4) providing hand. Our brother's wish was that this hand might rest upon brother Belcher and his flock and colleagues in the coming year for good. Brother G. Shepherd very ably commented on the fourth verse of the chapter read at the opening of the meeting. Brother White, of Woolwich, then said that, as the former

speakers had confined their remarks to doctrine and experience, he would like to dwell upon a practical subject—viz., "Spiritual-mindedness," a complex word. If we are not spiritually minded, we are dead and carnal. It is the want of the age. The truth of God's Word is doubted, the atonement is questioned, and the Ritualism of the day is because men are not spiritually-minded. The pastor then occupied a short time in passing a vote of thanks to speakers, the ladies, and to friends of neighbouring Churches. He also remarked that if he felt that the Word had not been blessed he would deem it time for him to go; but sixteen had been added to the Church during the past year. The cause had existed seventy-five years, he said, and after making honourable mention of brethren and deacon Haines and Barmore, who have been bound in the bond of love for over forty years, this homely and soul-impressive meeting closed by singing—

"Mid scenes of confusion,  
And creature complaints,  
How sweet to my soul is  
Communion with saints,"

and the pastor pronounced the benediction.—PHILIP J. CHAMBERS.

**DORSET-SQUARE.**—The fifty-sixth annual meeting of the Infants' Friend Society was held at Mount Zion, Hill-street, on January 31st, when tea was provided and a good gathering of friends met to encourage this noble work among the poor in the neighbourhood. The pastor, brother Squirrell, occupied the chair, who read part of Isa. xlii., and ably commented on this beautiful portion of the Word. He said in his opening remarks that on looking at the bill a question suggests itself, and it is this, Who could fail to be an infant's friend? Brother Mutimer, of Brentford, sought God's blessing. Brother Harris read the report for the lady secretary, which stated that 161 cases had been relieved, both with suitable clothing and gifts of money. Pastor E. Mitchell moved the adoption of the report and re-election of officers, and encouraged our sisters in their work. He said we read that Jesus went about doing good—beneficent activity—all well-doing bring a return to one's bosom. Works are the outcome of faith. The work of the infant's friend is the outcome of this principle in the heart. Brother Sears seconded the adoption of report, and said he always took an interest in the work of Mount Zion, and made suitable reference to godly women in Holy Writ. He exhorted the friends to pray for our sisters who are engaged in this labour of love. Brother Thomas said he was thinking of the mother of Jesus who would have been glad of a society of this kind in her day. He never looked

upon a little child but wondered what would become of it. The infant's true Friend is Jesus, and He often blesses a mother's testimony. Brother Beecher directed the minds of the friends to 2 Cor. ix. 12, 13. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God: whilst by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ and for your liberal distribution unto them and unto all men. After a few words from brother Chas. Wilson, and an old deacon from Laxfield, and prayer, the pastor pronounced the benediction. Collection amounted to over six guineas.—PHILIP J. CHAMBERS.

**HALESWORTH.**—We were privileged to hold our New Year's gathering on January 22nd. Notwithstanding the inclemency of the weather, a goodly number of friends gathered to take tea. Our pastor was supported by the two acting deacons. At the public meeting, which commenced with, "Kindred in Christ for His dear sake," the pastor dwelt upon the many mercies we have received through the year and His goodness to us as a little Church, for peace and unity have been enjoyed, while some have been added to our number, for we have had the privilege to receive into our communion father, mother, and son; the son was once a zealous worker in the Salvation Army, but has been brought to love the principles of truth, and promises to be a New Testament worthy. Then the father of this son, in a maiden speech, spoke of the grace of God and the glory that awaits those that are made partakers of it. Brother Suggate dwelt at length upon "Christ as the Mediator," and exhorted us to cleave unto the Lord with full purpose of heart; his wise and goodly counsel will not be very soon forgotten. Brother C. Aldous also gave a savoury address. May the Lord bless us through this year, bless the labours of our dear pastor, uphold him in his work of faith and labours of love, and answer the prayers that ascend the throne of grace on his behalf. By singing the dear old hymn,

"Blest be the tie that binds  
Our hearts in Christian love."

brought a most happy meeting to a close.—C. G. GREEN.

**GREAT BERKHAMSTED.**—New Year's services were much enjoyed. Messrs. Cornwell and Kendall were the preachers, who were favoured with liberty in speaking, and the people were also favoured in hearing. Friends from Tring, Chesham, Two Waters, Gaddesden-row, and other places came to encourage us. The Lord has done

wonders for us during the past year. Three have been added by "experience" and two by baptism. The Lord be praised for all His wonderful goodness to us in providence and spiritual blessing.—J. R. SHIPTON.

**HERTFORD.**—The usual New Year's winter treat was given to the children connected with Ebenezer Sunday-school in January last. The scholars were entertained to tea and afterwards sang their hymns and recited some scriptural pieces. A gentleman gave a large tree which was filled with useful garments, &c., which were presented to the children according to circumstances. We felt happy in this department of the Lord's service, and felt at the close we could sing with heart and voice, "Praise God from whom all blessings flow." We are daily waiting upon God to see spiritual results upon the labours of the teachers.—LOUIE SALWOOD.

**HORNSEY RISE ("EBENEZER," ELTHORNE-ROAD).**—The annual distribution of prizes to the scholars in the Sunday-school took place on Jan. 16th. Tea was given to the scholars at five o'clock, very kindly provided by one of the teachers. At 6.30 the public meeting commenced, our pastor (Mr. W. Osmond) being in the chair. Prizes were given for the highest attendances (combined with good behaviour) in each class, and our pastor also gave prizes to those who had given the best essays upon subjects given them quarterly. During the evening several of the scholars read papers they had written upon "The life of David," and some of the younger ones recited hymns and psalms upon the same subject. It was evident that the teaching had not been in vain, and that the scholars had a good knowledge of the Word of God. Our pastor also spoke upon the same subject, and the superintendent gave a short account of the progress of the school during the year, and was happy to say that we had increased in numbers—both scholars and teachers—and believed that the seed sown had not been in vain, and therefore we had much cause for gratitude to God for the prosperity which had attended us during another year. The happy meeting was closed by singing "God be with you till we meet again."—W. G. C.

**CLAY GATE (EBENEZER).**—The usual distribution of prizes to the scholars of the Sunday-school took place on Lord's-day, January 21. Bibles and religious books were given to the elder scholars and useful articles to the younger. Brother Earthy opened the meeting by reading and prayer. Mr. Rush gave an address which was listened to with pleasure, and gave the prizes with a few kind words to each

scholar. Prayer and praise closed the pleasant meeting. We greatly missed the genial superintendent (Mr. J. Woods) through illness, resulting in death. His memoir will appear next month.—T. RUSH.

**PIMLICO ("REHOBOTH," PRINCETON-ROAD).**—It is with deep regret we have to accept, solely on account of his failing health, the resignation of our pastor, J. B. Wise; his pastorate will close on the last Lord's-day in March. We are in a very low state, but earnestly desire to keep the chapel open, and should be thankful to any brethren who would preach for us, as at present we are unable to pay but very little. Praying that the Lord will appear for us, and give us all the help we need. Yours sincerely, J. P. ADDELEY, Secretary, 4, Little Chester-street, Grosvenor-place, S.W.

**FOREST GATE.**—Services connected with the fifth anniversary of the formation of Claremont Strict Baptist Church, 32, Dames-road (lately removed from Claremont-house, Woodford-road), were held on Tuesday, February 13th, when a sermon was preached in the afternoon by brother W. H. Lee, of Bow, to a full congregation. Our brother seemed quite at home in his work, and many thought they had never heard him better. At tea-time the place was absolutely full. In the evening the chair was taken by Mr. Gray. After singing brother Boreham led us to the throne of grace. Mr. Margerum (the pastor) in reviewing the past year said that in the Church there was peace, love, and unity, as perfect as can be in this lower world; the congregations were as good as ever, and there is very good ground to believe that the Holy Spirit is moving upon the waters, there being a prospect of increase to the Church. We are very happy in our new place of worship, which for comfort and position is a very great improvement on the old one. The chairman congratulated the meeting that the Claremont Strict Baptist Church was still in existence and still abiding by the truth, which was a cause for love and gratitude to almighty God. He founded a few remarks on Hag. ii. 9: "The glory of the latter house shall be greater than the former. Our brother Gray's remarks were very applicable and very precious. Brethren Holden, Savil, G. Webb, J. Flory, and W. H. Lee gave sound spiritual addresses. It was the best meeting in every way we have had, which closed with the benediction and doxology.—A. J. M.

**IPSWICH.**—On Lord's-day, Jan. 14, the scholars of Bethesda Sunday-school met to receive their prizes for regular and punctual attendance. This annual

gathering is to us very cheerful and encouraging. We sang that beautiful hymn,

"Around the throne of God in heaven,  
Thousands of children stand."

Brother Kenney implored the Divine blessing, after which a brief address was given by our pastor. About 130 scholars received prizes for early attendance and Scripture lessons. Mr. Kern, brother Kenny, and Mrs. Molum, from their Bible classes, and also brother Chilvers and the Misses Farrow received tokens of esteem, thus creating unity between teachers and scholars. God bless and strengthen this union in our school is our earnest prayer, and that many may be constrained by the Holy Spirit to "remember their Creator in the days of their youth," as they are exposed to so many temptations in our day.—J. SCARLETT.

WELLINGBOROUGH.—Our pastor, Mr. E. Marsh, has resigned. The Lord has in a most remarkable way blessed his ministry. During the brief space of three years the membership has about doubled. At our annual members' meeting, held in January last, a vote of sympathy conveying the best wishes of the members for his future spiritual and temporal welfare was unanimously carried. We sincerely hope the Lord's hand is in the matter, and that He will guide our pastor in all his future movements.—W. LISSENDEN.

LEWISHAM (COLLEGE PARK).—The anniversary services of our school were commenced on Sunday, Jan. 14th, when two sermons were preached by the pastor, Mr. J. Crook. In the afternoon a children's service was held, when addresses were delivered by Mr. John Payne, on "Aaron, a type of the Lord Jesus Christ," and the superintendent, from the words, "But He could not be hid." On the following Thursday, Mr. G. W. Thomas, of Watford, preached in the afternoon to a goodly number of friends. At the close of the service the children and friends met in the school-room, where tea was provided. The evening meeting began about six, Mr. I. R. Wakelin presiding. The service commenced by the children singing one of the selected pieces, after which the chairman read a portion of God's Word, and Mr. Payne offered prayer. The report, which was highly satisfactory, was read by the secretary; addresses were delivered by the chairman, Mr. G. W. Thomas, and Mr. J. Payne, the children singing at intervals, and recitations were given by the scholars. A hundred and ten handsome prizes were distributed by the pastor (the chairman having left to attend another meeting). A unanimous vote of thanks, proposed by the superintendent and seconded by

Mr. Ralford, was accorded to Mr. Payne for his self-denying labours in training the children to sing. The attendance outnumbered our anniversaries hitherto held. Looking at the peace and harmony existing in the school and its steady prosperity, our united language is, "The Lord alone be praised."—A LITTLE ONE.

OSSETT (YORKS.).—Annual tea and public meeting took place December 26th, 1893. About 120 were cheerfully entertained to tea supplied by the lady friends. At 6.30 a public meeting commenced, brother Walshaw presiding. A number of friends from Thornhill united with us in the service of prayer and praise. Our friend and brother Stevens, in a truly spiritual address, expressed his gratitude to the Lord for being able to be present. He (Mr. S.) then proceeded to distribute the prizes to the children, and hoped as this was the first occasion of such a thing taking place in connection with the school at Ossett, trusted it might prove a lasting blessing, and in speaking a few words to each child with the prize, prayed that in future days they might grow up to be pillars in the Church. Brother George Garrod followed with an able address full of hope and faith. The Holy Spirit's influence was realised, and we all felt it to be a savoury opportunity, many declaring it to be "none other than the house of God and the gate of heaven to their soul." The meeting closed with "Praise God from whom all blessings flow."—E. ARTIST.

STOKE ASH, SUFFOLK.—The Sabbath-school in this place ever has been, and still is, very dear to the Church. Hopes for the future are centred in the boys and girls who meet in it from time to time. God has signally blessed our school, for many from it have joined the Church and have worn well. Not all stay with us—many have gone to London and other parts of this and distant countries, but they have taken their religion with them, and have been blessings where they have gone. Truly some of the London and suburban Churches are indebted for what God's grace did, through Stoke Ash Sabbath-school, for some of their now most useful members. That the interest in the school has not ceased was proved on Tuesday evening, Feb. 13th, when a most enthusiastic school meeting was held. A goodly number sat down to tea. A public meeting followed, presided over by brother J. Knights. After singing and prayer our secretary read an excellent, gratifying report, which showed, after coming through the year, all expenses paid, a good balance on the right side was left in the treasurer's hands. The librarian stated that 18 books had been presented



to the school during the year by old scholars and other friends interested in the young. Stimulating, encouraging addresses were given by brethren L. Moss (superintendent), also by brethren J. Hitchcock, J. Taylor, and T. W. Colson. After singing the hymn commencing "Blest be the tie that binds" to tune Glasgow, prayer by our brother H. Lock brought this happy meeting to a close. We returned to our homes feeling though at the best we are unprofitable servants, yet what a blessed Master we serve! How delightful His service! We look back with gratitude and forward with hope, while our heart cries with one of old,—

"Dismiss us not Thy service, Lord,  
But train us to Thy will,  
That still me may in fields so broad  
Some service may fulfill;  
And we will ask for no reward,  
Except to serve Thee still."

The Lord grant it for Christ's sake.  
Amen.—P. BARRELL.

#### HAPPY GATHERINGS. STOKE ASH, SUFFOLK.

We read that in the days of old the Athenians spent the whole of their time either to tell or to hear something new (Acts xvii. 21). The world cries to-day, "Let us have something new." Yet we are glad to know there are still a few people to be found in this world who love the old, old story and find great pleasure and delight springing from the old fashioned exercises of praise and prayer. Our annual week of evening services were commenced on Lord's-day evening, Jan. 14, and carried on till Jan. 21, Saturday excluded. All these services were devoted to praise and prayer, interspersed with brethren speaking to us pleasing, profitable, stimulating things pertaining to the kingdom of God. Considering the weather, these services were all well attended. A spirit of earnestness prevailed. Many after the day's toil drove or walked miles in order to be present. The burden of the prayers were, "Lord, bless Zion in all her departments." Many felt it good to be there. May the Lord add His blessing.—P. BARRELL.

CAMBRIDGE (EDEN).—The readers of the E. V. & G. H. will be pleased to know that the Lord is still, by the means of a preached Gospel, carrying on His work amongst us. We have in our congregation many who know His name and love His truth but as yet have not hearkened to His voice in the observance of His ordinances or walking in His statutes; but some of the young amongst us have been constrained to put on the Lord Jesus Christ, while many older ones to whom the Lord has been gracious are still waiting for a more convenient season. On Lord's-day evening, Jan. 21, our pastor, Mr. Jull,

after preaching a very sweet, lucid, and interesting discourse from the words, "What mean ye by this service?" led into the baptismal pool two brethren and four sisters, baptizing them in the name of the holy and undivided Trinity. The chapel was well filled with a very attentive audience. The Lord grant that what was seen and heard may be a means of quickening some into spiritual life and of arousing spiritual life in many who appear to be drowsy in the courts of Zion, and who, to our thinking, ought to have observed the laws and walked in the statutes of Zion long, long ago.—JOSEPH FAVELL.

CLERKENWELL. — Twenty-second anniversary of Mount Zion Sunday-school was held on Sunday, Feb. 11th. Mr. Mitchell preached morning and evening, and Mr. Arthur Silvester (Mr. Mitchell's son-in-law) in the afternoon. Excellent congregations all day, and the services were much enjoyed, and we hope and pray a rich blessing may follow. On the following Tuesday the services were continued by the usual tea and public meeting. Mr. Mitchell, pastor, and president of the school, presided, and after the devotional part of the service, Mr. Gee, the secretary, read the report, from which we take the following:—

The harmonious music of the Gospel has been heard in our Sabbath-school for yet another twelve months, and the choir of earnest teachers has been extolling the Saviour's precious name from Sabbath to Sabbath. They have continually supplemented their efforts with prayer, and cheerfully left the results with Him whose prerogative it is to clothe the Word with power. Harmony and concord have reigned throughout the year, although, in consequence of sorrow, affliction, and death, the refrain has oftentimes been a sad one, but we thank our God that there have been gleams of sunshine, and although the harps have been sometimes hung upon the willows, and weeping has endured for a night, yet joy has come with the morning. The hours which have been spent in the school-room by the teachers have been felt to be sweet and precious and sacred, and the pleasure realized in the work has well repaid the effort of getting there, for although the school is oftentimes entered with a feeling of weariness, it is left with mind and body refreshed and invigorated, and the words of George Herbert express the heart feelings of the workers of the school,

"The Sunday of man's life,  
Threaded together on Time's string,  
Make bracelets to adorn the wife  
Of the eternal, glorious King:  
On Sunday heaven's door stands open,  
Blessings are plentiful and rife,  
More plentiful than hope."

The total number of scholars in the school is about 240. The average attendance has been 59 in the morning and 179 in the afternoon: that of the teachers 11 in the morning and 17 in the afternoon. The largest attendance of scholars on any one Sunday was 72 in the morning and 216 in the afternoon. About 30 new scholars have been entered on the books during the year. The number of

officers and teachers in the school is 19. The librarian reports that during the year interest in the library has been well maintained. Care is taken that suitable books are issued to the children. The collections for the Strict Baptist Mission go on increasing from year to year, so that the sum collected amounted to £23 17s. 8d., this being the largest amount yet collected in any one year. Our annual Scripture examination took place in December, when 31 scholars competed for the prizes kindly offered by the committee. Some of the papers were pronounced by the examiner as excellent, and many of the competitors who nearly gained a prize were awarded certificates of merit as consolation prizes. The annual distribution of prizes, preceded by a free tea to the scholars, took place in the chapel in January, our president in the chair. Many of the children repeated portions of Scripture, and suitable hymns were sung. The meeting was addressed by Mr. Silvester and the chairman. The chapel was crowded with the scholars and those interested in them, and all felt at the close of the meeting that it had been a refreshing time.

The meeting was afterwards addressed by Messrs. Dadswell, Bush, Reynolds, and Cole. The children sang most sweetly. Chapel full. Collections over £30. There was every reason to sing, "Praise God from whom all blessings flow," which was done most heartily, making the sacred sanctuary reverberate with expressions of gratitude for spiritual and financial favours.—PARMENAS.

#### SOME RECOLLECTIONS OF A TOUR IN EGYPT, PALESTINE, AND GREECE, MADE IN THE YEAR 1896 BY JAMES MOTE.

(Continued from page 33.)

THE next morning we journeyed to the River Jordan, about two miles distant, and here occurred the sudden conversion of two of our party from Wesleyans to Baptists. Whether the strong light of an Eastern sun or the sight of the river itself caused a change in their views I cannot say, but the difficulty arose as to who was to administer the rite. Our reverend brethren were all believers in infant baptism, and therefore declined; but the difficulty was got over by another of our party, the Australian M.P. before mentioned, who belonged to the sect called Brethren, undertaking to act as minister to baptize them. Accordingly this was agreed to, and they all three entered the river, which, fortunately at this time was rather shallow, but denuded of all the r clothes. Of course, the ladies of our party were not allowed to be present on this interesting occasion, and the M.P. baptized them. I had seen several baptisms before in England but never one conducted in this fashion. Yet as it pleased our friends and did not hurt me I made no objection; although I would not recommend every one to follow their example, for owing to the rapidity of the stream

and the great and deep holes in some parts of the river, you might run the risk of being drowned.

While the baptism was going on I tried to swim in the river, but got so often carried off my legs by the stream that I soon gave it up and returned to the shore, where we had an excellent lunch of some of our cold provisions brought from Jerusalem, coupled with a supply of wine and ginger-ale brought with us, discussing meanwhile the change of times and circumstances since the celebration of the first baptism by John the Baptist took place at this spot. Others of our party who believed in infant baptism filled several soda-water bottles with the waters of the Jordan to baptize their infants or expected infants upon their return home.

Few of our party got much rest at night owing to the howling of the village dogs all night, who, I think, must be half starved, and give vent to their distress by howling in the frightful manner they did there.

We had to leave the next day before daylight to get back to Jerusalem in time to see one of the sights enacted there every Friday in the afternoon, which I will now proceed to describe, as well as the character and appearance of the native Jew as it appeared to me. The native Jew is a thin, pale-faced man clothed in a loose black gown down to his feet; both sides of his face (which does not appear to be very often washed) being adorned with ringlets such as some of our women wear, and his head surmounted by a billycock hat. One of our party described him as looking like a converted costermonger. On a Friday afternoon in every week numbers of Jews assemble round a part of the city walls known as the Jews' wailing-place, where it is supposed they are bemoaning the loss of their city and praying for its restoration to them; and, judging according to appearances, you might imagine all this was real. But during the whole of this performance some of their number are coming round with money-boxes jingling before you, and pestering you for alms; and I was grieved to see the feeling of jealousy which existed between these beggars, for perhaps by prescription some of them have a right to beg within a measured length of the wall, but no further; and therefore the German Jew has no right to encroach upon the roadway of the English and Russian Jew, and *vice versa*. Consequently they are not very ceremonious one toward another in ordering a poacher off their beat.

I am sorry to come to the conclusion I have respecting this performance; but having seen another Jews' wailing-place on the road to Bethlehem, about five miles from Jerusalem, where the like performance was being gone through

at Rachel's tomb, I am forced to the conclusion that there is a want of sincerity in the whole affair; and I have not yet heard what the Jews would do to-morrow if Jerusalem and Palestine was given to them—whether they would elect one of the Rothchilds as king or set up a republican government; and I am afraid that if they now had it a repetition of the scenes described by Josephus might again take place, owing to their disunion and jealousy of each other.

This sight ended the last of our visits to Jerusalem. and the next day we had to return to Joppa, where, to our consternation, we found that our progress was stopped for a time owing to the cholera, which had broken out in our absence and prevented our leaving the place, as the Egyptian mail steamer had been stopped at Beyrout.

As time with many of our party was an object of the greatest importance, we urged our guide to get us away from Joppa by any steamer that might call there, which he did, and we embarked the second day on an Austrian Lloyd's steamer that called at Joppa and sailed for Port Said, which place we reached the following Saturday evening. As, however, the steamer was already full, we were only allowed to go on board on condition that we victualled ourselves and put up with any accommodation as to sleeping that we could find.

There being no other alternative, we were forced to accept these conditions, and after a most vexatious delay on the part of the Turkish authorities in examining our passports and permitting us to embark, we reached at dark the vessel then lying in the roadstead, and with some difficulty all got on board. As no dinner was to be had our guide got us some tea and bread and butter, which we were thankful to have, but as to sleeping accommodation, it was out of the question. I was offered a seat in a cabin full of people where I could spend the night, which I objected to, knowing that I should get no sleep; and by dint of coaxing and threatening, coupled with the offer of a drink or two stronger than water, I succeeded in getting a shake-down in what, I think, must have been the smoking-room of the ship. However, with the aid of the little stimulant I had and my being very tired, I managed to get two or three hours' sleep, and awoke in the morning to find that we were somewhat on our way to Port Said. The scene, however, at night and the following morning on deck was to me very novel, for the whole surface of the vessel was covered with beds (unlike ours) and coverlids, on which lay men, women, and children of all nationalities, who had passed the whole night on deck, which I was informed is very customary on the Mediterranean, where the vessel is enabled the greater

part of the year to carry an awning, owing to the calmness of the sea and the heat of the climate, in addition to which the Easterns have a great objection to sleep below in cabins.

We now found ourselves in a difficulty owing to the next day being Sunday, a day specially set apart by the programme for rest, and it led to a very serious discussion amongst our party as to breaking the Sabbath. On the one hand arrangements had been made for our being at certain places in Egypt and Greece on fixed days, owing to the arrival and leaving of steamers, and hotel and other accommodation had been bespoken which could not now be altered, and no other way out of the dilemma could be suggested but our getting into Egypt as soon as possible, and following out the rest of the programme without delay. Our clerical friends were in the end reconciled to this course, on the ground that it was no fault of ours, and a text of Scripture which they found, wherein it is stated that the Sabbath was made for man and not man for the Sabbath, seemed to justify us in continuing our onward journey.

We consequently made the necessary arrangements for doing so, and had to be up before daybreak for that purpose, and having secured the use of a small express steamer, we started on the Sunday morning up the Suez Canal, en route to Cairo, which place we reached at night. The journey up the canal is very monotonous, as you are merely steamed up between sandbanks through a barren, sandy desert, until you reach Ismailia, where you find some vegetation and a large fresh-water lake. However, it was all new to us, and we passed one part where the road exists—so they informed us—that Joseph took in his flight from Bethlehem to Egypt when Herod massacred the Jewish children of two years old and upwards, as recorded in Matt. ii. 17.

(To be continued.)

## Marriage.

TRELIVING—YOUNDAN.—Feb. 1, 1894, at Trinity Church, near Cottage-grove, Bow-road, John S. S. Treliving, only son of the late Mr. Samuel Treliving, formerly deacon at Wellesley-street, Stepney, afterwards of Hope Chapel, Bethnal-green, to Fanny Rebecca Youndan, second daughter of Mr. G. Youndan. Many old friends from Hope and new friends from Elim, Limehouse, assembled at the church, and very many were the hearty congratulations and good wishes for their future welfare.

## In Memoriam.

WILLIAM ASHE MITCHELL passed suddenly, yet peacefully away on

Saturday, Jan. 6th, aged 61 years. He was brought to a saving knowledge of the truth as it is in Jesus in the year 1856, and was baptized in June, 1858, and received into the General Baptist denomination at Chippenham, Wilts. In 1862 he came to London, and was led to Homerton-row, where he was brought to see that Strict Communion was the only and true Scriptural order, and joined the Church there, under the pastorate of the late William Palmer. Removing to the North of London in 1873, he was led to cast in his lot with the Church of Christ at Mount Zion, Chadwell-street, under the ministry of the late John Hazelton, and later of its present pastor, Edward Mitchell, whose ministry also he much profited under, where he remained until the time of his decease. He leaves a widow and four sons to mourn the loss of a loving and sympathising husband and an affectionate father.—WM. MITCHELL.

Mr. ALMOND, of Aldeburgh-on-Sea, fell asleep in Jesus on Friday, Feb. 9th, in the 65th year. For several months past at different times he has suffered from attacks of hemorrhage of the lungs, which left him weaker each time. He will be greatly missed by his beloved wife especially, with whom we deeply sympathize. May the Lord uphold her and draw her near to Himself. He will be missed by the Church at Tunstall. He was a faithful, loving brother; he loved the pure Gospel of Jesus Christ, and he was a liberal supporter of God's cause and a special friend to the needy. Before the end came he seemed to be ripening for heaven. The Lord drew near to his soul, and gave him that "peace which passeth all understanding." The funeral took place at Tunstall on Wednesday, 14th, when a goodly number of sorrowing friends were present.—W. GLASGOW.

MRS. MARY PRICE, the wife of our esteemed brother C. Price, died suddenly on Sunday, Jan. 28th. She had been somewhat indisposed for some time past, but she was about as usual when our brother left home in the morning to go to preach at Askett. When he returned at about 9 p.m. it was to find his wife had been dead about an hour, which was a great shock to him. Great sympathy is felt for brother Price, which we are sure will be shared by those friends who have so long known and appreciated him as a truthful and acceptable supply. The prayer of our heart is that our covenant God will greatly support and comfort him.—JOSIAH MORLING.

CONSTANCE VERINA, infant daughter of E. Strudwick, of Claygate, Surrey, passed away Dec. 11, 1893, at the age of three and a-half. Her young mind was evidently enlightened by the Spirit of God, which made her hunger for spiritual food.

MARY ANN ETHERIDGE, of Brooklyn, U.S., left here for the Father's house of many mansions Dec. 23, 1893, aged 51. Deceased was born at Burgh-le-Marsh, Lincolnshire, where her father, the late Jabez Jessop, led the singing. The late John Foreman (of blessed memory) used to go there to preach the anniversary sermons, when she was quite a child, and stayed at her father's house, and used to talk to her about eternal things, from which she dates her conviction as a sinner before God. But it was under the preaching of Mr. Anderson that she was brought more fully into the liberty of the Gospel, and was baptized by him about thirty years ago. She was first married to Mr. Peck, a member of Mr. Foreman's, who was killed by a runaway team of horses. The family removed to Canada, H. C., Ontario, and formed acquaintance with some worthy Baptists, one being elder Geary. Thence to Brooklyn, N. Y. The departed was a quiet Christian, and had little to say unless the doctrines of grace were assailed, when she would "contend earnestly for the faith once delivered to the saints." Twenty years she was a true help-meet. Her remains were laid to rest in Greenfield's Cemetery, New York, on Christmas morning, brother Kilby, of Beulah, N. Y. (in the absence of pastor Daniel, who is in England), conducted the service, assisted by brother Bennell. Thus we have lost three from our little Church at 315, Washington-street in one year.—JAS. A. ETHERIDGE.

DANIEL SAGGERS, of Albion-street, Mile-end, entered into rest Jan. 4th, aged 78. Truly it may be said of him, as of Enoch, "He walked with God; and he was not, for God took him." Whilst talking in his usual way to members of the family in the evening, he was taken suddenly ill, and before medical aid arrived his ransomed soul had fled. Glorious change, but how painful to the bereaved ones. He was in his accustomed seat at the house of God on Sunday, Dec. 31st, his face beaming with joy as he sat listening to our dear pastor, W. H. Lee, of Mount Zion, Bow, expounding Rom. viii. 4, and afterwards spoke of the feast he had enjoyed. Deceased was set at liberty after Mr. Lee's first sermon on his return to the pastorate at Bow, Feb. 12, 1880, after months of bondage. Many a feast has he had during the fourteen years' ministry of our beloved pastor, but he has taken possession of his mansion before me. His remains were interred at Tower Hamlets Cemetery by our pastor, who preached an impressive sermon on the following Sunday from Rev. xxii. 4.—C. SAGGERS.

JABEZ MOWLE, well known throughout Suffolk, after being an honourable, useful member of the Church at Stoke Ash 54 years, has gone home. Particulars next month.



MR. J. PARNELL.

(See page 106.)

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## A Triumphant Shout.

BY EDWARD MITCHELL.

“It is finished.”—John xix. 30.

“NEVER man spake like this Man,” so said the officers, who had been sent to take Jesus, when they returned to their employers without Him. We are almost ready to say that never did even Jesus speak as He spake on this occasion, when, with a mighty shout, He cried, “It is finished!” and yielded up His spirit into His heavenly Father’s hands. This shout rang through heaven’s high arches, and caused the musicians there to set their songs in a higher key. The sound of these words reverberated through the gloomy caverns of hell, proclaiming to Satan and his legions that their supposed victory was a crushing defeat, and filling them with rage, terror, and dismay. These precious words have been pealing forth their heavenly music

in the Church of Christ all down the ages, bringing peace, comfort, and joy to the hearts of countless numbers of sorrow-stricken sinners:—

“It is finished! O what pleasure  
Do these charming words afford!  
Heav'nly blessings without measure  
Flow to us from Christ the Lord!  
It is finished!—  
Saints, the dying words record!”

*These words in their full meaning befit Jesus alone.* They mean more than ended—all was perfected. Other workers get to the end of their tasks, but as they look upon their work, how many imperfections they discover. Not so our blessed Saviour, He could look upon His work not merely as ended, but as absolutely perfected. The purely voluntary servant of His Father (Phil. ii. 6—8), He presents His work completed, nor can the all-seeing eye of God discover a single flaw therein. Nay, His heavenly Father is delighted with the perfection of the work of His Son. “The Lord is well pleased for His righteousness' sake.” He manifested His approval in raising Him from the dead, and setting Him at His own right hand, and putting all things under His feet. He shows His appreciation of Him and His work, in freely forgiving all manner of sins and transgressions for His sake, and smiling on all who approach in His name.

“It is finished” *announces the close of the legal dispensation.* Our Lord expired at the hour for offering the evening sacrifice, and at that moment the veil in the temple was rent in twain, from the top to the bottom, signifying that the old order was ended. Those sacrifices, types of Him who was to come, had served their end, and were then abolished. Appointed by God, they had dimly forshadowed the Saviour, but in themselves, being only carnal ordinances, they had made nothing perfect. God had no pleasure in them, they did not satisfy the claims of His law and justice. The offerers received no real benefit from them, “for it is not possible that the blood of bulls and of goats should take away sins.” But now all they prefigured was accomplished. The one offering by which sins are really put away was made—all was finished—and the old order abolished by being fulfilled. No longer do we require the altar, nor the priest, but have “boldness to enter into the holy of holies by the blood”—the finished work—“of Jesus.” Sin is ended, transgression finished, and free access to the throne of grace granted to all who believe in Him.

“It is finished” *embodies the confession of the true Church.* Apostate churches have always in one form or another denied this precious truth, they ever subtract from, or add to, the work of Christ, and are never satisfied with it alone in all its fulness. But the true Church holds fast, and builds alone upon this one sure foundation, knowing that all else is sinking sand, while this is solid rock that can never give way. She knows, too, that to build partly upon the rock, and partly upon the sand, would prove as disastrous in the end as building on the sand entirely, for when that part built on the sand gives way, as sooner or later it inevitably must, the whole building will become a ruin. Hence she rejects all the inventions of men, and cleaves alone to Him, “who was delivered for her offences, and raised again for her justification.” “With the heart she believes” in Him “unto righteousness,” and “with the mouth she makes confession” “unto salvation.”

"It is finished" is the joy of the penitent heart. When convinced of sin, and after many wearying efforts to meet the claims of God's holy law, the poor bankrupt, helpless sinner hears this precious word, by the ministry of the Holy Ghost, what joy it brings into his soul! To see and learn that all he has been vainly striving to do is already done for him, and done so gloriously, so perfectly, as neither men nor angels could do it, is just a taste of heaven to him. He gladly receives this precious testimony, and hugs it to his heart. What precious results it produces! His tears are dried, or changed from tears of sorrow to tears of joy; he looks up to God with thankfulness and confidence, apprehending his own completeness in Christ, while love, gratitude, and joy, swell in his breast, and praises fill his mouth, as he sings:—

"Here it is I find my heaven,  
While upon the Lamb I gaze."

"It is finished!" makes sweet music in penitent hearts, affording a foretaste of the joy of heaven.

*These words are the support of the tempted soul.* Fiercely does the tempter rage at times, and sharp and painful are his accusations. Nothing but shortcomings, wretched failures, and unfaithfulness appear in all the past life of the harassed one. Keen are his sorrows, and many his misgivings, but he leans and stays himself on Jesus, and His finished work, and finds sweet support against his foe, and the fears of his own mind. "It is finished" meets all accusations, covers all imperfections, sustains the mind, and reanimates the soul.

"It is finished" *composes the spirit of the dying saint.* No well-spent life—however desirable in its own place—no devotedness, or labours, or usefulness, will of themselves make a dying pillow soft, or enable a man, whose eyes have been opened, to feel confidence or composure in the immediate prospect of appearing before his Maker. But the finished work of Christ suffices. Resting here, his soul is calm, a blessed confidence fills his heart, while hope anticipates the bliss of heaven. Blessed words! joy of the penitent! support of the tempted! and hope of the dying! Yea, rather, blessed He that spake them, and by His Spirit makes them effectual. To Him be praise and glory given!

"Tune your harps anew, ye seraphs,  
Join to sing the pleasing theme!  
All in earth, and all in heaven,  
Join to praise Immanuel's Name;  
Hallelujah!  
Glory to the bleeding Lamb!"

## OUR PORTRAIT GALLERY. — No. IV.

MR. J. PARNELL.

DEAR MR. BANKS,—In answer to your kind request, let me say, I do not intend writing much about myself at present, as, if the Lord will, a much fuller account will be published in one of my future volumes, both as to my call by grace and also with respect to my call to the ministry.

I was born on August 18th, in the year 1840, in the parish of Waterbeach, Cambridgeshire. When twelve months old, my parents removed into the parish of Stretham, in the same county, where I resided

with them till turned twenty years of age. If ever there was a poor sinner saved by divine grace, and by divine grace alone, that poor sinner is the individual writer.

As far back as memory will carry me, my soul was under deep convictions of sin, so much so that oftentimes there was no quiet within for many days and nights together. For several years in our boyhood my brothers and myself had to attend the Church day-school, and, of course, were obliged to go to church on the Lord's-day. Although I was never in heart a Churchman, my mind was decidedly with the Baptist from the very moment of reading Matt. iii. Generally, as the clergyman who officiated was reading his sermon, I used to be praying in my little mind that each leaf he turned over might be the last, for the simple reason that it was perfect misery for me to sit in church.

As time went on, my inward condition became desperate. At times I almost despaired of all hope. A thundering voice seem to say within my soul, "A burning hell shall be thy everlasting portion. These things drove me to earnest prayer, they lead me to read and search the Word of the living God; but for the time being the heavens appeared as brass, and the inspired truth a sealed book. I saw myself as one unclean and undone. In me was no soundness at all—nothing but wounds, and bruises, and putrifying sores." There was never any doubt in my mind about the precious doctrine of eternal election; but there were ten thousand doubts almost daily about my personal and spiritual interest in it. I well knew from a secret something within that God was perfect, and, being perfect, He must of necessity have a perfect knowledge, and having a perfect knowledge His people must be perfect in that knowledge. But the mystery for me to have solved was, Did the Almighty from all eternity "pre-destinate" me "to be conformed to the image of His Son?" This was the great conflict through which for years I had to pass. All other subjects were utterly insignificant compared with this.

About the last time I attended the above village Church on the Lord's-day my mind was so distressed that I really thought the devil would have me. The numerous services of the day were without life, interest, or attraction to me. Everything seemed as dead and as lifeless as myself. Therefore, as soon as the benediction was pronounced I ran from the building like one escaping for his life; for, there is no mistake, Satan is a living person, and he has a wonderful power, and he never exercises it more than when a law-condemned sinner is seeking and crying for pardoning mercy. After this I was privileged to attend the Baptist Sunday-school, and to sit under the faithful ministry of Mr. Joseph Crampin, who preached at Stretham, in the Isle of Ely, as settled pastor for about fifteen years, yet, like the woman in the Gospel who "had spent all that she had, and was nothing bettered, but rather grew worse," so it was with me. This dark state of things continued almost without intermission till I was 17 years of age, when, as the Lord would have it, I was favoured to hear my eldest brother Charles preach one Sunday evening at Landbeach, from these golden words, still full of silver blessedness to my soul: "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. xii. 3). Oh, that little word *yet!* it was all for me; such joy as this had not before been experienced by me. It was indeed a soul-refreshing and a Christ-exalting season; the joy was tasted, and this whetted the appetite for more. Nevertheless some time after this I was



suffered again to go down into the deep mire, where the depths of misery can only cry to the depths of mercy. The very floodgates of hell seemed to be thrown open and the infernal crew were permitted to encompass me on every hand. My inward condition became darker than ever before. I was almost tempted openly to curse the day of my natural birth. About this time there was put into my hand a copy of Bunyan's vision of heaven and hell, which was read with all possible speed and eagerness. Bunyan's condition was bad, thought I, but not worse than mine; for going along beside the river on one occasion Satan strongly urged me by his wicked insinuations to cast myself into the water, and thus to put an end to my awful state and misery; but the Lord graciously prepared the way for my release, for no sooner was the Satanic suggestion propounded than the solemn question—*Where shall I spend my eternity?*—arose effectually in my mind. The snare was instantly broken, and I withal escaped from the power of the destroyer. Full deliverance did not, however, as yet become the rich experienced hour for which I so much longed and prayed.

The law-terrors had not as yet fully accomplished their God-given mission. For nine years and a-half the law held me as with an iron hand. By night and by day a black condemnation pursued me almost every step, and truly, if the sword of justice had executed its righteous vengeance upon me, it had been no more than I justly deserved and merited: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared."

The sweet manifestation of full forgiveness came to me from heaven in the autumn of 1863, when leaving home one morning with a burdened heart and a broken spirit. I had scarcely gone more than three hundred yards, inwardly wondering what the dear Lord was going to do with me and for me, when, lo! all of a sudden, a bright light from above entered my soul, illuminating the inner man, and at the same time discovering to me Jesus Christ as my Surety and Substitute. The emancipation was gracious, instantaneous, and complete. The Lord's Christ had become my salvation. In addition to this, the Lord assured me that wheresoever I went He would be with me, and that to bless me. His promise cannot fail, since it leaped from His own nature. Later on I was baptized in the name of the sacred Trinity, and after several years' great exercises about the ministry, was necessitated to preach the unsearchable riches of Christ, my first text being Heb. xii. 13, "Let us go forth, therefore, unto Him without the camp, bearing His reproach," since which time I have spent nearly twenty years with three Strict and Particular Baptist Churches, besides being privileged to supply many vacant causes; but I must close with the words, "Hallelujah! the Lord God Omnipotent reigneth."

7, Trigon-road, S.W. (late of Pimlico), March 16, 1894.

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*Departure and Arrival, and Death Preferable to Life.* Two Sermons, by Edward Mitchell, of Mount Zion, Chadwell Street. 1d. each. London: R. Banks & Son, and the Vestry of Chapel. These sermons are instructive and interesting. Full of sound Gospel. There is food for fathers and mothers in Israel, and the language so clear that the seeker and babes in grace cannot fail to comprehend the truths set forth.

## OUR YOUNG PEOPLE'S PAGE.

## THE GREAT REDEEMER AND HIS ETERNAL REDEMPTION.

WE often find God spoken of in the Old Testament as the Redeemer of His people, especially in the prophecy by Isaiah, and we frequently use the name when speaking of the Saviour, as in the well-known line, "Jesus Christ is our Redeemer," and though the word Redeemer is not found either in the gospels or epistles, the New Testament is brimful of the redeeming work of the Lord Jesus Christ.

The word Redeemer, as it is found in the Bible, is beautifully descriptive and interesting; it means goel, or near kinsman, the relation whose right and duty it was to purchase the liberty of any of his kindred who had become enslaved through poverty, as the good woman's sons would have been, of whom we read in 2 Kings iv., had not God by a miracle delivered them: or who paid the mortgage on property which had been for a time parted with through adverse circumstances, as in the case of Naomi, when Boaz, as a near kinsman of her husband, came to the rescue, and paid the price of redemption for the field which had passed out of her possession. It was also expected that the goel, the near kinsman, would avenge the violent death which might befall his relative, and hence the erection of those cities of refuge into which one who had accidentally slain another might flee for safety until his case had been tried, and he could prove his innocence of any intentional crime. Thus Job, when in deep distress and falsely accused by his friends, comforted himself with the sweet thought, "I know that my Redeemer (my Goel) liveth," and though no earthly friend was either able or willing to help him, this heavenly friend would plead his cause, and bring his uprightness to light, and deliver him from evil in this world, or in the world to come.

Now, all this brings to our view a very sweet and yet a very solemn truth concerning Jesus and His saving work. Very sweet because it shows that He is the near Kinsman of His people—not a stranger, but their elder Brother, their nearest and dearest Friend, as the words used by Job xix. 27 really mean, "Whom I shall see for myself," and "not as a stranger." And as again we find in Hebrews, "Forasmuch as the children of God are partakers of flesh and blood, He also Himself likewise took part of the same." And, "though He was rich, He remembered them in their low estate," and for them He Himself became poor that they through His poverty might be rich." He paid all the heavy debts they owed, redeemed them from bondage and punishment, and has brought them back to God, and all because He, through God's gracious purpose, was their Brother born for adversity. Yet how solemn is the fact that only His brethren and sisters are sharers in the benefits of His redeeming work, and who are they? He says Himself, "They that do the will of God, the same are My brother, and sister, and mother." And again the inspired apostle assures us, "If any man have not the Spirit of Christ, he is none of His."

Dear young friend, have you any hope that you are thus related to Jesus? Do you want to do the will of God? Do you desire that His Holy Spirit and holy nature may dwell within you?

The year of Jubilee, which God commanded to be observed every fiftieth year, was a beautiful picture of redemption as accomplished by

the Lord Jesus Christ. The great trumpet ushering it in was to be blown on the day of atonement when all the sacrifices had been offered, and the people had received their blessing from the High Priest, and then those who had been obliged to sell their lands received them back again freely, "without money and without price." The Jewish debtors had their debts remitted, and Israelitish slaves received their liberty. And thus the Gospel trumpet sounds, telling poor sinners how Jesus has obtained eternal redemption for all who believe on Him, and "blessed are the people who know the joyful sound."

The deliverance of Israel from Egypt was often called a redemption, but God did not pay Pharaoh a price to let His people go; He put forth His own power and took the prey from the hand of the mighty enemy; and yet the thought of purchase is given us in Isa. xliii. 3, 4, "I gave Egypt for thy ransom." What does it mean? Well, you know the Egyptians were determined to get the Israelites back again as their slaves or else to destroy them in the attempt, and to God as the Creator and King of the world both Israel and Egypt belonged; therefore, for the love He bore to Israel, He gave the Egyptians to destruction that His people might be spared and set free. And what a price God gave to redeem His people from eternal death, not silver, or gold, or nations, or the whole world, but His own beloved Son: "God so loved them that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life." The Son of God, the Son of Man, the great Redeemer, came to give His life a ransom for many, and will He not have them for ever for His own? Yes, surely, if we buy anything we will take care to get possession of it if possible, especially if we pay a large price for it, and we will not lose it if we can help it. Then will not He who is Almighty have and hold those for whom He paid His own heart's blood? Satan holds them captive, but Jesus will break his power; they are themselves by nature enemies to God, and far off by wicked works, but His love will break their hearts and turn them from sin, and thus He will draw them to Himself, and, having once drawn, He will never let them go. "Having loved His own, He loves them to the end, and His love will for ever bind their hearts to Him."

Once more, let me ask my dear readers, are you among the ransomed of the Lord? O that we each might say from our very hearts, "Lord, I am Thine"!

"Thine for ever, Thee our Guide,  
All our wants by Thee supplied;  
All our sins by Thee forgiven,  
Lead us, Lord, from earth to heaven."

H. S. L.

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## THE SECRET OF THE LORD.

BY P. B. WOODGATE.

"The secret of the Lord is with them that fear Him, and He will show them His covenant."—Psalm xxv. 14.

**W**HAT a variety of precious truth we find in the Psalms! a variety of doctrinal truth, a variety of experimental truth, and a variety of practical truth, and all these truths growing out of a divine life. All the partakers thereof tell what God has done for their souls. How suited the truths here are to every class—the young, the aged, and the middle-

aged, to the weak as well as the strong, the rich as well as the poor, so adapted to our changing state and experience, and they shed a glory and a light upon our pathway through this wilderness. In the 5th verse of this Psalm we have the language of strong faith and confidence—"Lead me in Thy truth and teach me, for Thou art the God of my salvation, on Thee do I wait all the day." In the 17th verse there is quite a change, we have the language of distress. "The troubles of my heart are enlarged: O bring Thou me out of my distress." What is it that strikes you as being contained in the text, but "The blessings of a God-fearing man"? Let us turn our thoughts, then, a little to the words. First, This fear, and secondly, Its attendant blessings. There is a fear, a tormenting fear, which perfect love casts out. When God first opens our eyes and gives us to understand something of our state and condition before Him, and the law says, as Nathan did to David, "Thou art the man." The eye of the law, with its piercing glance looking upon us, torments us with fear, and hell is expected as our portion; but this is not the fear in my text. Another fear arises from anticipated troubles; we are looking out and anticipating that this trouble or that sorrow will soon overtake us. Oh, what troubles are coming upon me, and they rise up as a mighty heap before the mind, tormenting us day and night, when, in reality, there is no cause for fear, and often many of the troubles never overtake us. Yet this fear hath torment. I do not think that is the fear in the text. Now we will come to this precious fear spoken of, it is a fear much to be desired and worth possessing. It belongs to a child and is associated with vital union and nearness to God. This fear is the fear of grace and forms a part of true godliness. It is spoken of by the prophet Jeremiah (xxxii. 40), "And I will make an everlasting covenant with them that I will not turn away from them to do them good, but I will put My fear in their hearts, that they shall not depart from Me." It is put in the heart by God, or it would never have been there, and where God puts this fear such never depart finally from Christ and His Gospel; not all the persuasions of friend, nor the malice of foes or infidels can cause them to depart from God, because He has put it in their heart that they should not depart from Him. It is also a great blessing because there is that growing out of it that will not let those who possess it live loosely, or careless, gay, sinful lives, gratifying all the desires of their carnal heart. No, it is a barrier to these things. Take the case of Joseph, a young man exposed to subtle and painful temptation; but this fear, amidst all the trials and malicious working of his wicked mistress, preserved him. God had put this great blessing in his heart, and he loved the Lord, and was strengthened by this vital principle of godly fear to say, "How can I do this great wickedness and sin against God?" Here was all the element of a child-like fear, a life in all its glory. How can I! That's the fear of God, young man and young woman, that speaks thus. And this fear often lives in the most unlikely places and unpromising circumstances. Here was that wicked king, Ahab, and his more wicked wife, Jezebel; in their house and court were all kinds of sin and abominations carried on, an idolatrous worship practised, even the worshipping of Baal. Yet who do we find here amidst it all as governor of the house but Obadiah, who feared the Lord greatly; he was not drawn aside by any of these allurements because of this principle God had put in his heart, and this had been manifested by his preserving the Lord's prophets in a time of persecution, putting them in a cave and feeding them with bread and

water so that their lives were preserved. A man may say, I shall join in this amusement, I shall run after this pleasure, this gratification, this entertainment; it is only innocent, for some good cause, there is no harm in this, no harm in that; but where this blessed fear is, it will keep a man whatever his surroundings may be.

Then, again, take another case, that of Nehemiah. Those who had the management of affairs had extorted more than was due from the Jew. They said, "We can take this and take that, it belongs to us," and wanted Nehemiah to join them and do as they did (see Nehemiah vi. 15). What is his language? "So did not I because of the fear of the Lord." No, this fear will make a man a man of integrity, an upright, honest man in all his dealings; not cheating his fellow-man or exacting more than is due from him. Another thing that will prove the existence of this fear in the heart is concern for the welfare of Zion. When I think upon her low estate, what a trouble and grief it is to me, so little prosperity, not even as on former days when we can remember many coming forth and manifesting themselves on the Lord's side. Yet Zion is to be the joy of the whole earth. Oh, how I long to see the day! for

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

In the time of the apostles, multitudes were added unto the Church, and they walked in the fear of the Lord. This fear in the heart is abiding. Those who possess it live up to it, and their life is a living testimony of whose they are and whom they serve, and that they have received this rich blessing, the fear of the Lord.

2nd. The attendant blessings of this fear. One is *Divine intimacy*. Is it not most wonderful? I cannot understand it, I cannot comprehend it. The King Eternal, Immortal, Invisible, the only Wise God, before Whom the nations are as a drop of a bucket, yea, less than nothing, and then what are we, individual atoms of dust, and yet the God of heaven has condescended to reveal His secrets to those who fear Him. How great His love! How marvellous His condescension! You know it is not customary to tell secrets to the servants, to anybody or everybody. No, and not even to all the family circle, but to one in whom we have implicit trust and confidence, to a friend whom we know will not deceive us. And the Lord has condescended to make known His secrets to His people, and this is a mark and evidence of His friendship. Our Lord Jesus Himself said to His disciples, "For the servant knoweth not what his Lord doeth, but I have called you friends (because I have revealed secrets to you); for all things that I have heard of My Father I have made known unto you" (John xv. 15).

Another attendant blessing, or secret made known, is the work of regeneration in the heart. We cannot tell at first what it means; there is a secret working going on; it is the work of the Spirit of God; but others can see it and take knowledge of us, and say: There is a young man or young woman, the Holy Spirit is at work there, the secret is being made known there; they think little of themselves, but God thinks a great deal of them. Some who know what this secret is cannot tell it out, they would like to tell their friend what God has done for them and in them, but it cannot be hid. Why? Because there is the unction of the Spirit in their converse. We do not all see the origin, the source, this is deep as eternity, but we see the outflowings of this secret in the streams of joy

and peace that are experienced, and these come from the same source—that of union with Christ.

Another attendant blessing, or secret made known, is that of *relationship*. So that the soul can come to God as his God and Father. We are told by some that He is the Universal Father, and true it is He hath made us, and in Him we live and move and have our being, but covenant relationship is another thing altogether. Once a child for ever a child, and the child retains the name of its parents though it may never have known them, and after many years, if some relative dies, the child, when it is grown up, comes forward as the heir and establishes its relationship and thereby claims the property. The moment when God quickens and brings into spiritual life one of His children, it proves the relationship which was not known before, and we grow into a knowledge of that relationship to Christ by the grace of God, and by-and-bye it comes out unmistakably, the Spirit bearing witness that we are born of God. Some there are like "Talkative," mentioned in the "Pilgrim's Progress," who can talk of the doctrines of grace and speak from a borrowed experience, but the work of the Holy Spirit is a secret work carried on in the soul, and "the Lord knoweth them that are His." I remember some years ago, a young lady wished to unite herself publicly with the Lord's people, and candidates were expected to give some reason of the hope that is within or what God has done for them; when the time came she could not say a single word, only weep. The brethren said, as she was unable to relate anything, she had better withdraw. While she was going down the aisle, she turned round and said, "*I love Christ, and would not part with Him for a thousand worlds, whether you receive me or not.*" "Come back, my child," said the old minister, "that is enough." A love to Christ, then, is a secret in the heart, put there by God, one of the attendant blessings on this precious fear of the Lord. This fear has been working in the heart, and then the blessing, humble confidence, follows, saying—

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

Yes, for ever, for it is an union of life, an union of sorrow, an union of sacrifice, an union in death, and an union for ever. There is no severing this bond, no murdering a child of grace.

Another attendant blessing is *fellowship*. Oh, this sweet secret of fellowship ! how many times has it strengthened me amidst the billow and storm ! that secret communion when I have withdrawn into my chamber, perhaps, in a time of sore trial and grief into the secret presence of God. I can find no words to express the blessedness of it. "Truly our fellowship is with the Father and with His Son Jesus Christ." It is more than I can tell-out, but oh ! the sweetness and preciousness of it, and the calm and peace that follow. "And He will show them His covenant" (margin, His covenant to make them know it). He will make it known to you. He will make its blessed contents over to you ; it existed previously, but He says, "I will shew it unto you." He will open the document so that we can peruse and dwell upon its glorious provisions and settlements; and in a review thereof, exclaim, "It is all my salvation, all my desire." God may make it known to you in a time of sickness, when He has drawn you aside from the world, and then upon your bed make known to you this well-ordered covenant. I believe in the character of my God as my

covenant God, and that His eye is ever upon me. I believe that the eye of God is never off one of His children, an object of His love, but from the first moment that child is born into the world, through all its various paths of life, youth and manhood, and riper years, until the last breath is drawn and the soul is landed in the immediate presence of God.

“He that formed me in the womb  
He shall guide me to the tomb;  
All my times shall ever be  
Ordered by His wise decree.”

But you say, Is not that fate? No! there is not a particle of chance or fate about it. The lines of divine providence and grace run through the whole life from the first moment to the last moment, all the afflictions, trials, pains, sorrows, and distresses, with all the joys and happiness are for a purpose. You will see it by-and-bye if you do not now. He knows your path and the bounds of your habitation. God, my Father, works it all out after the council of His own will. There is *to you* covenant mercy in everything, covenant love in all: “For as many as I love I rebuke and chasten.” Thank God then for your trials, they are covenant trials, that bereavement was a covenant bereavement, and “To die in the Lord,” one has said, “is a covenant blessing”; “Since Jesus through death for His saints made a way.” How this view of things sweetens trouble, lightens care and brightens up the opening prospect of a blissful eternity before us upon which we shall soon enter. May our covenant God in mercy prepare us for it, and grant us there a happy reunion for His Name’s sake. Amen.

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## THE OLD LANDMARKS.

*An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 13, 1894, by the*

PRESIDENT, MR. R. E. SEARS, PASTOR OF LITTLE ALIE STREET,  
WHITECHAPEL.

BELOVED BRETHREN,—Pastors, Delegates, Members, and Friends of our Churches,—I cannot find language in which adequately to express my deep-felt sense of the honour conferred upon me in being chosen for the third time to occupy the Presidential Chair. Your kindness and confidence has greatly humbled me, for I never—believe me, this is not mock modesty—felt so unworthy of the position to which you have called me. I will try to express my thankfulness in loving service; but, just now, my soul is in cloud-land, for it is impossible for me to speak as the occasion demands. The only thing I can do is to draw near to my Divine Master, and implore Him to speak through me.

The present position of our Association justifies the action of our beloved fathers and brethren who formed it. For the first few years the babe was weak, and grew but slowly; and I think one person went so far as to administer a sleeping-draught, and rumour says, even ordered the coffin! But the babe refused to die, and the funeral was indefinitely postponed! *God willed it should live!* To-day we are a power in London. *Union is strength!* Some persons have expressed

their surprise that so many Strict Baptist Churches exist in London and its suburbs.

Brethren, we have been too modest, too retiring. *We must come to the front!* Why should we choose back streets for our Chapels? Has not the time arrived when a bold advance should be made all along the line? If our principles are those of the New Testament, let them become more widely known! But we must not forget that a prominent position is often the occasion of close scrutiny! Men judge trees by their fruit; and the soundness of a creed is demonstrated by godliness of life. And the question men are asking concerning us is not, *What do they believe?* but, rather, *What are they doing?* Right principles will produce right practice. Light scatters darkness. The growth of truth will most effectually stunt the growth of error. The seed of a sound creed will produce the blossom of a beautiful life. But we must also remember that good works without faith are impossible; right practice must be based upon sound principles. You cannot have goodness without character, nor practical Christianity without the living Christ within.

Brethren, we have a precious inheritance; and if we are faithful to our trust, a glorious future lies before us! Our union is based upon TRUTH; and Truth is *immortal*. Our foundation—our doctrinal basis—is broad enough for all Strict Baptists holding free-grace principles to build upon. Every Church is free to manage its own affairs; and without seeing eye to eye on a few minor matters we gladly unite to maintain our common inheritance, and to meet our common foes. We believe in *unity*, but not in *uniformity*. In creation there is unity of design; but what charming variety! Even so, in the kingdom of grace, “Ye are all ONE in Christ Jesus”; but what “diversities of gifts,” what “diversities of operations.” On the broad lines of Truth we are One; but between those lines there is room for difference of opinion. Our hearts are all renewed by the same grace, but each mind has its own idiosyncrasy. I admire a brother who thinks for himself; but I have very little respect for one who keeps on saying, “Amen, Amen, Amen,” to everything the parson says. The highest human authority is nothing to me. I claim the right to think for myself, but that right I concede to others. Thinking minds will not agree on every point; then agree to differ, and “Let brotherly love continue.”

There is one thing we must not do: and it is concerning that I want solemnly to speak to-night. I hope in this we shall be all agreed; but if not, I must deliver the message which God has given me,—

#### REMOVE NOT THE OLD LANDMARKS.

What saith the Scriptures? “Thou shalt not remove thy neighbour’s landmarks, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it” (Deut. xix. 14); “Cursed be he that removeth his neighbour’s landmark” (Deut. xxvii. 17); “Some remove the landmarks” (Job xxiv. 2); “Remove not the ancient landmarks which thy fathers have set” (Prov. xxii. 28); “Remove not the old landmark: and enter not into the fields of the fatherless: for their Redeemer is mighty: He shall plead their cause with thee” (Prov. xxiii. 10, 11); “The princes of Judah were like them that remove the bound: therefore I will pour out My wrath upon them like water” (Hos. v. 10).



“Before the extensive use of fences, landed property was marked out by *stones* or *posts*, set up so as to ascertain the divisions of family estates. It was easy to remove one of these landmarks, and set it in a different place; and thus the dishonest man enlarged his own estate by contracting that of his neighbour. The landmarks among the Romans were held very sacred, and were at last deified.”

#### THE DAY OF REST

is a landmark not to be removed. “God blessed the seventh day, and sanctified it”; “Remember the Sabbath day, to keep it holy”; “The Sabbath was made for man”; “The Son of man is Lord also of the Sabbath.”

Strenuous efforts are being made to secularize the Lord's-day. Those who fear not God, love not the Sabbath; hence the clamour for the opening of museums and art galleries; but if these are yielded, an agitation will commence for the opening of all public places of amusement. Are not Sunday excursions on the increase? Is not the sacredness of the day departing? Brethren, guard the precious treasure. One has truthfully said, “The Sabbath is not the Saviour, but it is a space cleared and left open for the intercourse between Christ and Christians.” Let the early prayer-meeting and the morning service prove that you prize the day of rest.

*As it regards Sunday travelling, I draw the line at the Lord's service.* “The Son of Man is Lord of the Sabbath-day,” and in His service we have liberty. If I travel to do good—to do His work, I sin not; but if I travel for my own pleasure or personal ends, I sin, and break His law. Let nothing be done on the Lord's-day that can be done on other days. I know a brother who will not allow the milk to be taken in on the Sunday, and in this we commend him; but this same brother has no objection to his wife staying at home on the Sunday morning to cook his dinner. If this is not straining out a gnat and swallowing a camel, it is straining out the milk and swallowing the mutton. The Lord blessed the seventh day and hallowed it. And perhaps there is no command which a special providence has more signally guarded; none, the observance of which God has crowned with a more abundant recompense. *Remove not the old landmark.*

Sacred day of rest—bright sparkling jewel polished by no human hand—holy is its light—a little bit of Eden left to mortal man.

“It is a gem of untold wealth, it is a golden mine,  
The pledge of an inheritance, a gift of love Divine;  
A monarch may not buy it—oh, then let it not be sold!  
Oh England, dear old England, this, thy priceless treasure, hold.”

It is God's gift, held in a Saviour's hand—a precious token of love—a fount of ceaseless blessing—from the diamond hours of Sabbath rest, heaven's glories are reflected—and in this oasis of the desert, wells of salvation spring. Oh day of happy meetings—the rosy chaplet of the prosy week, the blossom, the bud of heaven—a strengthening, elevating, lever day, giving a tone and colour to the rest. Sweet day of rest! the pearl of days, the cream of time, the type of heaven—sweet music of Sabbath bells, ring out thy cheering notes on the calm, pure air!

Heaven once a week—steps by which we climb Godward—lamps that light the darker days—a gleam of glory after six days' showers—hills

of myrrh, of flowers; the combs and hive—a full feast, and the outer court of glory.

“The Sundays of man’s life, threaded together on time’s string, make bracelets to adorn the wife of the eternal glorious King”—God’s rich garden, where the herbs grow for the wounds of man. A Nation without a Sabbath is a Nation without God’s blessing.

“Yes, heaven’s blessing takes its flight,  
Where States deny the Sabbath right:  
And History proclaims abroad,  
Who keep no Sabbath have no God!”

*Therefore remove not this landmark.*

THE BIBLE, THE BOOK OF GOD,

is another landmark not to be removed. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. iii. 16, 17).

The Bible is the Word of God. It is indeed a wonderful Book. It is its own witness. Few of those who deny its inspiration have read it. Brethren, *read the Book!* read it consecutively, read it daily, read it prayerfully; read it, comparing Scripture with Scripture. The Bible is its own Expositor; for does not one part explain another? In your reading have you found a mystery? Then, search the Scriptures for the golden key to unlock it. As diamond cuts diamond, even so the Word unfolds the Word.

One observes, “In the Book we have prophecy and miracle as the double witness to our holy religion. These two are closely akin. Prophecy is a miracle of utterance; miracle is prophecy in action. Both imply supernatural power: one in words, the other in works; and hence both carry the sanction of God.”

Brethren, *have faith in the Word of God!* I have no faith in men who doubt it; and I would rather have to do with an avowed infidel, than with a sceptical doctor of divinity. I care not what their learning may be; they may have high degrees, they may be brilliant speakers, they may be popular, but if they cast any doubt upon the Divine inspiration of the Bible, I give them a wide berth! Have you met with one who tempts you to doubt? *Then read the Book again!* What we most need is the Word itself: it is its own witness and defender. Christians sometimes try to defend the Word of God. It seems like half a dozen poodle dogs trying to defend a lion in a cage. The best thing for us to do is to slip the bars and let the lion out, and he will defend himself. Is the Book assailed? *Circulate it!* Are doubts suggested? *Read it again and again!*

It has been said, “Every little while somebody starts up and upsets this Book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still.”

They say the shell sings of the sea; you may easily test it—put it to your ear and listen. Does the Bible speak of its own Divine origin? Then you have only to put it to your ear, and you shall hear the music of the heavenly world.

The bee alights on the flower, and thrusting his trunk down into the heart of the bloom, knows the sweetness there. What we need is honest,

earnest, study of the Word. Truthfully has it been said, "He who sucks the honey needs no other proof that the flower-cup holds the nectar! He who has stored the symmetrical cells of memory and heart with the treasures of God's truth, and has found full satisfaction and delight in it, needs no other proof." *This inspired Landmark shall never be removed, for the Word of our God shall stand for ever!*

"Yes, it is a wondrous book ;  
 In matter, origin, and history,  
 It hath withstood th' ordeal, long and stern,  
 Of adverse criticism, it hath braved  
 The shaft of ridicule, received unmoved  
 The rudest darts of deep malignity.  
 Before the light of scientific truth  
 Hath it e'er cowered, ever suffered loss  
 From all the unfriendly sifting it has borne?  
 The coin, th' inscription, the decree, the law,  
 The fragment, torso, excavation,—  
 All, all have witnessed to its truthfulness.  
 The learned sceptic sat him down in vain  
 To shake its testimony; infidels,  
 Loving it least, were first to copy it,  
 And from its pages beautify their own.  
 It has inspired the pen of genius ;  
 To it the painter came, and deeply drank  
 Th' inspiring draughts that brought his humble name  
 Undying glory; the lean poet here  
 Learned his immortal song; the sculptor hence  
 Borrowed his breathing statue. To it came  
 The little child, and wondered, sighed and wept  
 Over its fascinating histories ;  
 To it th' unlettered peasant, yet he found  
 Its truths so plain they would be understood ;  
 To it the sage, but failed, with all his lore,  
 Fully to grasp its mys'tries."

Another landmark is

#### THE CROSS OF CHRIST.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." "We preach Christ crucified." But the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." The wood of the cross, and the form of the cross we value not. Relics with us are rubbish! The crucifix we leave to Rome; but the doctrine of the Cross—the SUBSTITUTION of Christ—is all important; it is our very life.

The work Christ has accomplished is positive proof of His Divinity. Strict Baptists believe in *the essential Deity of their adorable Lord*. A mere man were powerless to redeem. A man, however good and pure he might be, could have no righteousness, even for himself, beyond the requirements of God's law. In the spotless humanity of Christ we see the Victim for sacrifice; His Divinity supplies the merit all-sufficient for the redemption of the whole Church. Christ by His death obtained eternal redemption for His people. He did not make salvation possible, but secured it for all the chosen seed. On the cross the debt was paid by the Surety. Sin was put away by the Substitute. Saving grace comes by sacrifice. No blood, no pardon! No cross, no crown! But justice is satisfied, and mercy is righteously bestowed. At the cross the Divine purpose was fulfilled in the purchase; and the price paid secured the power to deliver. In the unspeakable gift, incomparable love is seen, and our pardon full and free, is written in letters of blood.

Remove the Cross! No, it is the very heart of the Gospel. We

bind the scarlet line in the window, and there it shall for ever remain. The intellectual—so-called—gentlemen of this refined age may think it antiquated; proud Pharisees who “never at any time transgressed God’s commandments,” may laugh, and point with the finger of scorn; but,

“Redeeming love hath been our theme,  
And shall be till we die.”

Remove the Cross? Never! It is the foundation of our hope! Here is the Tree of Life, with its fruit ever sweet! Here flows a balm for every wound, a cordial for every care, and a remedy for every malady. Dear Cross of Christ, we cling to thee with all the tenacity of a living faith! We lift thee high among the sons of men, for here only is the way of salvation. Radiant with glory! Bright with immortality! Centre of attraction! Thy red-light marks the circle of our influence! The soldier’s panoply! Our battle-cry! Fulness of grace! Harbour of refuge! Couch of rest! Healing balsam! Garden of the Lord! Our strength! Our heavenly food! Our storehouse! Trysting place! Life’s greatest joy! Pledge of victory! Our sweetest song! Our watchword at the gate of death! Earnest of heaven! Passport to Paradise! With trumpet tones we say, *Remove not the old landmark.*

The next landmark I mention is

#### THE SPIRITUAL NATURE OF CHRIST’S KINGDOM.

“My kingdom is not of this world.” The old landmarks between the Church and the world are being fast removed. The Church in the world is the work of God; but the world in the Church is the work of the devil. There are fashionable churches, and there are fashionable congregations; but Christianity is not fashionable, and never will be. The architecture of the building may be perfect, white-robed choristers may chant their solemn lays, gorgeously attired priests may walk in procession along the tessellated pavement, incense may perfume the air, a soft and subdued light may fall upon the worshippers through stained-glass saints, and the rich tones of the organ may echo down the aisles, but this is not the kingdom of God, *for that cometh not with outward show*, but in the power of the Holy Ghost. “Marvel not that I said unto thee, *Ye must be born again.*” You may wash a corpse, clothe a corpse, and decorate it with lovely flowers, but it is a corpse still. Even so you may train the natural mind, you may reform the habits of men’s lives, you may educate and polish the outward appearance, *but without the Holy Spirit there is no spiritual life.*

When my beloved father, of fragrant memory, commenced the Sunday-school at “Mount Zion,” he read the third chapter of the Gospel by John; and he often said that if he knew when for the last time he should occupy the superintendent’s desk, he would read that same important chapter. With him, REGENERATION was a landmark not to be removed.

In the present day there is a tendency to please the carnal mind. The question with some is, not what will please God, but what will attract the people! Brethren, our work is *spiritual*: the Church is not in the world to form a political organisation; it is not a social club; the Church is not called to cater for worldly amusements. **MAY GOD KEEP THE STRICT BAPTIST CHURCHES FROM THE DEVIL’S MISSION OF AMUSEMENT!** Remove not the old landmark. But some are asking, Where are we to draw the line? *Just where you begin to lose communion*

*with your Saviour.* If there is anything you have a doubt about, leave it alone. Ask, prayerfully ask yourself a few questions. Will this honour God? Will this exalt my Saviour? Will this help my spiritual growth? Will this help to consolidate the work of the Church?

There are some of our Churches almost afraid to allow a Band of Hope to be established, because of the entertainments connected therewith. *The remedy for this is, Let the Church undertake the work itself, and superintend all its details.* Surely the work is good in itself. I hope none of our Churches consider that strong drink is a landmark not to be removed! Is it not rather *a foe to be expelled*? Has it not brought misery into many a home? Has it not worked havoc in many a Church? And brought bitter reproach upon the cause of God? This foe bars the way to every social reform; and mars the work of every philanthropist. The Bible is true, let men say what they will,—“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” (Prov. xx. 1).

Brethren, our need is more of the Holy Spirit, more conformity to the image of Christ, closer communion with God, and a deeper-toned spiritual life. Let nothing of a personal or worldly character keep you from the services of God's house. Crowd the prayer-meetings, fill your seats at the week-night services, and let all be engaged in some useful spiritual work; then, the “amusement” question will die of neglect, and none will unite to remove the old landmark.

#### RELIGIOUS LIBERTY: FREEDOM TO WORSHIP GOD.

This is an important landmark with us. Baptists have always been bold champions for civil and religious liberty. Thank God our hands are clean in this matter: we have never been in unholy alliance with the State, and therefore we have never been a persecuting body. As soon as the professing Church accepted the patronage of the State, she began to grow worldly, selfish, and proud: pomp and show soon took the place of simple hearty worship; her liberties were curtailed, and she became the tool of designing men. This unholy union gave birth to the Papacy; and the greatest blow you can give Romanism to-day is *Disestablishment* and *Disendowment*. I know it has been asserted that the Established Church of England is the bulwark of Protestantism. Bulwark indeed! Is it not *a fact* that through it our land is fast becoming Romanised? The Established Church is leprous with popery! The whole system is honey-combed with the deadly work of the Jesuits. With Protestant pay England allows her liberties to be undermined! *Cut down the tree!*—take away the endowments—and the rooks will take their flight!

We ask for a free platform for all denominations. Freedom to worship God is every man's birthright. Let the State protect all, but favour none. And if one sect dares to persecute another, and infringe upon the rights of conscience, then let the strong arm of the law defend the weak. *But in the pure domain of conscience and faith, let the sword of the magistrate never be unsheathed.* Dr. Cramp, in his “History of the Baptists,” truthfully says, “Have not Baptists ever held that civil government has nothing to do with religion, that Christianity asks for no support from the State, and that the union of Church and State has been productive of some of the worst evils that have defiled the Christian profession? Have they not always repudiated the use of carnal weapons in the defence and propagation of the truth, and demanded, for

themselves and for all men, entire freedom of thought and action in all religious concerns? This is their glory, and no man can take it from them."

Thank God many are gathering around our landmark! The dawn of a brighter day is nigh at hand! Freed from the trammels of political alliances, the Church will shake herself from the dust of degradation. "The fierce hag of persecution with her withered countenance and fiery eyes will skulk away. No more the thumbscrew, or the rack, or the scaffold, or the stake, or the sentence of banishment, or the prison cell." Precious landmark, may no hand remove thee! If need be we will defend it, with all the force of cogent arguments, resolved to leave to our sons, what we have found—*freedom to worship God!*

#### BAPTISM AND THE LORD'S SUPPER

are landmarks of God's own appointment, and they must not be removed. Both ordinances are spiritual in their nature, and therefore only spiritual persons can rightly observe them. The *mode* of New Testament baptism is *immersion*; the *subjects* are *believers*; and the *time*, the *commencement of the Christian life*. Baptism is the public avowal of faith, the test of loyalty to Christ, and the badge of discipleship. It is the outward symbol of the soul's full surrender to Christ; it is an oath of allegiance to Zion's King; it is a public renunciation of the world; it is a grave in which we are buried with Christ; but, resurrection follows, and in newness of life Christ is put on.

Do not those believers who neglect to be baptized ignore a divine command? Is not the creature's convenience put before the divine supremacy? And do not they show a sad lack of love and gratitude to the Saviour for His transcendent work?

*Believers' baptism is the only water-baptism of the New Testament.* Infant sprinkling is an innovation of man, and must be removed. It is nowhere found in the Word of God. Its teaching is false, it has wrought untold mischief, and it became the foundation of one of the worst of all heresies—*baptismal regeneration*.

The ordinances which our Lord instituted in His Church are *permanent*. Let our teaching on this point be definite and clear. Remove not the old landmark from the great *commission*, remove it not from the *ministry*, remove it not from your *literature*, remove it not from the *Sunday-school*. Let all our people, especially our young people, know the nature of God's ordinances, and their place in the Church of God.

*Baptism, being the badge of discipleship, must precede Church membership; and the Lord's Supper being a Church ordinance must follow baptism.* An unbaptized believer has no scriptural warrant to come to the Lord's table. We must not only keep God's ordinances, but we must *keep them in God's way*. The landmarks must remain where God has placed them. To remove them is an act of disloyalty: to transpose them is to impugn the wisdom of the Almighty.

*Any of our members who, at any time or anywhere, commune with the unbaptized, sanction a human invention, weaken their own testimony, and lead to grave doubts respecting their own sincerity as members of a Strict Communion Church.*

Brethren, be loyal to your Lord! Have an intelligent knowledge of "the things most surely believed," and keep them. Be true to your baptismal vows! If you believe in New Testament baptism, then abide

with a Church of your own faith and order. I can understand the reason why some dear brethren who do not see their way to be baptized seek the ministry of the Strict Baptists. It is for the sake of the grand old Gospel preached; and such brethren would certainly not wish the pastor to be fettered by their presence; godly honesty and fidelity they admire! But I confess that I do not understand the conduct of some persons, who, having been immersed to quiet their conscience, hide themselves in the pedobaptist camp, to save themselves from reproach! If you are a Baptist, *be one thoroughly*. If you believe our ordinance to be scriptural, then, dear brother, abide with us and help us to keep it as it was delivered to the apostles by the divine Master.

If God prospers you, and you are able to remove into a suburban villa, don't, for worldly advantage, remove the old landmarks! Before you decide where to go inquire whether there is a Church of your own faith and order, or, whether you can help to form one! If not—and I think I have the mind of the Spirit here—*God does not lead you in that direction*. He never led one to the baptismal stream, and then led him to forsake it. It is not in God to do such a thing.

And, during your summer holiday, seek, dear friends, to help the little Churches of your own denomination. You cannot have a greater treat than to help the little struggling company. A few kind words to the discouraged pastor, and a little golden oil to the wheels of the Church machinery, will bring down many a precious benediction. *Help to maintain, and not by neglect to hasten the removal of the old landmarks.*

There are several other important matters I should like to refer to, but time warns me. Some of these things our brethren will bring before you, and I will not rob them, either of their subject or their time. Only one more landmark will I mention, and that is

#### BROTHERLY LOVE.

"These things I command you, that ye love one another." "This is My commandment, That ye love one another as I have loved you." "Let brotherly love continue."

Differences of opinion there will be, and circumstances may arise when the temptation is very strong to remove the old landmark. Social reformers, the advocates of total abstinence from intoxicating drinks, and other earnest workers, are very apt to speak out straight! They cannot always stay to weigh their words, especially when it is the *evil* that is attacked, and not the *person* who is the victim of it. We must be careful, not knowingly, to give offence; and also careful not to take it. The proverb reminds us that "A brother offended is harder to be won than a strong city." *Moral: then don't be offended.* "Pass your resentment," says one, "through a period of communion with Him who bought you with His blood, and it will come out like Christ's, a simple grief for a brother's sin, and a holy jealousy for truth." For our Father's sake, whose children we are; for Christ's sake, who bought us with His blood; for the Spirit's sake, who dwells within us; for the world's sake, whose eyes are ever watching for our halting; for our own sake, lest we should lose our happiness and peace of mind,—let brotherly love continue. "*Little children, love one another, and remove not the bound.*"

Solemn are the times in which we live, for some remove the landmarks; the Sabbath is profaned, inspiration is denied, the cross is ridi-

culed, a spiritual Church is considered very antiquated, if not imbecile; almost all things that we hold dear are called in question; and to "keep the ordinances as they were delivered" is deemed a breach of charity, and a hindrance to Christian union.

Brethren, if these things are true, then, there is all the more need for us to be united, true, and faithful. Forsake our principles because they are unpopular! Never! Despise Jacob, because he is small! God forbid! If truth has fallen in our streets, shall we cowardly forsake her? No! if we can do nothing else, we can weep beside her bleeding form.

But *the Master lives*. The crown still shines on the illustrious head of our Lord! Truth can never die! We draw our inspiration from the Fountain-head. The night is far spent! The streaks of the rosy morn of a brighter day are already visible. Some who were fascinated with the vagaries of modern thought are coming back, lean and sad, from their toil in the desert land.

The old flag we lift high once more! We point to the old landmarks standing out clearly against the brightening sky! The purpose of God must be accomplished, and the promises are all faithful and true. The clouds are breaking, and soon the sun will shine unto the perfect day, *Behold, He cometh*. We fear not our Lord's return: for the good and faithful servants will be honoured in that day.

Brethren, my beloved comrades in this glorious war, I charge you before God, and in the name of our Lord Jesus Christ—by His cross which is our hope—by His throne which is our glory—by the uncertainty of life—by our glorious history, reddened with the blood of the noble army of martyrs—by the future, which is bright with the promises of God—by the solemnities of death and eternity—by the awful grandeur of the judgment day—by the immortal joys that await us in our home on high—by the loud swelling hallelujahs of ransomed millions,—I charge you to be true to your profession, faithful to your trust, and loyal to your King!

### REMOVE NOT THE OLD LANDMARKS.

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### THE PARIAS OF SOUTHERN INDIA.

THE visit to these shores of T. B. Pandian, a scion of the ancient Royal Pandian House, in the Deccan, on behalf of his oppressed and outraged countrymen, calls for the gratitude of every Englishman, and especially of every child of God. The story of the miseries and wrongs these poor out-castes have endured, and still endure, creates an agony of indignation and shame. It would be superfluous to claim the sympathy of the readers of the *E. V.* and *G. H.* for our honoured and beloved guest, but we venture to remind them that sympathy that reaches no farther than emotion effects no practical good, and to express our confidence that when any co-operation in future efforts for the furtherance of the cause of our Indian fellow-subjects is needed it will be very heartily given.

Already the campaign has won victories of an important character, and the Indian Government has in consequence issued dispatches in India, and assured the removal of some of the disabilities to which much suffering was due. God has thus put special honour on our brother's work, in which all our readers must rejoice, and also more effectually opened the door for the Gospel.



## THE LATE MR. ADAM MARKHAM.

ADAM MARKHAM, who for the last few years proved an acceptable supply in many of the suburban Churches of truth, entered into rest March 14, 1894. Through adverse circumstances his physical strength and constitution was unshinged, and between three and four months ago he was admitted in-patient to the Temperance Hospital, Hampstead-road, where he received every attention and the kindest possible treatment from the medical profession, the sister and nurses of the ward. God gave our departed brother an amiable disposition and a patient temperament, added to which was grace reigning in the heart, and this was like "oil to make his face to shine." Ever grateful for the least attention, the nurses found a pleasure in waiting on him. While here he was frequently visited by brethren W. Harris, of Edgware-road, and Licence, of Chadwell-street, also good brother Haines, of Homerton-row, beside his wife and daughter.

His autobiography was commenced in the E. V. & G. H. for 1890, as many of our readers may remember, under the title, "The Way He Hath Led Me," and on pages 21, 50, 117, and 387 will be found sufficient to set forth his natural as well as his spiritual disposition.

Deceased was born Feb. 27, 1834, at Mablethorpe, near Alford, Lincolnshire. Very early in life he was seriously impressed. Trained to attend church, he followed their ritual with all earnestness, and was "confirmed." Afterwards he got among the Wesleyans. While with this society his eyes were opened to see immersion and not sprinkling was baptism, and he with his wife were baptized at Alford, which caused no small amount of stir and anger among the Wesleyans and other enemies to this New Testament order. The chapel

where the ordinance was observed was crowded in every part, and before going down into the water brother Markham spoke for half-an-hour at the head of the pool, "giving a reason for the step we were then taking."

During these years our friend was sent into the villages to speak in the name of the Lord, and frequently by the docks at Hull he has spoken to thousands, giving no uncertain sound. He came into London about six years ago, seeking employment. In a mysterious way he fell into our hands, and we have had to care for him ever since, and largely at times, always evincing a most grateful heart. To God be all the praise for help we were enabled to afford him.

As we cared for him in life, so we undertook the responsibility of seeing him respectfully laid in the grave, which took place on Monday, March 19, when his mortal remains were interred at Finchley Cemetery. Previous to leaving, a service was held in the house of Mr. Tubby, Park-street, conducted by brethren Licence and Harris. The coffin, of polished elm, was placed in the hearse and, followed by one mourning coach, containing his widow, widowed daughter, two grandchildren, and Mr. Harris and Mr. Licence, proceeded to the cemetery, where his remains were solemnly and properly consigned to the custody of the grave.

Friends at Lee-common, Chesham, Crawley, Dunstable, Redbourne, Bradford-on-Avon, Walthamstow, Brentwood, and other places, where his testimony was well received, will hear his stentorian voice and listen to his forcible words no more, as he is now uniting with the choir above in the one anthem "to Him that loved us," &c.—J. W. B.

*Suffolk and Norfolk Home Missionary Society.* The Annual Report for 1893 is to hand, from which we learn the Society has been in existence 62 years; during that period the Lord has greatly honoured His own Word as carried by His servants into the villages. The present report is most encouraging, from it we snatch an extract or two. It says:—"We bless our God, as a society, we have been able to hold out the hand of sympathy and practical help to His struggling and devoted servants. . . . The reports from some of the brethren give cheering proof that God is enlarging their coast. . . . The old flag of atoning blood and sovereign grace is still being carried by brethren (whom we are privileged to aid) into nearly a hundred villages." After referring to matters of a spiritual

and financial character, we come to this most soul-cheering sentence, which we believe to be true, and makes our heart rejoice. "Never," says the report, "Never was the union between the Churches in the county, and those of the town, closer than at this time." Good! Thank God for it; may it increase yet more and more. We rejoice in the fact that there is no party spirit dividing the Churches. The times was when—where there was not exactly discord between brethren—yet there was a shyness; that, we believe, is a thing of the past, and no principle or essential doctrine has been sacrificed. Let all lovers of truth—while the world lasts—contend earnestly for the unity of the spirit and the bond of peace.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

OUR Commissioner's work in India and Ceylon is, so far, finished, and in a few days we hope for the great joy of welcoming him home. That there was need for his work we knew, and there will be matters to attend to on his return requiring grace and wisdom, and that will exercise careful thought and enlarge the fellowship of our service. We rejoice that we are honoured and permitted to share so important labours under the hand of our glorious Lord. Our chief delight is the marked manner in which the Holy Ghost has glorified the dear Redeemer in the Mission. It is a joy to have been suffered to have the least part in this blessedness.

There is little more to record from brother Gray's letters. Our next report, we hope, will be from his lips. The last letter presented to the Committee was dated Feb. 8th, from Madras. The opening words are: "My work is done this end." After reciting some of the arrangements he has made provisionally with a view to further development of the blessed work, he adds: "I think I can promise to delight you all with quotations of sentences which fell from native lips like honey from the comb. But you must please wait. . . . My work has been both trying and pleasing. The Lord be thanked for what He has permitted me to see and do, and for what He has put me in prospect of doing! I congratulate you, brother beloved, and our brethren all, that we have reason to be glad in the Lord denominationally. . . . I am thankful to my God that He has granted me the joy of putting my hand to this work. . . . I hope soon to reach old England and see those dear faces which I long to see! My Father, God, safely carry this much-indulged child of Thine back home. Let Thy good Spirit refresh his heart by the way. Showers of blessing fall on you all."

From first to last our dear Commissioner has seen that the work calls for most full-hearted praise, and it is to the Committee most encouraging to note that the joyful words at the beginning were not due to mere first sight impressions, but have been increasingly confirmed throughout the tour. Investigations have been most minute, and the work done very laborious. The permanently good results we cannot doubt.

It will be no breach of decorum to anticipate the Committee by stating that our chief want now is MEN. Most urgently do we require a wise man, well able to organize and supervise, and well

proved in the truth. Let all gracious readers wait upon God day and night, "helping together by their prayers," until the Lord shall plainly indicate His own choice in this pressing need. Are there not men, strong in Him, members of our Churches, well qualified for this service, ready to answer the "Whom shall I send, and who will go for us?" Oh for the lips that, touched with the "live coal," shall, pure and aflame, respond, "Here am I; send me!"

Our pressing need is emphasized by the fact that our brother Pandian has found his extremely important efforts on behalf of his down-trodden countrymen too onerous to permit of his return to Madras at the time anticipated. He has accordingly taken the honourable, manly, and Christian course of resigning his appointment as our missionary. He is thus freer for the discharge of the duties that he feels the Lord has laid upon him. We claim the sympathy and prayer of all the children of God for him. Doubtless his present mission will very greatly enhance his fitness for Gospel ministry, and, under God, increase the issue of his labour in the service and kingdom of our Lord and Saviour Jesus Christ.

To all our friends, avowed and to be avowed, we tender our profoundest congratulations that they are (or will be) associated so happily in God's work; and from all we anticipate much more joyful, free, and large co-operation and gift than they have yet availed themselves of the high privilege of rendering.

ELTHAM.—The fourth anniversary of the Sunday-school was held on Sunday, March 4th. Mr. W. Tooke preached both morning and evening, and gave an address to the children in the afternoon, which was greatly appreciated. On the following Thursday children and friends took tea. About half-past six a public meeting was held, presided over by J. Piggott, Esq., of Bexley. After singing and prayer and the reading of a portion of the Word by the chairman, Mr. Smith, the superintendent, read the report, which showed that the past year had been a very happy one in many respects. The school had contributed £1 10s. to the Strict Baptist Mission. Addresses were delivered by Messrs. Copeland, W. Tooke, and J. Wileman, which were interspersed with recitations and singing of selected pieces by the children. Each child was presented with a prize for attendance, the chairman speaking to them in a most pleasing way as they came forward to receive their book. The place was filled. The collection amounted to £3 4s. 9d. This truly happy meeting was brought to a

close by singing, "God be with you till we meet again." A vote of thanks was passed to the chairman. An article of clothing was given to each child on going home. We were greatly encouraged by the presence of so many kind friends, and pray God to bless our school in the future even more than He has done in the past, and if it be His will to increase us with both scholars and teachers, so that at the close of another year we may again have cause to sing, "Praise in the highest praise."  
—AN INTERESTED ONE.

#### WELCOME TO MR. JOHN HUNT LYNN, AT DACRE PARK.

The Strict Baptist Denomination was well represented at Dacre-park, on Tuesday, March 6, when services were held in connection with the settlement of Mr. J. H. Lynn as pastor. The Church here was formed about the year 1851, and, like most other Churches, has passed through many changes—profitable, pleasing, and *vice versa*. On visiting them at this time we were glad to see a tablet placed on the wall in memory of the late pastor, Mr. W. Knibb Dexter, whose kind and gentle spirit still lives in the heart and mind of all who knew him, and whose portrait, with an interesting sketch of his persevering and industrial life was given in our issue of April, 1891. Dacre-park Chapel is surrounded by numerous well-to-do residences, and may justly be described as "beautiful for situation"; and standing, as it does, in its own grounds, away from the noise and bustle of the world, renders it a somewhat enviable position.

In the afternoon Mr. O. S. Dolbey delivered, as many well versed in the experimental truths of the gospel described it, "a sound gospel discourse," from the words, "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: that whatsoever ye shall ask of the Father in My name, He may give it to you" (John xv. 16). Every sentence in the text was thoroughly worked out, and the aged as well as the young pronounced it to be a savoury and sacred opportunity. At the conclusion the large congregation retired to the adjoining school-room, where every attention was given to the numerous guests at the tea-tables. The

#### EVENING MEETING

commenced by singing Doddridge's beautiful hymn,

"Grace, 'tis a charming sound,  
Harmonious to the ear."

The heartiness with which it was sung to the proper tune seemed to give a keynote to the evening's engagements. Mr. John Piggott presided and read Isa. lxiii. Mr. I. C. Johnson, of Gravesend, offered

prayer. The chairman then called upon Mr. Wilson Sears, the secretary, to give the Church statement, from which we cull the following:—

DEAR MR. CHAIRMAN AND CHRISTIAN FRIENDS,—On behalf of the Church and congregation worshipping here, we give our pastor a very hearty welcome.

We are thankful for God's mercies to us, as a Church, during the short period we have been pastorless. The time has *not* been long, but it has certainly been *long enough*; we are no believers in the supply system; but were anxious, from the first, to be guided speedily to one who should, by God's grace, lead us into the green pastures of His Word. From a human point of view our way was dark, difficult, harassing, and discouraging. But by prayer, with faith and confidence in our Almighty Friend, we put our hands to the plough, and, thanks to His holy name, He has not permitted us to look back.

We are very grateful to the brethren who have preached to us the Word of life. They have done so faithfully, and we believe, acceptably to the people. We sincerely trust that our pastor may be privileged to reap the harvest from the seed sown; we feel sure the Church has been strengthened in her most holy faith.

Financially, God has been very good to us. When we commenced supplies we were £10 in debt, we now owe no man anything. Further than that, we have had collections for Aged Pilgrim's Friend Society. We are thankful that our pastor will not have the weight of debt on his shoulders at commencement.

We have a good, clean, large, quiet, nice, substantial, respectable chapel, free in every sense from debt. It has lately been thoroughly renovated, as also the schools; a new lamp fixed outside, and a notice board erected. It is capable of holding many more people than attend. It was built so that a gallery can be erected if necessary. It is far from the madd'ning crowd, therefore we can worship God in quietness. We have on the one hand a Church-ridden population, and on the other a good number of people who never attend a place of worship, which, though lamentable in itself, is an inducement to work; for if we had no difficulties we might fold our arms in careless indifference.

We look into the future with brightness, trusting in God alone. As believers in the Divine Sovereignty don't let us be ashamed of our colours, but nail them to the mast, and when any trouble assail think of our Master who is at the helm; He will not permit His Church to fall, never! It is undoubtedly for her good to have ups and down, but we thank God the ultimate result will be everlasting glory. "He that endureth to the end shall be saved."

The chairman, after a few commendatory remarks, asked the newly-chosen pastor to address the meeting, when

Mr. J. H. Lynn, for the Church and himself, expressed the conviction that one only will would be sought to the suppression and exclusion of all others; the one only way of truth and holiness; and the grace of living fellowship in keeping diligently, both in life and testimony, the way and will of the Lord. For himself, he averred that it would

be his supreme effort to preach the Word only, and as fully as the Lord the Spirit would deign to teach him; that "free-will" would in every way be eschewed and opposed, and that worldly methods would be watched against and constantly repudiated. He added that the business of the Church is essentially spiritual—the gathering of the lost, and the building up of the Body of Christ. She is not to entertain the world, nor smooth and facilitate the broad way to perdition, but to shed light from heaven in the midst of the darkness, and by the grace of God to be as salt in the earth; also, as the work of God prospers in her deepening life and enriching experience, to go out in activity and pitying toil to the woes, and pains, and needs of the lost world.

At the conclusion of Mr. Lynn's address, Mr. Piggott gave a concise and scriptural exposition of the words, "I will give you pastors after My own heart." This was followed by spiritual and experimental addresses by Messrs. C. Wilson, J. Box, R. E. Sears, F. C. Holden, E. White, T. Carr (Surrey Tabernacle), Samuel Banks, and others.

The chapel was more than full, and every one appeared to enjoy the sacred opportunity. J. W. B.

**TOLLINGTON PARK.**—The fourteenth anniversary services of Zoar Chapel Sunday-school, Tollington-park, took place on Sunday, February 25th, and Tuesday, 27th. On Lord's-day, Mr. J. J. Cooler preached two sermons, morning and evening. In the afternoon a children's service was held. Singing and prayer opened the meeting, following which an essay on the life of Samuel, very creditably written by one of the scholars, was read. Recitations of hymns and Scripture were next given by several of the younger scholars. Some pithy remarks from the chairman, Mr. Cooler, concluded the afternoon's proceedings. On the Tuesday following tea was provided for the scholars, after which a meeting took place, Mr. I. R. Wakelin presiding. The chairman, in his opening address, exhorted the children to "look" upon God's wonderful works—the eyes, the voice—and to use them to His praise and honour; and prayed that God would touch their hearts with the finger of His powerful Word, and make them realise their ruined state in His sight, and give them faith in a glorified Redeemer. Mr. Osmond gave a profitable address from the words, "Let Thy works appear unto Thy servants, and Thy glory unto their children"; showing that a teacher should come before his class in the spirit of humility and love. Mr. Baldwin followed. He was glad to be present, he said, for three reasons. First, because he loved to meet with the children; second, he looked back at the

time when he was a lad in Joseph Iron's Sunday-school; and lastly, he was pleased to meet his brother Cooler, and hoped the Lord would bless his labours; speaking also from the words, "Thou shalt diligently teach Thy children all the words of this law." The anthem, "Awake! Awake!" having been sung, Mr. Cooler gave a concise and instructive address from the three following heads: 1st, Who should be teachers; 2nd, What they should teach; 3rd, And how they should teach it. The distribution of the prizes followed. Mr. Thorn, the superintendent, thanked the brethren and friends for their presence; singing and prayer terminating another very happy anniversary.—A. H. SANDELL.

**QUEENSLAND.**—At Jireh, Brisbane, Mr. J. Kingsford is still sustained in the work of the ministry; although in his 77th year, his mind is vigorous. "We adhere," he writes, "in our preaching to the distinguishing doctrines of grace. With us, 'Grace' is a CHARMING sound." Our uncle adds, "I am at a loss for literature like the 'VESSEL.' We hope there are many years of usefulness yet in store for the pastor of Jireh, Brisbane, and his most gentle and affectionate helpmeet.—J. W. B.

**RAUNDS.**—On March 11th and 12th we had special seasons of refreshing from the presence of the God of Israel. On the Lord's-day, the newly-appointed minister preached morning and evening, and the following Monday Mr. John Jull, of Cambridge, occupied the pulpit afternoon and evening. Mr. Marsh, of Wellingborough, read the Word of God and engaged in prayer. In the evening there was a peculiar pleasure in the glorious Gospel theme which our esteemed brother brought forth from the text, "But Jesus took him by the hand." The tea was generously given by our much-respected sister Mrs. Field, who is in her 82nd year, and wishing to do what she can for the cause of God. The collections and proceeds of the tea gave the greatest satisfaction to all friends interested in the cause of Zion in Raunds.—H. E. SADLER.

**SHEFFIELD (CHANNING-STREET).**—We had a glad time in Zion, on Sunday, March 11, it was the anniversary of opening. The Gospel trumpet was blown with no uncertain sound. Our brother Taylor preached from the word "Ebenezer," and reminded his hearers that all the hindrances to our finding a place to worship in had been overcome by the help of the Lord. Mr. Wadsworth (of Manchester) also fed us with the bread of life, preaching from 2 Tim. i. 8, which we much enjoyed. Friends from a distance were supplied with tea by the kindness of our friend Mr. Jackson.—H. JONES.

METROPOLITAN ASSOCIATION OF  
STRICT BAPTIST CHURCHES.

## ANNUAL MEETING.

THE annual meeting of the Metropolitan Association of Strict Baptist Churches is generally looked forward to with no small amount of pleasure and delight, as affording an opportunity to the representatives of causes of truth to greet each other in the name of the Lord; the present was no exception. Friends began to assemble soon after ten o'clock. Among the first to arrive were Messrs. Abbott, Mitchell, Baldwin, Sears, Parnell, Holden, Copeland, White, Wilson, Cooper (Wandsworth), &c.

Previous to the commencement of the delegates' meeting, the committee met to arrange some of the preliminaries and transact other business in connection with the Churches.

At the time for beginning the business of the day, about 100 delegates were present, which was soon augmented to 120, besides visitors, who always receive a hearty welcome. This fact speaks well for the Strict Baptists of the metropolis and its suburbs, showing that there is still a great deal of life in the lovers of the distinguishing doctrines of grace and New Testament Church order.

Mr. Mitchell, the president, took the chair at the morning meeting, and after singing, called on pastor W. K. Squirell, of Hill-street, to read the Scriptures, and pastor Thomas, of Watford, to plead for God's presence and blessing. The business of the day was then entered upon, one of the pleasing features of which was the uniting of the recently-formed Church at Egham with the association, upon the proposition of brother Jeffs, of Richmond, and pastor Noyes, of Poplar, the president giving the right hand of fellowship to two of the brethren with a few suitable words of hearty welcome in the name of the Lord. After some other matters were attended to, the president called on pastor J. Box to submit the report for the past year, which, on the whole, was most interesting and encouraging, special reference being made to the translation of brethren W. Winters and W. Tooke. (The report, with other statistics, will be issued in separate form.) Mr. Mitchell then vacated the chair and introduced, in affectionate terms, Mr. R. E. Sears, the president for the coming year. The right hand of fellowship was given to pastor James E. Flegg, of Wood-green, this and other interesting proceedings, which were watched from the gallery by many ladies and other visitors, brought the morning's proceedings to a close.

Nearly 200 were well supplied with a substantial dinner in the spacious school-room, and at half-past two the

## AFTERNOON MEETING

commenced by singing

"Great God of all Thy Churches, hear Thy ministers' and people's prayer."

Brother E. Beecher then implored the divine blessing.

Cordial votes of sympathy and affection were then moved by the president, and seconded by brother C. Cornwell, to our beloved brethren J. L. Meeres and Flack, who were unable to be present through age and infirmity, which were heartily given by all the delegates and friends standing, brethren Taylor and Cornwell being intrusted to deliver the same.

Brother Turner, the esteemed assistant secretary, then read the statistics of the Churches, also giving the general tone of the letters received, the majority of which were cheerful, a few sad, but many hopeful. Hymn—

"O for a shout of sacred joy  
To God, the sovereign King,"

was then heartily sung, and our Indian friend, brother Pandian, led us sweetly to the throne of grace, and brother Bush, of the Surrey Tabernacle, spoke sweetly on the "Power of Prayer," from James v. 16: "The effectual fervent prayer of a righteous man availeth much." He said the secret of the power of prayer lay in the words of our Lord, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7), and when prayer was worked in the soul by the Holy Ghost it was both effectual and fervent and worked out in earnest wrestling words like Jacob, "I will not let Thee go except Thou bless me."

Brother Herring besought the Lord to bless the Word and pour upon the Churches the spirit of grace and supplication

Brother Bennett gave his address on the "Power of service," showing the necessity of a spiritual nature and power for spiritual service and the sovereignty of the Holy Ghost in dispensing the same. Hymn—

"Come, Thou soul-transforming Spirit,  
Bless the sower and the seed."

was sung, and our worthy president, in his own happy way, introduced brother Marsh, and, in a few well-chosen words of welcome, gave him, as the pastor of Gurney-road, the right hand of fellowship, and then called upon him to give his address on the claims of our Foreign Missions from the words, "Go ye into all the world and preach the Gospel to every creature." The claims were eloquently pleaded. May our noble Foreign Mission in its God-honouring work and self-denying labours receive the hearty support of all Churches of truth.

Brother Mutimer gave his address upon the "Work of our Sunday-school" from the words, "Whatsoever thy hand

findeth to do, do it with thy might." A most practical exordium for Home Mission work among the children. Hymn—

"Great King of grace, my heart subdue," was then sung, and the benediction, pronounced by the president, brought this happy service to a close.

Tea was partaken, and the resources of our good friends must have been severely tried by such a large attendance, but everything passed off well, and the excellent tea was thoroughly appreciated. At the

#### EVENING MEETING

the chapel was simply packed by an audience who enjoyed to the full the high spiritual tone of the service, which commenced by singing that most delightful hymn,

"All hail the power of Jesu's name,"

after which the president read Psalms cxxii., cxxxiii., cxxxiv., and brother J. H. Lynn pleaded for the divine presence.

Brother Sears, having referred to his election for the third time to the presidential chair, gave a hearty welcome to all present. Brother Box, our honoured and much-loved secretary, then read the annual report, which was heartily adopted.

A cordial vote of thanks having been moved and seconded by brethren C. Wilson and E. Mitchell to the friends—especially the ladies—at Soho for the excellent way they had entertained the delegates and friends during the day was unanimously accorded. Brother Box heartily responded. Hymn—

"Blest be the tie that binds  
Our hearts in Christian love,"

was sung, and brother Sears read the annual presidential address to the Churches, especially exhorting them not to remove the old landmarks. Papers were also read by brethren E. White and S. T. Belcher, which were savoury, instructive, and inspiring. May the Lord richly own and bless the labours of His servants.

Collections during the day, £23.

The meeting closed by the president pronouncing the benediction. Thus ended another of those happy seasons when it may be truly said—

"When Christian friends together meet,  
With singleness of heart,  
And Jesus makes communion sweet,  
How loth they are to part."

S. H. BROWN.

[Mr. Sears' address will be found on page 113 of the present issue.]

#### NOTTING-HILL-GATE (BETHESDA).

—The eighth anniversary of the pastorate of G. Herring was commemorated on Sunday, Feb. 11th, and Tuesday, 13th. The pastor preached to good congregations on Sunday, and on Tuesday our beloved brother G. W. Thomas, of

Watford, preached, in the afternoon, an excellent sermon from Eph. iii. 20 to a very good gathering of friends, who much enjoyed the discourse. The school-room was quite full to tea, and the evening meeting was the best we have had, so the friends remarked. Brethren Parnell, Squirrell, Thomas, and Sears gave us most excellent spiritual addresses, and we had a very pleasant surprise for our brother Oxborrow, who has not only been deacon for a number of years but also treasurer of the funds of the Church. The pastor presented him and Mrs. Oxborrow with a very handsome tea and coffee service (silver plated), also an oak tray, pair of salt-spoons, and sugar-tongs, as the inscription stated, "as a token of love and esteem from the Church and congregation at Bethesda," which our brother acknowledged as well as he could. God is blessing His Word in our midst; eight were baptized last year and three this, besides others received from sister Churches. The funds are well sustained, attendances increasing, especially our week-night services and prayer-meetings. We most heartily thank our gracious God from whom all blessings flow.—G. HERRING.

SURREY TABERNACLE.—Special services were held in this tabernacle on Wednesday, Feb. 14th, in commemoration of the completion of the fourth volume of *The Surrey Tabernacle Witness*. An excellent sermon was preached by the pastor, Mr. Dolbey, from the words, "He brought me into the banqueting house, and his banner over me was love" (Song ii. 4). A goodly company sat down to tea in the large vestry, after which a meeting was held, presided over by the pastor and Editor of the *Witness*. After singing and reading a portion of Scripture, brother Davey implored the divine blessing, and an opening address was delivered by the chairman; brother Battersby, the able secretary to the committee, read a most interesting and edifying report of the progress of the *Witness*, and several brethren delivered Gospel addresses; brother Rundell, from the words, "Ye are My witnesses, saith the Lord"; brother Watson, from "We are witnesses"; brother Bush, from "He that believeth on the Son, hath the witness in himself"; brother Carr, from "Whereof the Holy Ghost is a Witness to us"; brother Gray, from "The faithful Witness"; brother Stockwell, from "Lord, help me"; and brother Crowhurst, from "Unto you is the word of this salvation sent"; and the chairman followed with a few encouraging and spiritual remarks, and the meeting was brought to a close by singing the doxology and pronouncing the benediction. Truly it was good to be there. So felt a lover of dear Surrey Tabernacle, its

people, and the *Witness*—WHO WAS THERE.

ROYTON, OLDDHAM (BETHESDA).—The new chapel was opened by a special service on Saturday, Feb. 24th, conducted by Mr. W. B. Suttle and Mr. O. Knott. The same ministers preached on the following Sunday in the afternoon and evening, while the morning service was taken by Mr. J. Bradbury. At three of the services there were crowded audiences notwithstanding the storm of wind and rain, which kept away many friends from a distance. The collections amounted to £35. On Tuesday, the 27th, a goodly number assembled to hear our brother Mr. David Smith, of Bilston, who discoursed on 1 John v. 20. The new chapel, which seats about 350, has been well attended since the opening, and the Lord's blessing is resting upon the labours of Mr. Suttle and the little Church which has weathered the storm for well nigh 120 years. Mr. F. J. Thompson, a deacon of Higher Temple-street Chapel, Manchester (now closed), has presented a very handsome oak communion table, and chairs have also been given. The remainder of the woodwork is in best pitch pine, and the whole cost has not much exceeded £900. The opening sermon by Mr. Knott is published under the title, "Those Early Days—a Retrospect" (Acts ii. 42).

SOME RECOLLECTIONS OF A TOUR  
IN EGYPT, PALESTINE, AND  
GREECE, MADE IN THE YEAR  
1890 BY JAMES MOTE.

(Concluded from page 101.)

On the Sunday evening, after being smothered with dust on our railroad journey from Ismailia to Cairo, we found ourselves located in a very comfortable hotel, and a good night's rest prepared us for enjoying our visit to the pyramids and the sights of Cairo, which occupied the two following days.

The pyramids are about five miles from Cairo on the other side of the Nile, which here is a very noble river, about two or three times the width of the Thames at London Bridge, and crossed by a very fine bridge. Having reached the other side, at some distance down you come to a part of the country crossed by an embankment several miles long, which we had to travel over to reach the pyramids. The whole country on both sides of this embankment was submerged owing to the overflow of the Nile, and the banks were made places of refuge for some hundreds of rats who had had to forsake the adjoining country and fly for their lives to escape drowning, intending, no doubt, after the subsidence of the Nile, to return to their homes in the country,

knowing that now, as in the days of Joseph, there is much corn in Egypt.

Our first view of the pyramids at a distance was disappointing, as, being situate in the midst of a level, sandy desert, they do not appear to be of the magnitude they really are; but on a nearer approach you are struck with the magnitude of the largest pyramid, which occupies about the same area as the whole of Lincoln's-inn-fields, London, and is fifty feet higher than the top of St. Paul's, or about 420 feet in height. Originally it was 30 feet higher, but the top part has been taken off and used in Cairo. I think I was told by order of Napoleon I., but of this I am not certain. The ascent is one of some labour, owing to the large size of the stones of which it is composed, each of which was about five feet high, and, without the help of the Arabs, you could not easily mount them. Our arrival at the spot brought a horde of these gentry around us, and, after haggling with the sheik who claims a right of property in the pyramids and payment of his charges, so many of our party as wished it were allowed to ascend. Four Arabs were allotted to me, two to pull me up and two to push me behind and prevent me from falling back, which would endanger the breaking of my neck, especially when I had attained any height.

By dint of great effort I got half-way up, when, owing to the heat and fatigue attending it, I felt inclined to give up the rest of the ascent, but a consultation of the Arabs was held, and one of them, called a Doctor, examined me, and assuring me that my heart was all right, they persuaded me to persevere and gain the summit, which I did. Here I was surrounded by a lot more Arabs, who pestered me to buy antiquities they had, such as little Egyptian gods, rings, bracelets, &c., said to have been found in the tombs of the Egyptian monarchs, but which I strongly suspected, came from Birmingham; and after some difficulty I got rid of them by referring them to our conductor, who, I said, had all our money; and after looking down from the giddy heights of the summit upon the surrounding desolate country and some lesser pyramids in the distance, I was glad to make my escape, and after considerable shaking and jumping from time to time into the arms of my Arabs, two of whom descended in front of me. I found myself at last, to my great delight, on terra firma again.

After this we visited the museum at Gizeh, where is shown the mummies of Pharaoh, the oppressor of the children of Israel, that of his daughter who drew little Moses out of the Nile, and some others of the royal family of Egypt, whose remains were wonderfully discovered some ten years since by Pro-

fessor Maspero, the curator of the museum in Gizeh, and afterwards brought here. Up to the present time I thought that this monarch had been drowned in the Red Sea, but I suppose his body must have been afterwards recovered and buried in the tomb where it was found. There appears in the mummy case containing the remains of Pharaoh's daughter the mummy of a little child supposed to be her's, from which it would appear that she must have been married after the finding of little Moses, as the inference to be drawn from the narrative is that at that time she was unmarried.

The rest of the journey through the streets of Old and New Cairo calls for no particular observation. In wandering through the streets of Old Cairo, which are no better than alleys, you see in a few of the so-called shops a large iron safe from London, which contrasts strangely with the Egyptian goods, but reminds you very forcibly of the growing affinity between Egypt and England, and the high estimation an Egyptian merchant has of Chubb's and Milner's safes and locks above those of his native production. This confidence is also in a great measure caused by our friendly occupation of the country, which is unmistakably shown by the constant appearance of the British troops wherever you go in Cairo, to say nothing of their having undisputed possession of the castle and citadel, where one of our young soldiers assured me he had been for five years and could not say when he was likely to leave, which I sincerely believe the English holders of Egyptian stock hope we may never do; and, considering how the country has flourished under our rule, I think this opinion is that of the British nation generally, and I believe also the Egyptians prefer us to any other rulers or guardians.

Our next destination being Greece, we had to hurry back to Alexandria to meet the Egyptian mail steamer for Greece and Constantinople, which we were fortunate enough to catch the next day.

Our ride through the Grecian Archipelago was very interesting, and it included a short stay at Petras, the chief centre of the currant trade with Greece. The only mishap we met on the way was our steward forgetting to close the port-hole of our cabin at night, and owing to a gale of wind which arose while we were asleep in our berths, on awaking the next morning we found to our dismay our trunks and clothes floating about in a large body of water which had found its way into our cabin and saturated nearly the whole of our things.

We landed at the Pireans in a heavy rain, and were glad to seek the shelter of the railway and push on to Athens,

which we soon reached, after a short journey of five miles. Several days were spent in visiting the Parthenon, the site of the temple of Minerva, &c., and the wonderful remains of antiquity with which the place abounds. Beyond these, two things struck me as remarkable—viz., the beautiful scenery in the midst of which Athens is surrounded, and my surprise to find the city lit up with the electric light, which by night shows it to great advantage, as, being new and most of the buildings are made of marble, its extreme cleanly appearance is strikingly shown at night by the electric light.

Two things occurred here which are not to be met with in Europe—one was the public funeral of the chief judge took place, which was of a very imposing character. Following a very long procession of the public functionaries came the body of the deceased in full dress with the face uncovered, accompanied by all the bishops and clergy of the Greek Church in full attire carrying banners; and the second was a public election for the general parliament, which took place on the Sunday, when divine service was suspended in the cathedral, which was, *pro tem.*, turned into a large polling-hooth, and duly fitted up as such. We endeavoured to attend the service of the Greek Church on one of the days we were at Athens, but the church was so impregnated with incense, and the service to us was so uninteresting, that we soon beat a retreat. I learned afterwards that preaching is very rare, and that the Greek clergy are generally a very indolent if not a very ignorant class.

As far as I can judge religion has not a very powerful hold upon the Greek population; and the recent attack at Athens by the Greeks upon the Protestants shows that the Greek clergy at best are not very tolerant toward any other religion than their own.

During our stay at Athens, in addition to visiting the Parthenon we ascended Mars Hill, which adjoins it, where the Apostle Paul preached his celebrated sermon to the Greeks, as recorded in Acts xvii. 22. We all looked forward to having a sermon on this spot from our Scotch D.D., but, I am sorry to say, that he was *hors de combat* the whole of the time we were in Greece, having contracted the Syrian fever from, as I think, his indulging in the ride upon the ass under a blazing sun, as I have already mentioned, and from which he had never fully recovered. Instead, therefore, of his preaching to us some of our party had to preach to him, and he was, as soon as the doctor permitted it, taken out in a carriage round about the place, so as not to altogether lose the benefit of his visit to Greece; and in the meantime some of our party read Paul's sermon, when we arrived at the



top of Mars Hill, and satisfied ourselves as to how far Paul could have been heard by the company which surrounded him at the delivery of his celebrated discourse.

With the visit to the Greek capital, I may say that our Eastern tour terminated, for now we had only to bid adieu to its classic shores, which we did by a delightful railway journey from Athens to Patros, passing through Corinth—or at least the remains of it—for there are only a few pillars and broken columns left to mark the site of what was once one of the most important and distinguished cities of Greece. The mountain and lake scenery all along this delightful route is most enjoyable.

On our arrival at Patros we found the steamer on which we were to embark for Brindisi, visiting Corfu *en route*, which we did, and stayed a few hours to see the Governor's house and gardens; and afterwards bidding adieu to the shores of Greece, we sped on our way to Brindisi, which place we reached early in the following morning, and after a hurried breakfast by gaslight a separation of our party took place, several intending to visit Italy, while the remainder of us proceeded homeward *via* Bologna to the Gothard Tunnel to Bath.

I am pleased to say that notwithstanding the differences of opinion prevailing amongst our party all of them were discussed in a most friendly manner, and the greatest harmony and good feeling prevailed throughout the tour, and I look back upon the trip as one of the pleasantest I ever made, and would strongly recommend it to all who take an interest in the Bible narratives, and the countries where the several scenes therein recorded took place. Further, I consider it very much enlarges the mind and renders the study of the Bible doubly interesting, owing to your knowledge of the localities spoken of, and the manners and customs of the people there referred to.

As to one's health, I also think it very beneficial: the change of air, company, scenery, food, &c., has a wonderful restorative effect, which cannot fail to do good; and I therefore strongly recommend, to all who can afford it, to invest a little of their capital in a conducted tour like this.

**POPULAR.**—Special services were held at Bethel, High-street, when Pastor E. White, of Woolwich, preached in the afternoon, and was heard to profit. The evening meeting was presided over by our esteemed brother Abbott. After singing and reading Psa. xlviii., brother Philip Chambers sought God's blessing to rest upon the meeting. The chairman said he felt he was among his own company, and, when going to the house of the

Lord, thought he was in God's banquetting house, where food is provided for our spiritual appetites. Brother Lee took for the subject of his remarks the words, "He shall glorify Me," emphasizing the fact that none can truly understand the Word of God unless taught by the Spirit. The Holy Spirit begins His work by glorifying Christ. Having dwelt upon the preciousness of Christ in the heart and the unity of Christ to His beloved, quoted the words—

"How then can wrath on me take place  
If sheltered in His breast?"

Brother Shepherd then very blessedly spoke from the words, "They shall be My people, and I will be their God," which he spoke of as an exceedingly gracious declaration. After a few verses of a hymn, brother Parnell was introduced to the meeting, when he spoke remarkably encouraging words to the friends from, "There is no want to them that fear Him." If you are a fearer you are a lover. There is no want in any department of nature, nor in providence, nor in grace, "For He shall supply all your need"—no want in the field of promise. The source is divine, and the measure of supply is abundant. No diminution in the sun, and the sea, and so with our Lord there is no want. Brother George Webb said he felt like this, "I want to go to heaven," and I will tell you for why. 1st. To see Jesus, and then to meet with all the ransomed throng.

"We'll sing our Jesu's lovely name  
When all things else decay."

We have more in prospect than we have in possession. He said the words, "we shall be like Him, and be with Him where He is," came sweetly to his mind. Brother Osmond took the words, "His name shall be called Wonderful." The wonders of Jesus—wonders of His glorious complex person—human and divine. In His work He is wonderful, and in the efficacy of His precious blood He is wonderful. The pastor, our brother Noyes, thanked one and all for their presence and liberality, when the singing of a hymn brought another sweet season of refreshment to a close.  
PHILIP J. CHAMBERS.

**SHOULDHAM-STREET.**—The winter treat to the scholars of the Sunday-school took place on February 7th, 1894, when the scholars gathered with the teachers at 5.30, and sat down to a substantial tea, after which they gathered at 7 o'clock with the singing class and many friends, and spent a pleasant evening. A programme of anthems, recitations, &c., was efficiently carried out, in the midst of which a silver-plated inkstand and silver pen was presented to our warm-hearted brother Oakes, the superintendent, by brother

Steele (Bible-class teacher) on behalf of the teachers, scholars, and singing class. Brother S. alluded in feeling terms to the unanimity with which all concerned had, since the commencement of the school, worked with brother Oakes, and expressed the unanimous desire of all present for the blessing of the Lord to abide richly with him. Brother Oakes, who was quite taken by surprise at this expression of affection, addressed the friends with evident emotion, thanking them warmly for the gift, and took occasion in reviewing the past to give a few stirring words respecting the present and future welfare of the school. The singing arrangements were ably conducted by our indefatigable brother Puttenham, the pastor occupied the chair, and the happy meeting was closed with prayer by—**EBENEZER BEECHER.**

### In Memoriam.

THE LATE MR. COTTIS, OF  
EPPING.

Our readers will remember that, in our September issue of last year, we gave an account of laying the foundation-stone of a new chapel at Epping, which we summarize as follows:—Mr. Cottis came to Epping thirty-six years ago and commenced business, making a vow to the Lord, if he succeeded, he would build a house to His name. Mr. C. was—as he used to put it—“through God’s mercy,” prosperous. Last August he laid the stone, and the chapel opened on Good Friday. Several times a day latterly the old gentleman visited the building, and was longing for the time to see the top-stone placed thereon and opened for the worship of God. This has been denied him, as will be seen from the following extract from *The Essex County Chronicle*:—

“W. Cottis.—We deeply regret to record the death of Mr. William Cottis, which took place somewhat suddenly on Wednesday, February 28th, at 4.45 p.m. He was seized on Tuesday with great pain, and Dr. Fowler found him suffering from an affection of the heart. Mr. Cottis passed a fairly good night, but appeared very weak and low on Wednesday, and his condition as the day advanced gave rise to the gravest apprehensions, which unfortunately were realized, and, in spite of the most careful attention, the end came in the evening. Mr. Cottis, who was 84 years of age, was a native of Great Totham, and subsequently lived at Heybridge, where for many years he was associated with Mr. Jos. Warren (now the Maldon Iron Works Company). Thirty-six years ago he came to Epping and founded what is now the principal industry of the town, the Archimedean Iron Works. For many years he was a regular attendant at

Waltham Abbey, Romford, Bishop Stortford, and Hertford markets, and although for the past few years he had taken no active part in the business, he had up to the day of his death evinced the keenest interest in its working, and only on the previous Monday was to all appearances his usual self. Mr. Cottis was a Christian in the truest sense. The great aim of his life in recent years was the building of the new Baptist Chapel in St. John’s-road, of which in August last he laid the memorial stone. The very greatest sympathy is felt with the relatives of the deceased, who was distinguished as a faithful friend and a good citizen. For years he has occupied a position in the town which it will be difficult to fill. In every sense of the word he was a good citizen, and the great majority of the townspeople feel that in his death they have lost a personal friend.” We most sincerely sympathise with the family and Church, and pray God may sanctify the sad event to one and all.—J. W. B.

ANNE WELLINGS died Jan. 18th, 1894, in the 59th year of her age. She had been an honourable member at Mount Zion, Hill-street, for forty years, and was baptized by the late John Foreman. She was taken ill on Christmas-Eve with influenza, which turned to congestion of the lungs. In answer to the writer, she said, “I am resting upon the unchanging love of God; it was all peace, peace.” Mr. and Mrs. Charles Harris were exceedingly kind to her during her short illness. Her dear pastor officiated at the funeral, and on the following Sunday preached her funeral sermon, taking for his text Titus i. 2.—E. EMMERSON.

GEORGE CATCH peacefully passed to his eternal home on Sunday, February 4th. Our beloved brother was like a shock of corn fully ripe, being in his 80th year. He was a firm, matured, cheerful, and consistent Christian of fifty-three years’ standing, and to know him was to love him. Formerly he was a member of the Baptist Church at Sutton-at-Hone, and for a lengthened period he worthily filled the honourable office of deacon there. But, in removing to Maidstone, he joined the Church at Providence, where for about seven years he was an esteemed and useful member and a brother beloved; he was seldom absent from the means of grace, (unless through affliction,) which he highly prized, especially the prayer-meeting, where we so much miss him. He could truly say, “Lord, I have loved the habitation of Thine house and the place where Thy honour dwelleth.” On Jan. 14th he was seized with paralysis; his speech was much affected, so that he could not speak freely, yet he was happy and peaceful, firmly and sweetly resting on the finished work of Christ Jesus. The visits of several friends with the

writer were much appreciated by him, and were hallowed and profitable seasons. It had been Jesus all through his long Christian career, and now about to pass death's sullen stream it was Jesus still, thus was it true in his experience—

"Tis Jesus when the Christian first begins to lisp that name,

And when the form is bent with age, it's Jesus just the same;

And Jesus, when the hour has come to cross the silent stream,

Now Jesus, Jesus evermore, shall be his glad song's theme."

His remains were deposited in the Cemetery at Maidstone, on Feb. 8th, in the presence of a number of relatives and friends from Providence and Sutton-at-Hone, including brother A. Dalton, with whom our departed brother was for twelve years a deacon. The writer officiated at the service. On the evening of Lord's-day, Feb. 18th, we endeavoured to improve the event by preaching from 1 Thess. iv. 14, "Even so, them also who sleep in Jesus will God bring with Him."—W. J. DENMEE, Maidstone.

JAMES WOODS, of Claygate, Surrey, son of the late James Woods, who was pastor for twenty-two years of the cause here, fell asleep in Jesus on Jan. 25th, 1894, at the early age of 48 years. We feel he is safely landed. He has left a widow and five children, May the dear Lord sustain them. Our dear brother had a very kind and loving disposition, and won the hearts of all who knew him, having a smile and a kind word for all. Our brother took great interest in the cause, and it can be truly said of him, "He did what he could." He was precentor for several years. We miss him very much. He also took great interest in the Sabbath-school, was superintendent for about ten years, and gained the love of the young by his kindness to them. He was out with his dear wife on the Friday evening gathering in the subscribers' moneys for the school. On returning home, as well as usual, retired to bed, but was suddenly seized with pains, which proved to be pleurisy. In reply to a question he said, "Sometimes a little dark—

'But on the Rock of Ages founded,  
What can shake my sure repose?  
With salvation's walls surrounded,  
I can smile at all my foes.'

Two days before he died he called his dear wife and children to his bed and commended them all into the care of his heavenly Father. The last words he spoke were, "True, pure, grace, grace," and his spirit fled without a struggle. He was buried on January 31st. The service took place in the chapel, which was crowded, numbers not being able to get inside. We then proceeded to the churchyard, there being about three

hundred persons following. Our pastor, Mr. Rush, conducted the service.—T. RUSH.

MR. CARRINGTON, a consistent and quiet deacon for many years at Jireh, entered into rest, January 27th, aged 82. Brother Peacock "improved the occasion" on the following Lord's-day evening.—W. JAMES.

MARY GROVES (*nee* Carpenter) entered into rest Dec. 2, 1893. She was baptized by the late Mr. David Denham, and was for many years a member of the Church at Crosby-row and Unicorn-yard, under the pastorate of Mr. C. W. Banks. Afterwards she joined the Church at East-street, but latterly she worshipped at Heaton-road, Peckham-rye, and profited much under Mr. Harsant's ministry. She had her share of difficulties and trials, but through grace overcame them all, and although at times subject to many doubts and fears, we believe she is now before the throne.—CHAS. J. GROVES.

JOHN BOWDEN was born at Exeter, on July 13th, 1823. His father was a clergyman, and died when John was very young, leaving a sum of money, part of which was to be applied in educating him, and the remainder to apprentice him to some business. His mother having married a nurseryman, they persuaded John to learn that business. He, however, only followed it for a short time, eventually making his way, like many more, to London, where he obtained a situation as messenger on the Great Northern Railway, rising in course of time by good behaviour and industry. It was during his railway life he became concerned about his soul, and began searching about for the way of life, and one day was led to follow a person into Rehoboth Chapel, Regent-street, where he heard that sound minister, Mr. Wigmore. The Lord was pleased to open his eyes to the path of life, and having been baptized he and his wife continued at Rehoboth until Mr. Wigmore's death. He afterwards joined Gower-street Chapel, where he remained a much respected and honourable member until his death. Our brother was the first elected warden of the Horsey-rise Aged Pilgrims' Asylum, and for more than 21 years he discharged the duties of that office, and was greatly beloved by the inmates of that valued institution. He always gave a hearty welcome to his table to the many ministers who from time to time supplied the pulpit there. He was a great lover of good and faithful men, and was one of those humble, consistent walkers who longed for a feeling religion. He was much blessed when nearing his end, and he said to his dear wife: "I am going home, my dear; I am about to leave you. The Lord will take care of you.

You can do better without me than I can without you." He passed away peacefully on March 23rd, 1893, and was interred at Finchley Cemetery in the presence of a large gathering of friends. —J. C.

JANE DOUGHTY, after suffering from paralysis four years, and being comparatively helpless, passed peacefully away to her eternal home on Thursday, Jan. 18th. The various ministers supplying at Mount Ephraim of late years have almost invariably stayed at our house. She took a lively interest in them, as they paid a visit to her room and prayed with her. It is impossible for me to write to them all personally; but as she always valued their visits, I feel they will be glad to know of her happy release from suffering and sorrow. The name of Jesus was always on her lips of late, and one of the last texts she quoted, when scarce able to speak, was, "They shall be Mine, saith the Lord, when I make up My jewels." Her age was 72.

MATTHEW BIRD, deacon of Pulham-St. Mary, entered into rest Dec. 31st, 1893, aged 70. Very sudden was his departure. He had been unwell a few days; sent word that he could not be at chapel on Sunday morning (the day he died); was about the house, and conversed freely on the preciousness of Christ with his pastor and deacons who visited him, and said he "was ready and willing to go, if it was the Lord's will, but did not think the time was come." He was very cheerful. In the evening he retired to rest, went upstairs without assistance, and after getting to bed took a little warm milk, raised his hand to his chest as if in pain, and in a moment the vital spark fled. "He was not, for God took him." Deceased was a most useful, faithful, honest, active servant of the church. By grace divine he walked as well as spoke like a Christian. Mr. G. Dearle, his pastor, improved the occasion from the text above quoted. Our dear brother will be greatly missed; it is a great loss to the church at Pulham.—G. D.

MR. JAMES KENNETT.—This honoured saint of God, after walking in the ways of the Lord for something like sixty years, fell asleep in Jesus on Jan. 20th. His age is said to have been 84, but seeing that as a boy he worked in Woolwich Arsenal the same year as the battle of Waterloo, it is not unlikely that he was older than this. Early in life he was called to be a follower of the Lord Jesus Christ, and from the church books of Lynton-road Chapel, Bermondsey, where he was a member for forty-five years and an honoured deacon for over forty years, it appears that when he was about fifteen years of age the Lord was pleased to bring him to a knowledge of himself as a sinner. In his eighteenth year he was received as a

member of the Church at Woolwich, being baptized by Mr. Burnett, and, although he had no particular manifestations from the Lord, he had many enjoyments in meditating on the word of God and the love of Christ to his soul. Through his long life the Lord led him gently, and taught him little by little that he had no strength of his own, and enabled him to trust in the merits of Jesus alone for salvation, his earnest desire being that he might love Him more, serve Him better. Until the past four or five years he was noted for his regular attendance at the means of grace, and although he had a long way to come was generally in time, and when the Lord was pleased to lay him aside and he could no longer join with the people of God in the house of God he had sweet communion at times with his Lord, and it was his earnest desire that Zion might prosper. To him his religion was a living and vital matter. Most firmly was he grounded in the grand doctrines of sovereign grace, and delighted to talk of the faithfulness of his covenant-keeping God. Those who visited him in his last days on earth noticed how, although in matters relating to temporals he was forgetful and at times childish, yet directly a word was said about the Gospel he would revive and be as clear as possible in talking of the things which make for our eternal peace. How precious Jesus was to him. With a simple but real faith he was enabled to lay hold of Christ, and often declared how glad he would be for the time to come when the Lord would take him home, for he felt heaven was his home, and that he would one day be there. Whilst he recognized the goodness of the Lord in supplying his natural wants, he felt that Christ was the one thing needful, and as he remarked to a friend on one occasion, this — viz., temporal supplies and Christ, what more could he want? That salvation was of grace alone from first to last he well knew, and the quaint but forcible way in which he summed up the Gospel is worth recording, his words being, "In Christ we're all right, out of Him we're all wrong, and that's all about it." He has gone to praise Him whom he loved to serve here below and to the aged saints of God, especially the way in which the Lord supplied his needs and proved Himself true to His word, cannot fail to be encouraging, and with those who are younger the earnestness and zeal displayed by the deceased for the cause of God may well be remembered and emulated. The Church at Lynton-road and the cause of God at large has lost one who while he lived did what he could as the Lord enabled him for its welfare, and when his working days were over prayed still for the peace and prosperity of the kingdom of God.



MR. JABEZ MOWLE.

(See page 138.)

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## Joy and Sorrow.

BY EDWARD MITCHELL.

“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.”—Pet. i. 6.

HE who decreed the ordinances of day and night in the natural world has also appointed similar changes in the spiritual experience of His people, Joy and sorrow alternate. Light and darkness succeed each other. “Weeping may endure for a night, but joy cometh in the morning.” But not only do joy and sorrow tread one upon the heels of the other, they are not unfrequently mixed and commingled together. We eat the Lamb with bitter herbs; and in sorrow there’s a secret something sweetening the bitter cup. The darkness and the light are often mingled together. “The light shall not be clear, nor dark . . .

not day, nor night." "We greatly rejoice, though we are in heaviness, through manifold temptations."

We notice SOME SOURCES OF THE CHRISTIAN'S JOY. These are very numerous, but we confine ourselves to those the apostle mentions in connection with our text—"Wherein ye greatly rejoice." Foremost in the enumeration, and the spring of every new covenant blessing, stands *God's sovereign electing love*. "Elect according to the foreknowledge of God the Father." Up to this great fountain head we trace every stream of mercy, and here we find a solid basis for faith and hope to build upon, and a perennial source of joy. The electing love of God flows down to us through divinely appointed channels, which are in themselves delightful to our souls. "*Through sanctification of the Spirit . . . and sprinkling of the blood of Jesus Christ.*" Through these channels electing love reaches our souls, and the joy of our hearts is enhanced thereby. The atoning blood of our adorable Redeemer, and the sanctifying grace of the Holy Spirit, exactly meet our condition as sinners. Our dreadful guilt is done away, and we are "made meet to be partakers of the inheritance of the saints in light." We greatly rejoice as we apprehend these glorious truths, see our salvation to be the alone work of the glorious Triune Jehovah, springing from eternal, electing love, glorifying to our God, and exactly adapted to our need.

The *glorious prospect set before us* is another source of joy to our souls. "We are begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." How delightful is this description! We may have little in possession, but we have much in prospect. We are "heirs of God, and joint-heirs with Christ." We can well afford to despise the sinner's possessions, which are perishing and decaying, and wait patiently for the realization of our heavenly hope.

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

The *security of both our possessions and our persons* heightens and confirms our joy. Many an heir has been robbed of his inheritance. The insecurity of all earthly things finds expression in the old proverb, "There's many a slip 'twixt the cup and the lip." But our inheritance is in heaven, far beyond this mutable world; and, to make assurance doubly sure, it is said to be "reserved in heaven" for us. But we are in the world, exposed to great dangers and temptations. Yet need we not to fear, for we "are kept"—guarded—"by the power of God unto salvation, ready to be revealed in the last time." He who *reserves* our inheritance for us in heaven *preserves* us for that inheritance—

"More happy, but not more secure,  
The glorified spirits in heaven."

Here, then, are solid grounds for joy whatever may be our earthly experience. Alas, there are not a few who profess the Christian name to whom these blessed truths are distasteful. "Electing love" stirs up the enmity of their carnal nature, and "Final perseverance" is pronounced to be of the devil. They prefer the idol of man's freewill to the solid foundation of God's unalterable grace. We pity them, and

pray for them, while we cleave with all our heart to, and rejoice with all our soul in, the salvation our God has made known unto us.

The text indicates the CHARACTER OF THE CHRISTIAN'S JOY. "Wherein ye *greatly* rejoice." The word used by the apostle means to leap and dance, to exult, and leap for joy. We may find a fit illustration of this in the lame man healed by Peter, "He entered into the temple, walking, and leaping, and praising God." In verse 8 we have it thus, "Ye rejoice with joy unspeakable, and full of glory." Salvation realised produces a joy with which no other joy can compare. "I sat down under His shadow with great delight, and His fruit was sweet to my taste." "The Lord hath done great things for us, whereof we are glad." The blessings bestowed are great beyond conception, and great is the joy they produce. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." This joy is *divine in its origin*—it is the Holy Ghost who fills His people with joy and peace in believing—and *spiritual and elevating in its nature*. It leads the soul to God, and the contemplation of heavenly realities.

But we have sorrows as well as joys—"we are *in heaviness*." Our sorrows arise from *manifold temptations*. These sometimes, like Pharaoh's lean kine, appear to devour our joys, without being sensibly the better for them. "*Temptations*." The word means putting to the test, proof, trial. It includes all the trials through which the believer in Christ passes. These are said to be "*manifold*," changing, various. They are also *numerous*. "It is through much tribulation" (many tribulations, R.V.) that "we must enter the kingdom." "Many are the afflictions of the righteous." Providential trials, and spiritual exercises and temptations, produce heaviness in our hearts. But for our heaviness there is a "*need be*." Our God has planned our pathway, and "He does not afflict willingly, nor grieve the children of men," without cause. Earthly parents may "chasten us for their own pleasure, but He for our profit." There is a *need be*, not only for the temptation itself, but that *we should be in heaviness* through it. In its effects, through grace, "sorrow is" (often) "better than laughter; for by the sadness of the countenance the heart is made better." "It is better to be preserved in brine, than to rot in sugar." Our temptations, though painful, are among the "all things that work together for our good."

Moreover, the temptations, and the heaviness, are but "*for a season*." Our sorrows, like the fashion of this world, are passing away, but our joys shall endure for ever. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The purpose of our God in passing us through the furnace is to purify, and not destroy. We are in heaviness in order "that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Seeing, then, that infinite love and wisdom has mixed life's various ingredients for us, let us cheerfully bear whatever our God appoints; let us go forward with humble confidence in Him, and sing as we go—

"Since all that I meet must work for my good,  
The bitter is sweet, the medicine is food;  
Though painful at present, 'twill cease before long,  
And, then, O how pleasant, the conqueror's song."

## OUR PORTRAIT GALLERY. — No. V.

MR. JABEZ MOWLE.

JABEZ MOWLE was known, loved, and revered, not only at Stoke Ash, and in all Churches of truth throughout Suffolk, but by many in London, for there is scarce a cause in the great Metropolis but has some members who hail from East Anglia, beside numerous others who are in the habit of visiting Suffolk and Norfolk at the annual gatherings of the Association. To all such, the noble form, the cheerful countenance, the heartiness with which he entered into the services and worship of God, the rich, melodious voice—deep-toned bass—with now and again the tear trickling down his furrowed cheek, as he poured forth the music of his soul in the service of praise—to all such, we repeat, Jabez Mowle will be very familiar; and not unfrequently, though advanced in years, his voice was heard at the six o'clock morning prayer-meeting, seeking God's blessing on the Associated Churches of Suffolk and Norfolk.

We are indebted to our indefatigable Suffolk correspondent for the excellent account of this "brother beloved." Our contributor says:—

"Our dear departed brother, Jabez Mowle, first saw the light of day on the 26th of April, 1812, thus, had he lived two months longer, he would have reached the ripe age of 82 years, but the appointed time had come, and the Lord called him home. He was born in the village of Yaxley, Suffolk, and was blessed with God-fearing parents. Very early in life he was the subject of convictions of sin. When about five years old, on one occasion he remembered some unpleasantness arose between him and one of his brothers after they were in bed; it ended in his giving his brother a smart slap. After it was over, little Jabez became so unhappy he could not sleep, and was afraid he would die before the morning. About the same time he remembered learning the hymn commencing:—

"I'm not ashamed to own my Lord,  
Or to defend His cause,  
Maintain the honour of His word,  
The glory of His cross."

Climbing upon his father's knee and repeating it, one day, he said to his mother, 'he would like that hymn to be sung at his funeral.' Though he did not then understand the meaning of the words, they seemed to carry a sweetness with them. The child's wish was granted, for the hymn was sung in connection with his funeral services. When he became a young man, his convictions of sin were deepened, under a sermon preached by a Mr. Gooch, then minister at Eye. In the order of God's providence he was led to cast in his lot with people at Stoke Ash, and on the 17th of May, 1840, he was baptized, and received into full communion with the Church worshipping there. We have heard him tell, that on the morning when he was to be baptized, he was afraid that he was not a fit subject for believer's baptism, so he asked the Lord that if he was right the sun might shine. When he went into the vestry to prepare for the solemn service, he did not know if nature's sun shined, but he felt the warm beams from the Sun of Righteousness penetrating into his heart, dispelling all the gloom, and causing him to rejoice in the liberty of the children of God. By his prayers and addresses (which were for the most part experimental), when conducting services,



he cheered up many a tried believer's heart. He loved Zion, and often, when addressing the Lord in public prayer, he would express his feelings in the followings words:—

“Here to these hills my soul would come,  
Till my Beloved leads me home.”

He would also, in prayer, frequently remind the Lord of His own words, saying, ‘Thou hast said, Lord, “Other sheep I have which are not of this fold, them also I must bring, and there shall be one fold and one Shepherd.” Do bring them, Lord; do make them manifest.’

“He was chosen to the office of deacon on December 23rd, 1849. When told of the honour conferred upon him, he wept, saying, ‘He could not think what the friends meant; for as he was no scholar, he should be no use.’ Yet by God’s grace ‘he used the office of deacon well, and gained to himself a good report.’ He loved his pastor, loved the Church, and sought its interest and welfare.

“Rather more than 12 months before his decease he was not able to attend chapel, and for about seven months he was confined to his bed. At times he was filled with doubts and fears, but as the end drew nearer he became more bright. Reflecting upon the past, he would sometimes say, with tears, ‘Here I am, what the dear Lord has made me; I have not swerved the least in my profession; “by the grace of God, I am what I am!”’ About two months before his death he choose the text he wished his pastor to speak from when he was gone home; it was Rom. viii. 38, 39. He had sweetly realised during his pilgrimage the truthfulness of those precious words, and the prospect of death did not distress him. His granddaughter, who kept house for him the last few years of his life, and attended to him, ministering to his comfort in his weakness, said, ‘His conversation at times was most blessed.’ Approaching his end, he gradually got weaker, and at ten minutes past 9 p.m., February 2nd, 1894, his ransomed spirit shook off the tenements of clay, and winged its way to the home of many mansions.

#### “THE FUNERAL.

“On Friday, February 9th, his mortal remains were deposited in the grave, where the bodies of his two beloved wives had previously been laid to rest, in the burying-ground belonging to Stoke Ash Chapel; Mr. C. Hill officiated. A goodly number of friends assembled, including the deceased’s two surviving sons, several grandchildren, and other members of his family, some of the officers of the Church, and several friends, members of the Church and congregation. The service was appropriate, solemn, and impressive.

#### “MEMORIAL SERVICE.

“On the following Lord’s-day, February 11th, our pastor referred to our brother while preaching from the text of his choice (Rom. viii. 38, 39). Among other things, Mr. Hill said: ‘Jabez Mowle was born in Suffolk, lived all his life in this district, and was well known throughout the county. In the Association services he took great delight, and was, if possible, ever present at them. Fifty-four years is a long time for a man to profess religion, and to be *well kept*. He used the office of deacon well; the Church had no reason to regret making choice of him. I always think of Jabez as a warm-hearted, free-and-easy-going sort of man; in his younger days one of the best tempered men I ever knew.

I have known him, in days gone by, to go of an evening miles to a special prayer-meeting, then after it was over, perhaps sit up half the night singing and conversing with Christian friends. He had enough religion to last him day and night too; some feeble people nowadays have scarcely sufficient for Sundays. He loved Zion, and the chief engagement of his dying bed was to pray for Zion. His end was peace; the Lord came and kissed his soul away. He was the last of his generation, and now he is gone home, but has left children and grandchildren behind. May the father's God be their God, that they too may join him and other members of the family gone before.

“PASTOR E. MARSH'S TESTIMONY.

“With an extract from a letter written by Pastor E. Marsh, upon hearing of his death, we close this brief memoir. Mr. Marsh writes:— ‘I have often wondered how dear old friend Mowle was getting on. I loved that aged saint. To sit down in his cottage and hear the dear old man talk on things divine was an inspiration to me: his heart would grow warm, and soon set light to mine. God be praised for having now glorified the dear old pilgrim. We sorrow not as others which have no hope.’

“May the Lord comfort those who mourn for him. We thank God for his life, and usefulness, and trust. We may yet see verified in the history of the Church at Stoke Ash, that although God buries His workmen from age to age, He carries on His work still; for “one generation shall praise His works to another, and shall declare His mighty acts.” May we see it more and more; and then, while our hearts are glad, all the glory will we give to Him to whom alone it is due.

“P. BARRELL.

“Wickham Skeith, Eye.”

[The foregoing memoir would be incomplete without a slight reference to “The Tent” belonging to the Suffolk and Norfolk Association, in which they hold their annual meetings. This tent was for many years looked after, watched over, and taken care of most sedulously by our departed friend, and we have sometimes thought, but for his care in its transit from place to place, pitching it, taking it down, folding it, &c., &c., it would not have weathered storm and sunshine so many years so well. Beside all this, beneath its shade he has had many a soul-reviving feast. Every inch of canvas, every peg, every rope, he looked upon as consecrated, not by the creature, but by the Creator. We have seen his face radiant with joy during the services, which, though they last two days, to him were too short.—J. W. B.]

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## OUR YOUNG PEOPLE'S PAGE.

“KNOCKING, KNOCKING, WHO IS THERE?”

I DARESAY most of my young friends have seen or heard about a hymn, very popular in some quarters, commencing with our present heading, and it represents the Lord Jesus as a Kingly Pilgrim, standing at the door of a sinner's heart begging admission, and waiting long and patiently for the inmate to undo the latch—

“But the door is hard to open,  
For the weeds and ivy-vine,  
With their dark and clinging tendrils,  
Ever round the hinges twine.”

And so the piece ends, leaving us in doubt as to whether the Saviour will ever obtain an entrance at all. The idea may seem very poetical and pretty to those who can receive such a thought, but if anybody thinks that the Scripture teaches any such thing, he is making a wonderful mistake. Jesus does *not* come knocking at unwilling hearts, craving admission, and going away sad and disappointed when He gets no answer to His appeals. No, the Bible represents Him in a very different way to this. We read in Psa. cx., "Thy people shall be willing in the day of Thy power." It is said of Lydia, "Whose heart the Lord opened." Saul, of Tarsus, like a refractory bullock, kicked against the pricks; but "Jesus of Nazareth," whom he hated so bitterly and persecuted so cruelly, broke down all his opposition, conquered his will, entered into his heart, and made him a willing, obedient captive to His grace. "Christ called unto Him whom He would while here on earth, and they came unto Him." Has He less power enthroned in glory now? Surely not. "Where the word of a King is there is power," and *this* King has *all* authority in heaven and in earth, and every soul, like the heart of earthly monarchs, is in the Lord's hand, and "He turneth it whithersoever He will" (Prov. xxi. 1).

Satan, like a strong man armed, may keep the house, defying opposition, and holding his goods in peace; but when a stronger than he comes upon him and overcomes him, He takes from him all the armour wherein he trusted, and divides the spoils. In other words, Jesus breaks the power of sin, and sets the captive free from its dominion and its love; and coming to the heart, as he did to the tree where Zaccheus was hiding, He says, "Make haste and come down to receive Me, for to-day I *must* abide at thy house." And the response will again be the same, as we read of him, that "he came down from the tree quickly, received Jesus joyfully, and that day salvation came to himself and his house.

But the text upon which all the talk about Christ's sometimes unsuccessful knocking has been based, is that in Rev. iii. 20: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in, and will sup with him, and he with Me." From which it has been argued that Jesus is not always admitted to the hearts at which He knocks, and has to go away sorrowful and disappointed. But if my young friends will look at the passage, you will soon see that it means nothing of the kind. The words are part of a short, but very solemn letter, addressed to a Christian Church that had very little of the spirit of true Christianity left in it; a Church that was proud, boastful, barren, and unfruitful; and Jesus Christ, the Lord of all His people, says to these who named His name, but felt so little of His grace, "As many as I love I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock"—at the door of this lukewarm, careless *Church*; and since some of its members were true Christians, the gracious promise is given—"if any man"—any one among you—"hear my voice, and open the door, I will come in and sup with him, and he with Me." True religion is personal; and its joys, like its sorrows, are personal also. God deals with us individually, and He gathers, teaches, and guides His people *one by one*.

This message from the Lord Jesus comes to professed Christians, who have grown forgetful and wandering, and it gives us two thoughts

First, That the Lord is slow to anger and of great kindness, and if His people at His Word repent, and turn from every evil way and return to Him, instead of rebuking He will receive them graciously, instead of chastening He will prepare a feast for them; for when He supps with us, *He* always provides the entertainment and spreads the table Himself!

But even His own people, alas! do not always hear His voice! They are sometimes stupid, inattentive, and wayward; and then follows the sad alternative, since Jesus love them, He will, He *must* rebuke and chasten them. He does not afflict willingly, nor grieve the children of men for any pleasure to Himself, yet His love is too wise and holy to let His children go astray unchecked and unrestrained. But even then He is still very pitiful and of great kindness, and here the second view of the text comes in. When He has rebuked and chastened, He comes again and knocks at the door, ready to come into the heart with blessings, fully pardoning, and restoring the joys of His salvation to the repenting one.

Thus, dear young friends, we have tried to explain the subject very briefly and simply. May we all, through God's great mercy, know the grace of the Lord Jesus Christ, be made partakers of His Holy Spirit, and be favoured with a hearing ear, a tender conscience, and an obedient heart, that we may ever be listening for His footsteps and attending to His Word, and then the blessings described in another Scripture, by another figure, will be ours. "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors, for whoso findeth Me findeth life, and shall obtain favour of the Lord." God grant it. Amen. H. S. L.

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## GOOD CHEER FOR THE AFFLICTED.

BY A. E. REALFF.

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved."—Psa. lv. 22.

**T**HIS psalm commemorates a very painful episode in the life of David. He had many troubles; some of them were great afflictions, but this was the greatest of them all (see 2 Sam. xv.). Well may he call it a "burden." Your trouble, dear reader, may not resemble that; yet you have probably got some "burden"; for—

"The Christian man is never long at ease;  
When one trouble's gone, another doth him seize."

Observe in the margin it is "gift"; and truly every burden, which God's justified ones have to bear, is His gift unto them. It could not possibly come but by His permission, and He would not permit anything to come to them but what should minister to their welfare. "All things work together for good," &c. No trouble, then, to God's righteous ones but comes to them through the loving hands of a gracious Father and a precious Saviour. He counts the very hairs of our head (Acts xxvii. 34). Even Satan must get permission from Him before he can cause affliction (Job i.). Yes, He appoints every cross, and takes care to test its weight, before it is laid upon us. "Thy shoes shall be iron and brass (if such are needed), and as thy days," &c. "My grace is sufficient for thee." Therefore, may each troubled, tried, tempted soul,

be enabled to say with Jesus, their Saviour and Exemplar, "The cup which My Father hath *given* Me, shall I not drink it?"

Are you in soul-trouble? That is a "burden," indeed! Yet it is also a "gift," for none are so by nature; it is the gracious gift of God. May the Holy Spirit bring such within sight of the cross of Jesus; then their "burden" will roll off, never more to be seen or felt as a crushing load which must sink them in everlasting woe. Then you will be able to say with the apostle, "I am not ashamed, for I know whom I have believed (margin, *trusted*), and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12).

But the word says, "Cast thy burden," &c. This is not only good advice, it is much more, for it is a divine precept; it is God's command to all His troubled ones. It has been well said, that "if you let trouble sit upon your soul like a hen upon her nest, you may expect a large brood." Yes, indeed; nothing is gained by "brooding" over our troubles, except more trouble still. The gain is connected with casting it upon the Lord (Phil. iv. 6, 7). As our "burden" is the Lord's "gift" unto us, let us first of all "cast" it upon Him by referring it to Him—*i.e.*, endeavouring to thank Him for it (Rom. v. 3; Heb. xii. 6). Then cast it upon Him, as Hezekiah did, by asking Him to "undertake" for us, as being "oppressed" (Isa. xxxviii. 14). We are privileged to do this—nay, commanded.

It is very hard sometimes to believe that any "burden" can be from the Lord at all, especially as a "gift." Unbelief joins with Satan, and says, "What, your God good, and yet does He lay burdens upon you?" But, rightly viewed, it is like ballast to keep a ship steady; or like the break upon a coach-wheel, when going down-hill. It is for safety. Try, then, and take your "burden," whatever it may be, unto the Lord who gave it, and say, "Here, Lord, is the trial Thou hast given me to bear; but I cannot carry it, it crushes my spirit; therefore I desire to obey Thy precept by casting it upon Thee." Thus endeavour to bear it without murmuring, repining, or rebelling. Submit humbly to His blessed will, acknowledging it to be best; wait His time for the removal of it, and beg of Him a sanctified use of it. Thus, as a ship in a tempest casts her burden upon her anchor, and trusts wholly unto its strength, so do thou rely upon thy God:—

"Sufficient is His arm alone,  
And our defence is sure."

And, then, what a promise we have here! It is two-fold—sustenance and preservation. "He shall sustain thee." God will not only carry thy burden, but thee. You need not fear that either your burden or yourself will be too much for Him. Notice the remarkable language in Isa. xl. 28—31. How mighty He is! You need have no fear of overburdening Him. Your little load will not distress the Omnipotent. Besides, He invites thee to "cast" it all upon Him. Would He bid thee do so if it were not His will, and within His power? Dost thou not think He has already made ample provision?—

"O Lord, how happy should we be,  
Could we but cast our care on Thee!"

Coverdale renders it: "*He shall nourish thee*"; He will so feed thy soul that thou shalt have sustaining grace as long as it is needed (see 2 Cor. xii. 7—9). And the promise includes *preservation* also: "He shall

never suffer the righteous to be moved." They may move like the boughs of a tree in a tempest, but not like a tree torn up by the roots.

Another reading of this promise is, "*He will not for ever* suffer the righteous to be moved." It will only last for such a time as shall be for thy good. Coverdale renders it: "He shall not suffer the righteous to *fall for ever*." They shall not be constantly falling into trials, troubles, temptations. There shall come times also of relief, deliverance, lifting up, joy, prosperity. Nor will He suffer any of His justified ones to fall eternally and irrevocably—to fall finally away, under the strain of excessive trial or temptation into everlasting perdition.

## OUR CHURCHES: THEIR LIFE AND CONSECRATION.

By MR. E. WHITE, ENON, WOOLWICH.

THERE is something unique about our Churches, for they are the most ancient and the most scriptural. We claim the true apostolic succession. We can give well-grounded reasons for our existence, for our customs and practices. They are not based upon human tradition, nor do we follow the laws of expediency. We can show divine authority for the doctrines we hold and the ordinances we observe. Our Churches exist because God has founded them, and they continue because He dwells in them. They are not upheld by human means, nor do they lean on an arm of flesh. They are not a political organisation made by act of Parliament, and which can be dissolved by the same authority. The members of our Churches are loyal citizens of the State; but they are more, they are citizens of the Kingdom of Heaven. They bow with deference and loyalty to the laws of the nation in things pertaining to this life, but in regard to the higher life, in things spiritual, we call no man "master." One is our Master, even Christ. We are proud to belong to Churches which can lay claim to such a prerogative as this. We have a noble pedigree; we follow in the van of the faithful and true of every age; those who have taken the Word of God for their guide, Christ as their sole Leader and Head. We will, by the help of God, continue to tread in their footsteps, seeking no easier path, more pleasing to the flesh. That our Churches have opposition to contend with we are well aware. The position we occupy lays us open to the charge of narrowness and bigotry by those who shape their religion by the passing hour and changing creeds of men. For all this we are prepared, but we do well to strengthen our hands and stimulate our hearts in the lofty aim we have before us by seeking a deeper spiritual life, a fuller consecration to God in all our united Churches.

I.—Our life is heavenly derived; each member of our Churches is, or should be, born of God. We admit none knowingly but such as are of heavenly birth. This life brings us into vital union with Christ, our living Head, and all His living family. Consequently, as we are born of one Spirit, there is one life running through all the Churches. Thus, we are not isolated, units dwelling alone, but we are banded together in Church fellowship, having one faith, one Lord, one baptism. This spiritual life is the uniting link which binds our hearts in one. It calls forth our mutual love, help, and sympathy with one another. We trace our spiritual life to one source—the Grace of God. It flows out in one

concentrated purpose by all who possess it—the glory of God. As this spiritual life is similar in its origin, it is also in its nature, experience, and effects. In its nature it is holy as its Parent, the God from whom it is derived: in its experience it is heaven-aspiring, the source from whence it comes: in its effects, they are outwardly manifested in a godly walk and conversation before all men. This heaven-born life lifts us above the world. Though in the world, we are not of the world. Ever since that life took possession of our soul it has wrought a distinct change in our lives, our motives, our aims, and our prospects. We then died, but it was to live; yet not in ourselves, nor to ourselves, but unto Him who hath loved us and given Himself for us. Through life may we ever seek to live worthy of Him who hath so highly distinguished us as to make us partakers of it.

II.—This life is constantly dependant on its Source. This life, as we have seen, like the river of water of life, it flows from the throne of God and the Lamb, but its streams must be constantly fed. This life has not its forces self-contained. It is not independent of its Author for one moment. Our life in our own hearts, or in our Churches, is not sustained by our own efforts. We do well to remember this. It will keep us humble and prayerful. If the lamp of our life is to shine brightly it must be fed by the oil of grace, which God the Holy Ghost alone can supply. As every ray of light proceeds from the great orb of day, and when he departs darkness at once intervenes; so it is with us, 'tis midnight if our God doth not shine upon our Churches. Life may still exist, but it cannot be vigorous. If our Churches are to shine as the moon, and be terrible as an army with banners, it must be because we lean on our Beloved; fed by truth, sustained by Almighty power, we shall have life, and have it more abundantly. We must dwell near the Fount if our life is to have a perennial flow; communion with God must be sought. We must fill our urn where those pure waters rise; seasons of retirement we must have when we stand face to face with God. Then will our countenance shine with the reflection of His glory. We shall not need to proclaim we are the Church of the living God. Men will take knowledge of us that we have been with Jesus. Our Churches then will be as trees of Lebanon, full of sap, deeply-rooted, with wide-spreading branches inviting the weary to find shelter and rest, and shedding forth a sweet perfume, an odour well-pleasing to our God.

III.—This life is invigorated by means. While our spiritual life draws its nourishment from the one Source, God hath appointed certain channels through which the sustenance for our life shall flow, and those who neglect these means will be poorer for so doing. One of the means to invigorate our spiritual life is to feed upon the Word of life. Men are strong by what they live upon. We do not wonder that many are weak when they live on nothing but froth, excitement, and the shallow literature of the present day. God's ancient thoughts are far better than the modern thoughts of men. "I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong and the Word of God abideth in you, and ye have overcome the wicked one." Another means of invigorating our spiritual life is constantly assembling with God's people when they gather for worship. One stick on the hearth

may possibly burn, but it is more likely to go out; but add a number and you get a blaze which will warm the whole house: so by our united gatherings we shall warm and invigorate one another. They are not the most warm-hearted members of our Churches who have a slight cold on prayer-meeting nights which keeps them in, and a touch of rheumatism which prevents them coming out when it looks like rain on Sunday morning. The pastor's heart is encouraged, and he preaches more lively when David's seat is not empty. The singing is more hearty when there are more voices to join in it. The prayer is more fervent when there are more "Amens" to accompany it. The Word is more enjoyed when we know there are many around us who are feeding upon it too. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." This is apostolic advice to the apostolic Churches. Another means is seeking the good of others: life is strengthened by exercise. He who rubbed the frozen man back to life saved his own life by the vigorous exercise. He who has found the Messiah the Saviour of his soul, will do well to find his brother, and seek to bring him to Christ. Also we shall forget our earthly waterpots and run into the city to tell of Him, if we have drunk of the water of life. Telling out the story of His love and distinguishing grace to us will make our own hearts to glow with more love to Him.

IV.—This life is invincible in power. It cannot be suppressed. It cannot be extinguished in the human soul; it will live under pressure and load. Many waters cannot quench it, nor can the fires of persecution destroy it. It is destined to live on for ever. If this be true of each in the living family of God, how invincible the collective life of the Church of God. Let us not be discouraged by the forces arrayed against us. The Prince of Life is on our side, and all His followers are heirs of immortal glory. The Church of God cannot die out, nor will our Churches become extinct, as some predict. The wish, doubtless, is father to the thought. What a mighty power our Churches would be if every member were charged to the full with this divine life, and standing together as a compact body against evil and erroneous teaching, bearing testimony to the truth with unwavering voice. Marching forward in united phalanx in holy service our Churches would all revive: Pentecost would return again; our Master's kingdom would spread, and hell would rage in vain. Let us seek this life in all our Churches; it must come from the Holy Ghost. With it our Churches are mighty: without it, they are as Samson when his locks were shorn.

2nd, It is time to turn our attention to the consecration of the members of our Churches. Possessing this divine life, it will distinguish them.

I.—In their separation from the world, set apart. This is the primary meaning of consecration, and let the distinction be as clear and marked as possible. There should be no difficulty in finding the line of demarcation between the Church and the world; but alas! there is often. Our Lord spake of a narrow and broad road, quite distinct one from the other, having a different starting-point, different travellers, and quite a different destination. But now men seek to mingle both together, and would have us believe that both will come out right in the end. We have not so learned Christ, nor His teaching. That grace



which set us apart in eternity as the chosen of God has set us apart in a holy calling. The voice of divine authority speaks to every member of our Churches, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" Our spiritual enjoyment and usefulness as Churches depend upon this separation. God will not dwell with an unholy Church. An Achan in the camp brought defeat on the whole host of Israel, and worldly members in our Churches are a great hindrance in the holy war we are waging. This brings the taunts of the world upon us; an inroad is made for Satan, and thereby we are made weak. The Lord's blessing is withheld from such a Church where conformity to the world is found. To resort to unscriptural means to carry on God's work is repeating the old folly of Israel in forsaking God, the fountain of living waters, to hew out to ourselves cisterns which will hold no water.

II.—Devoted to God is the meaning of consecration. Thus the firstborn of Israel were consecrated to God. The Church of God is the Church of the Firstborn; and as the firstborn in the family was the priest, so all God's people are priests unto Him. They have been washed in the fountain opened for sin and uncleanness; clad in the priestly garments of Christ's righteousness; anointed with the Holy Ghost, they are each devoted to God's service. They present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. They offer up the sacrifice of praise and prayer continually. This is the high dignity of the Church of God to be thus employed. This is heavenly service, to stand in His presence, doing His will, hearkening unto the voice of His Word. He permits us to begin it here. This is the purpose for which God hath so highly distinguished us and formed us by His grace, that we should shew forth His praise. May we be clean who bear the vessels of the Lord, and our garments be kept unspotted from the world. This devotion to God is not an irksome task to those who have been redeemed by precious blood; love prompts it; gratitude fires the soul with holy ardour. The remembrance of what we were, and now what grace has made us, causes the glowing heart to say:—

"Had I ten thousand thousand tongues,  
Not one should silent be."

They all should speak His praise. This devotion to God is abiding. We have opened our mouth to the Lord, and we cannot go back. The vows of the Lord are upon us. Even as our divine Head we are priests for ever. At all times and in every place our reply is, to those who enquire concerning us, "Wist ye not I must be about my Father's business?"

III.—This consecration is individual. The Church of God was chosen and redeemed altogether, but its members are called one by one to know the Lord, to trust in Him, and to serve Him. They each have the same blessings, the same privileges, and each have the same responsibilities. This consecration does not rest on a few leaders in our Churches, and the rest have nothing to do with the Church's work. In Job's day we read, "The oxen were plowing, and the asses feeding beside them." I am afraid in some of our Churches that same scene is witnessed. It is all very well as a pastoral scene, but the pastors of our Churches are not enamoured with the picture, though they may be

fond of the country and sometimes preach flowery sermons. There are differing gifts, we grant, in the members of our Churches, adapting some for service which others are not fitted for; but as each stone has its niche in the temple, and as each member has its place in the body, so in the Church of God all have their niche to fill, and each member has a special department of service which none but themselves can carry out so well. Let each pray and seek to be guided into their suitable sphere of labour, and, when it is found, say with willing, unreserved consecration, "Here am I, Lord, send me." Thus, if not pastors, deacons, or teachers, they will be found to be helps. "Salute Urbane, our helper in Christ; salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord" (Rom. xvi. 9, 12). These were the injunctions sent by the apostle to Rome; and our injunction is, to all the members of our Churches, "Go thou and do likewise." This is important, as it will add to the Church's strength. And each member will take a greater interest in the Church's welfare when they each take their rightful burden of responsibility.

Lastly, this consecration must be complete. Every faculty of the mind, every emotion of the heart, must be employed. The holy oil poured on Aaron's head ran down to the skirts of his garments; every part of his body received its share of the sacred unguent. He was typical of our great High Priest, the Head of the Church. The sacred anointing which He received has descended to all the members of His mystic body. Also this anointing should be upon every part of them. There is not a portion which does not belong to God. "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." This anointing rests upon the head of some of the members of our Churches. They hold the truth very clearly; their creed is as bright as the stars on a frosty night, and nearly as cold. Others, their hearts are more affected; they are very emotional, easily carried away with excitement, but their judgment wants maturing to be of good service in our Churches. Others, the anointing has reached to their pockets, a part not often touched with some; but these give readily to God's cause. Their contribution is always freely given to any good object for the furtherance of the Redeemer's kingdom, or helping the poorer members; and yet their request continually is, "Please do not ask me to do anything; I do not wish to be put forward; others are more fitted than I." Now this modesty is very commendable to a certain extent. It is well to see our members liberal, and our Churches are not behindhand in this loving service, but let us not forget our persons as well as our property belong unto the Lord. Others, their consecration does not reach far enough. They know the truth and love it; their hearts often melt under the preaching of redeeming love, but it never makes their willing feet in swift obedience move. The feet of Jesus were nailed to the cross for them, but *their feet* do not run in the way of His commandments, though He has enlarged their hearts. This ought not to be. I am persuaded better things concerning all the members of our Churches, though we thus speak. May we each this day consecrate ourselves unto the Lord, and may our Churches go from strength to strength, pure in doctrine, holding forth the Word of life, and when we depart may we hand down the torch of truth undimmed to our successors, and then receive our Lord's "Well done; enter thou into the joy of thy Lord."

## THE PASTOR'S PRAYER FOR THE CHURCH.

By THOMAS JONES.

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man."—Eph. iii. 16.

GOD alone is immutable, unchangeable, divine; of only Him can be said, "I change not." Concerning men it can safely be said that they are mutable, and therefore changeable. The fashions of this world change, things in nature change, but God is in one mind; there is no variability nor shadow of a turning with Him. This is our consolation, strength, and encouragement, and for this reason it gives rise to an assured expectation of a faithful fulfilment of the "exceeding great and precious promises," which are all "Yea and Amen to them who are in Christ Jesus."

Christian experience differ, and that very materially; for the best of Christians are subject to different conditions of mind—*e.g.*, they are sometimes all aglow with love and warmth, energy and zeal; and very soon they feel like an iceberg. They run, they creep, they sing, they cry, they rejoice, and they are sorrowful. At times hope is jubilant, and anon they are languid, cast down. No man is stationary; no doubt progress is made. Amidst these changes, and these ebbings and flowings, the apostle felt that the only place of retreat and rest was the throne of grace; there he knew that the tried one would get redress, and find fresh supplies for his many urgent needs.

The passage at the head of this paper forms a part of the sublime and deeply spiritual prayer the apostle offered on behalf of the Church at Ephesus. This prayer every pastor throughout our beloved denomination is continually offering to God on behalf of the Church generally, and more particularly the flock over which he presides. The reason why he does so, is because this apostolic prayer forms a *most appropriate request*: "That He would grant you . . . to be strengthened with might." For the apostle to have offered such an earnest request as this he must have felt very deeply the needs of those for whom he prayed. There is such intensity of feeling in this prayer which pre-eminently show that his whole mind and heart are entirely engaged in his supplication. The apostle (as pastor over three years) knew the tribulations likely to befall them, and the trials they would have to bear. They, as a Church, were cognisant of the many trials attending his ministry among them; and Paul, like a wise masterbuilder, saw that the comparatively young, and consequently inexperienced Church at Ephesus, was likely to faint at the high pressure brought to bear upon himself. This will account in some measure for this prayer; and so we venture to record the fact that the same spirit lives in the pastor as it did in the inspired apostle. The pastor takes in the condition of his people, and he must necessarily feel drawn out in earnest prayer that his people may be divinely "strengthened." The pastor knows full well the nature of their trials; he is acquainted with their feelings, he knows experimentally the deceitfulness of the heart, and is aware in some measure of the craft and subtily of the accuser of the brethren, and therefore he prays, as did the apostle, that his fellow travellers may have a large accession of grace granted to them. These Ephesian saints had received much, but not all that was in store; so we might have been the recipients of much grace, but our conviction is that there are larger blessings and more

copious showers laid up in the inexhaustible riches of Christ. What, then, was more necessary for the Ephesians, was not that multitudes might be added to their number, but rather a continuous supply of divine grace. This may be applied to many of our Churches. What the pastor prays for is the deepening of spiritual life in the Church! What he is anxious for is a real spiritual reviving of the graces of the members! There is a great and special need of this, because of the inherent weakness of men: and are there not periods when that weakness is more keenly felt? It is at such times when an extra supply of grace is needed to prevent despair. In such times it is well for both pastor and people to resort to the throne. For whatever our standing and experience may be, it would be well for us to bear in mind that we are only branches of the Vine, and not the Vine; and therefore we ever need the perpetual inflowing of strength, so that we may endure to the end.

And what an encouragement for the poor, tried, and often cast-down preacher, to think of the *immeasurable resources at his command!* God deals out His gifts and blessings "according to the riches of His grace." Ob, my brother, there is an inexhaustible fulness of spiritual wealth treasured up in thy divine Lord and Master! The giving will not impoverish Him; for there is an exuberance of infinite love and undiminished store of divine grace in Christ. Well would it be for every pastor to dwell in prolonged thought upon this and kindred expressions of the apostle; I mean such expressions as "the unsearchable riches of Christ." Does not such language include "the riches of grace," as seen in the conversion of men, and their continuance in the "path of life," their victory over death, and their triumphant entrance into the everlasting kingdom? Yes, "the riches of Christ," "the riches of grace," "the riches of the inheritance," are treasured up, and dealt out to supply the needs of the Church. Be not afraid to pray! "For my God shall supply all your need." Such the testimony of the hard-working apostle; and truly what was given Paul and the Churches in his day can be given to the Churches in our day.

While we write these things, we would not be unmindful that we need the divine assistance of the Holy Ghost, and hence the passage before us plainly and unmistakably show that all of which we have spoken must be brought home, communicated "by the Spirit." The Spirit, then, is the divine agent in conveying all invigorating grace of supplication. We know that the Holy Spirit sustains us by imparting strength, by bestowing grace, by applying the word, and thus He renders all necessary help the pastor needs in performing this important duty which most certainly devolve upon him. Hence every rightly-taught minister of the Gospel will ever feel his absolute and entire dependence upon the Holy Spirit. That entire dependence arises from the consciousness of one's own impotency. Let us, therefore, brethren in the Gospel, cease not to pray for the Church, and may the Church never cease to pray for the preacher and the pastor.

"Beyond thy utmost wants  
His love and power can bless;  
To praying souls He always grants  
More than they can express."

## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. IV.—THE LORD'S ANOINTED.

By H. S. L.

ONE of the most expressive of the titles of the Lord Jesus Christ, found in the Old Testament in its Hebrew form, "the Messiah," and in the New Testament expressed by the name with which we are all so familiar, "the Christ," which comes from the Greek translation of the same word. Daniel speaks of Him as "Messiah the Prince" (Dan. ix. 25), and both Andrew, Simon Peter's brother (John i. 41), and the woman of Samaria (John iv. 25) use the word "Messiah" as the well-known and well-understood title of that great Prophet so long foretold, that glorious King in whom all the hopes of Israel were centred, "Him that was to come," and for whom the unbelieving nation now looks in vain. Yet, since mercy is in store for God's ancient people, they shall yet say of Him whom they have so long rejected, "Blessed is He that cometh in the name of the Lord."

The Lord's Anointed specially describes the Lord Jesus as the *King* of saints and the *High Priest* of God. God promised His ancient people a King who should govern them in righteousness and mercy, and subdue all their foes; and this is what their hearts were set upon when Jesus came, only they were expecting a temporal kingdom, and national and political privileges, whereas, as He said to Pilate, "My kingdom is not of this world." Yet, as we were trying to show in our last paper, Jesus is King of kings and Lord of lords, the blessed and only Potentate, whose kingdom ruleth over all. Yes, the *only* Potentate. Men talk of potency of power, authority, and majesty, but after all they only dream of these things. The glory of many a monarch has departed in his lifetime, and when it remains to the end of his days it cannot long survive him, and his posterity often are despised and mean. But the King that God has set upon His holy hill of Zion well deserves the name of Potentate, for He worketh all things according to the counsel of His own will, and all authority in heaven and earth is vested in His hands.

And then, as the great High Priest of the Lord Almighty, how glorious is His work, how unique His position! "By one offering"—offered *once for all*—"He hath perfected for ever those who are sanctified." The sacrifice He presented was Himself. He shed His own precious blood; and having finished His atoning work, He is for ever set down at the right hand of God on high.

But what is that "unction" from which the title, "the Lord's Anointed," comes? Figuratively, it was set forth by that richly perfumed olive oil, the ingredients of which, were prescribed by God Himself to Moses (Exod. xxx. 22—33), which was called "holy anointing oil," to be used only for sacred purposes, and proscribed from common use on penalty of death to the offender who should dare on his own account to compound any like it, or take any of God's own oil, except for the service of the sanctuary or the consecration of some person at God's express command. Thus were Aaron and his sons initiated into their priestly office; and thus saith the Lord, "I have found David My servant; with My holy oil have I anointed him" (Psa. lxxxix. 20).

The type is beautifully explained for us in Isa. lxi., where we find the Christ of God saying, "The Spirit of the Lord God is upon Me, because Jehovah hath anointed Me to preach good tidings to the meek," &c. That word *upon* is very striking and expressive. The Holy One did not need, as we do, the indwelling of the Spirit to sanctify Him; but as Mediator, as our Prophet, Priest, and King, that Holy Spirit, like sacred oil, was poured *upon* Him; and, thus anointed, the "Son of Man" was qualified for His matchless work: prepared to preach and teach as never man had done before, able to speak a word in season to him that is weary, to make a perfect atonement for sin, and exercise divine authority and power, the great supreme Prophet, Priest, and King of the universal Church of the living God.

What a lovely picture is drawn for us in Psa. cxxxiii. ! The holy unction poured on Aaron's head so copiously as to run down even to the skirts\* of his garments, anointing, so to speak, his whole person. It is made a figure of brotherly love and unity, very beautiful if we apply it to the ancient Jewish nation, and the lesson was often inculcated by the Lord to the people by the words "thy brother," when speaking of their duties to their fellow-countrymen; but certainly this figure finds its fullest realization in the Lord Jesus and His saved people. "The Christ" and all true Christians are thus identified together, for they, like their Lord and Head, all "have an unction from the Holy One," and thus are led into all the saving truth of God, and are made kings and priests unto Him, to offer up spiritual sacrifices, and to reign with Him for ever and ever.

This holy oil was very sweet to smell; the odour it emitted was most fragrant, and the Church said to her Beloved, "Because of the savour of Thy good ointments, Thy name is as ointment poured forth." And although when on earth the Christ was "hated without a cause," yet His life and words were so beautiful that even unbelievers admire the record, and admit that if Jesus had not thus lived and spoken, no mortal could have invented things so far superior to the words and deeds of all other men, and that He was a perfect model for humanity. And in proportion as His Spirit dwells in us, so shall we emit the odours of His grace, and only thus can we truly resemble our Lord. His Spirit is the Spirit of love and meekness, of truth and righteousness, of holiness and peace.

"And every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His alone!"

O that the Spirit and glory of God may rest upon, as well as dwell within us, that we may make known the savour of His love and show forth His praise. So may we as His anointed people prove that we are vitally united to the Lord's Anointed One, and hold sweet communion with our Lord, who of God is made unto us wisdom and righteousness, sanctification and redemption, yea, All-in-all. Amen.

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\* Skirts is rendered "collar" in margin of R.V., and in Var. Bible note on Psa. cxxxiii. 2; but the sense is, after all, the same. The collar was connected with the robe that bore the breast-plate, on which the names of the tribes were engraved, and still we get the thought of unity and love pervading the whole, both priests and people.

## THE LATE MR. WILLIAM WINTERS.

THE friends forming the Church and congregation at Ebenezer, Waltham Abbey, have just placed a tablet on the wall of the chapel, with the following inscription:—

IN LOVING MEMORY OF

WILLIAM WINTERS, F. R. H. S.

WHO ENTERED HEAVEN JULY 23RD, 1893,

AGED 58 YEARS.

Deacon of this Church from 1862 to 1876.

Chosen Pastor Oct. 29th, 1876,

Which honourable position he faithfully maintained  
for nearly seventeen years.

Editor of two Magazines in connection with the  
Strict Baptist Denomination.

Author of several religious and historical works.

Compiled and Edited the "Sunday School Hymnal."

As a preacher and writer he loved to extol his  
Lord and Saviour, and to proclaim the truth as it is in Jesus,  
in all its fulness and sufficiency.

"He now enjoys the height of bliss,  
And lives and reigns where Jesus is."

"THE MEMORY OF THE JUST IS BLESSED."

This tablet is erected by his sorrowing Church and Congregation.

We hope (D.V.) to unveil the proposed monument to our departed brother, W. Winters—erected by the voluntary subscriptions of Strict Baptist Churches—as near as possible on the anniversary of the date of his death; the probable day being Thursday, July 26.

## THE PULPIT, THE PRESS, AND THE PEN.

*A Silent Sermon; or, The Prison Opened to One that was Bound.* By James Ormiston, Rector of Mary-le-Port, Bristol. London: C. Stoneman, Warwick-lane, E.C. One penny. A "gifted and godly" young man was pressed to preach in a church in the Isle of Man. He gave out his text, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." After reading his text, a cloud came over his brain—every thought gone. Read it again; same result. Closed the book, left the church. The event, as years after proved, was the means of setting a lady at liberty who for years had walked in great darkness of soul.

The first article in *Life and Light*, entitled "Light for the Jews," is very touching.

*Thy Salvation.* A sermon by T. Bradbury, from the words, "I have waited for Thy salvation, O Lord." To be had of the author, 23, Champion-grove, Denmark-hill, S.E. Full of gospel truth, and will be highly appreciated by those who have been led by the Holy Spirit experimentally to realise

"Salvation is of God alone;  
The glorious plan is all His own."

*The Word of the Lord.* By J. L. Thompson. London: Christian Commonwealth Publishing Company, 73, Ludgate-hill. One shilling. A neatly got up pamphlet of 60 pages. Contains some striking sentences on the convincing and converting influence of the Holy Spirit.

*Here and There* for April has a very kindly written article on "Strict Communion," by J. Haines.

I WOULD rather utter one of those groans of which the apostle speaks (Rom. viii. 26), than shed Esau's tears, have Balaam's prophetic spirit, or the joy of the stony-ground hearer.—*Boston.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

MR. GRAY'S RETURN FROM INDIA.

WELCOME AT VICTORIA STATION.

THE leading event of the day in connection with the Strict Baptist Mission is the return from the mission field of Mr. Samuel Gray, who was commissioned last October to go and make a survey of the work and report thereon. For undeviating adherence to the doctrines of grace and New Testament principles, Mr. Gray has the confidence of the denomination, and, without anticipating his report, our readers may be prepared for a straightforward, honest statement. It might be, perhaps, too much to expect to hear the work has been carried on at so great a distance without a hitch, but we have no doubt the visit of our brother Gray to the far-off land will eventually strengthen the hands of the committee and be the means of gaining the support of many who have hitherto held aloof.

On Tuesday, April 10, Mr. S. Gray entered Victoria Station, Pimlico, at 8 p.m., where he was received by a number of friends. It was first announced that the tidal train would arrive at 4.30, when several ardent and earnest supporters of the Mission were present to receive and welcome him. One of the first on the platform was Mr. Smith, a deacon of Mr. Gray's Church at Brighton, with one of Mr. G.'s little sons. Following close on came brethren R. E. Sears and J. H. Lynn; W. Abbott and W. R. Fricker (Chadwell-street); Squirrel and Millwood (Dorset-square); Burrows (Kentish Town); Wakelin (Keppel-street); Box, Frith, and Cooper (Soho), beside other representatives and supporters of the Mission.

As the train slowly steamed into the station, the eye of each friend was eager to catch the first glimpse and grasp of "Our Commissioner," and without doubt the palm must be given to President John Box.

It was a little touching event. The first question Mr. Gray put as he stepped from the carriage on to the platform, "Is my wife here? Is she well?" Being told she was well, and thought it best to wait his arrival at Brighton, he (Mr. G.) said, "I am well," and after exchanging a few words and Christian greeting, he made his way for "Home, sweet, sweet home."

Before being able to announce the anticipated public meeting, it must, of course, be necessary for the committee to attend to numerous details; but of the occasion our readers will be duly apprised.

J. W. B.

### FORMATION OF A STRICT BAPTIST CHURCH AT CLACTON-ON-SEA.

The readers of our valuable magazine, and lovers of God's distinguishing grace, are always pleased to hear of the extension of our beloved denomination. On Easter Monday afternoon a very interesting service was held in connection with the cause of truth at West-avenue, Clacton-on-Sea, when seven persons were formed into a Church of New Testament order by Mr. H. Gough, pastor of the Baptist Chapel, Mark's Tey. The service was commenced by singing Newton's delightful hymn, "Kindred in Christ for His dear sake." The nature of a Gospel Church, its foundation, ordinances, privileges, and blessings was stated by Mr. Gough in a clear, intelligent, and spiritual manner, basing his remarks upon 1 Cor. i. 2, 3. Visitors were present from other Churches to encourage and wish us God-speed. By a unanimous vote of the Church the writer was elected as its first pastor. The ordinance of the Lord's Supper was administered to the newly-formed Church, and a very enjoyable and profitable service was brought to a close by singing, "Praise God from whom all blessings flow." Friends visiting this growing seaside town during the coming season will be heartily welcomed into our midst to worship with us.

J. W. MOTSON.

[We do hope those of our readers who may sojourn for a season at this improving seaside resort will not fail to pay a visit to this new cause. See second paragraph on page 121 of April number by Mr. R. E. Sears.—J. W. B.]

### WHITESTONE, NEAR HEREFORD.

—On Good Friday a tea-meeting was held at the above place. A large number attended, the weather being brilliant. The tea-trays were presided over by Mrs. W. H. Godwin, Mrs. Hill, Mrs. A. Lewis, and Mrs. John Price. A public meeting followed; the pastor, Mr. W. Price, presided. A hymn having been sung, and an appropriate portion of Scripture read, brother John Jones led us in prayer. The pastor then called upon the following brethren to speak; Brother Burt Sharpe's subject was on "Ransomed by Christ"; brother W. Watts, "The Church of Christ"; and brother John Chich on "Union with Christ." These very soul-stirring addresses were interspersed with hymns of praise, led by Miss Nellie Godwin and Miss Nellie Godsall. Towards the close of the meeting a presentation was made by the pastor to Miss Godwin, who has for some time past ably presided at the organ. Mr. Price remarked that their thanks were due to her for the



way in which she had thrown her whole heart into the services. The present took the form of a lady's dressing case, a hymn-book, and a case of fittings for a stationery desk. Mr. W. H. Godwin, of "The Ferns," in feeling terms thanked the subscribers on his daughter's behalf. He said it had come to them as a complete surprise, and would be much valued as a token of their kind regards and friendship. Whitestone was very dear to his heart, having been "born," "buried," and married there. He and his family always had the welfare of the cause at heart, and whatever his daughter had done had been done heartily. The benediction having been pronounced, a long-to-be-remembered meeting was brought to a close.

WOOD GREEN.—Special services commemorating the pastor's first anniversary and the second of opening the chapel were held on Good Friday. Pastor Reynolds preached in the afternoon. After tea Mr. W. Abbott, of Chadwell-street, presided at the evening meeting. Hymn 155 (Denham's) being sung, the chairman read a suitable psalm, and brother Brown of Fulham, offered prayer. The pastor, brother James Flegg, said that eighteen had been received into full communion and the school had nearly doubled during the past year, and the theme had been praise all along. They hoped to take the Gospel outside this year. Was glad so many friends had come together, and felt cheered by their presence. The chairman, in his usual genial manner, cheerfully encouraged the friends at Wood Green, and said he was pleased to be among them and to see God's work flourishing. Brother G. W. Clark spoke from the words, "Not this man, but Barabbas," and very ably dwelt upon the love and death of Jesus. His points were (1) This language bespeaks the things of the day. (2) This spirit is that which God's servants have to confront. (3) Nothing short of the grace of God can deliver us from such a spirit like this. Brother House took the word which qualified the day—viz., "Good"—as the basis of his remarks. Christ is the sum and substance of all good. Great, real, and lasting good is to be found in the gloriously-finished redemption of our Lord Jesus Christ. Brother Copeland congratulated the friends on the work they had done under God, and by His grace, and was very pleased to hear they were going outside to preach the Gospel, thus carrying out Christ's command. Mr. Copeland then gave a sublime scriptural address on "The Cross of Christ." At this juncture in the meeting the secretary, in a few affectionate and kind words, presented on behalf of the Church and congregation to their much-loved

pastor, as a token of appreciation and an expression of love, a beautifully-inlaid writing desk, and to Mrs. Flegg a very handsome silver tea and coffee service. Our brother Flegg, the pastor, who seemed deeply moved, heartily thanked the friends for their token of love. Pastor Reynolds said he appreciated the act of kindness of the friends at Wood Green to their pastor, and made some scriptural remarks on the baptism of the Holy Ghost. Thus truly a Good Friday was spent at Wood Green. The collections amounted to nearly £11. The pastor towards the close spoke from the words, "Gather up the fragments," making reference to each speaker. The chairman closed this happy meeting with prayer.—P. J. CHAMBERS.

HARWICH.—The annual tea meeting in connection with this chapel was held on February 28, when nearly one hundred friends sat down to tea. At the evening meeting Mr. Joseph Grice gave a brief outline of his connection with the chapel, stating that notwithstanding the many ministerial changes that had occurred during the past fifty years, there had been only one Gospel preached which, like its Author, was the same yesterday, to-day, and for ever. He also spoke very highly and deservedly of their present pastor, Mr. Preston Davies, who had laboured and preached with acceptance in London and the provinces. The pastor then gave an account of his early acquaintance with Harwich in September, 1864, as a seaside visitor, and also of his extensive ministerial itinerancy in almost all parts of the country since 1858. He spoke of the cordial reception he had met with from friends in Harwich and Dovercourt who materially helped him in his effort to re-model and improve the chapel and the further spread of the Gospel.—*Harwich and Dovercourt Newsman*.

LAXFIELD.—On Good Friday, March 23rd, the annual tea and members' social meeting was held. A good number gathered for tea, and in the evening our pastor read Psa. ciii., and brother Crane, deacon, sought the divine blessing upon the meeting, after which our pastor delivered a warm-hearted address, and then followed several addresses on the power of the Holy Ghost, which brought them from the world of sin and Satan unto Himself. After singing

"If such the sweetness of the stream,  
What must the fountain be?"

Brother Crane, speaking of the love and union that dwelt amongst us as a Church, presented to our beloved pastor the sum of four guineas as a small token of love toward him. This happy meeting was brought to a close by

singing. "Blest be the tie that binds," &c. Our pastor concluded by prayer.—R. J. GRAYSTON, Sec.

**SWAVESEY, CAMBS.**—The closing meeting for the winter session of the Young People's Bible-class was held on Thursday evening, March 29th. A free tea for the members was followed by a public meeting, presided over by the president of the class, Mr. M. E. Green. After a hymn, the president read a portion of God's Word, and one of the members sought the divine blessing. Mr. Green, in his opening remarks, made reference to this being the last meeting of the session, and said it was the last in more respects than one to him, as before the winter came round again he would in all probability be removed out of the locality, as he is resigning in June. He gave a kindly welcome to the friends who had come to encourage them by their presence. The secretary gave an excellent essay on the crucifixion of Christ. Recitations were given by the members, interspersed with hymns of praise. Just as the meeting was about to close the secretary thanked the president for his services, and said they all felt that they should like to make him a parting present, which they did most cheerfully, and Mr. Green has since acknowledged the same with feelings of thankfulness. Great sorrow is expressed on all sides at the decision Mr. Green has come to—viz., of closing his ministerial labours at Swavesey in June.—A MEMBER OF THE CLASS.

**FOREST GATE, E. (CLAREMONT, DAMES-ROAD).**—On Good Friday, March 23rd, special services were held, when a sermon was preached at 3.15 p.m. by Mr. Margerum, the pastor, to a numerous and appreciative audience, from Gal. ii. 20. At five o'clock a goodly number of friends sat down to tea. The evening meeting commenced at 6.30, when Mr. G. W. Faunch, of Ilford, took the chair. A hymn was sung, and the chairman read John xiii.; then deacon Digby led us to the throne of grace, after which the chairman gave us a very kindly and affectionate address, which was followed by pleasing, stirring, and spiritual speeches from brethren W. H. Lee, Geo. Webb, J. Flory, and the pastor. The place was filled to its utmost capacity, and every one seemed to enjoy a richly spiritual repast.—A. J. M.

**IRTHLINGBOROUGH.**—This very ancient cause of truth assembled on Lord's-day, March 25, to commemorate the Lord's goodness and celebrate another anniversary. Mr. A. B. Hall, of Meopham, preached. On Monday the services were continued, when friends from a distance and others were served with tea. Mr. F. Shaw took the first part of the evening service, and

Mr. Hall again preached. The Lord's presence was realised, and the congregation joined in singing very heartily Newton's grand hymn,

"Glorious things of Thee are spoken,  
Zion, city of our God."

Mr. Warren, the late pastor, was present.—H. A. B.

**IPSWICH (ZOAR).**—Services were held on Good Friday, as usual. Mr. E. Langford preached in the afternoon from Isa. lii. 7. In the evening a public meeting was held. Mr. Bardens, pastor, who presided, commenced with the hymn, "Kindred in Christ," and after prayer by brother Rush, Mr. Bardens read a few verses from Rom. viii., dwelling specially upon ver. 28. After singing, "How beautiful are their feet," Mr. Ebenezer Jacob spoke from Matt. xviii. 8, "Jesus only." Hymn,

"Eternal Father, who shall look  
Into Thy secret will?"

was then sung. Mr. E. Langford spoke from Psa. cxlvii. 11; and praise and prayer closed these very happy and well attended services. "Praise the Lord!"

**WOOLWICH (ENON).**—The pastor's third anniversary was held on Tuesday, April 10th. In the afternoon Mr. Box preached an interesting expository discourse from John iv. 23, 29. A goodly company was present both to the service and the tea. In the evening the chair was taken by Mr. J. Piggot. Mr. West, of Erith, engaged in prayer. The chairman made some weighty, seasonable remarks, based upon 1 Thess. v. 12, 13. He then called upon Mr. W. H. Abrahams to give a report of the state of the Church, who said that the ministrations of the pastor had been made a blessing. On the first Lord's-day in April the pastor gave the right hand of fellowship to five young persons whom he had baptized the previous week from the Sabbath-school. The congregations were good; others we hope soon to see unite with us whom the Lord has sought out, and we have great cause for gratitude to our covenant God for all His favours. Mr. Beecher spoke on the love of God to His chosen people; Mr. Holden dwelt on the responsibility and blessedness of being a servant of Jesus Christ; Mr. Sears gave an impressive address in his usual earnest manner; brethren Tooke and Flegg also gave good addresses: the pastor, E. White, finished up with a brief review of his pastorate, and thanked the friends from other Churches who had come to cheer us with their presence. Thus a good and profitable meeting was brought to a close with prayer by the chairman.—E. WHITE.

**TUNSTALL, SUFFOLK.**—Mr. Debnam, of Horham, through illness, was

not able to fill his engagement on Good Friday, so our pastor had to preach, and truly the Lord helped him; his text was John x. 16. At the close brother Brand presented him with a handsome silver pencil case from the girls of his Bible-class. A public meeting was held after tea, our pastor in the chair. Prayer was offered by brother Bond, and addresses suggested by the season were delivered by brethren Meadows, Brand, Bond, and the pastor. We missed our brother Debnam, but the Lord was with us. Prayer and the Doxology brought the service to a close.—A. G. BRANCH.

**HADLEIGH, SUFFOLK.**—Congregation steadily increases under our pastor's ministry. We are united in wrestling at the throne of grace for his and the Church's welfare. Lord's-day morning, April 1, Mr. A. Morling, after preaching from Rom. i. 16, baptized three, and in the afternoon received them into the Church. God be praised.—S. S.

**WATTISHAM.**—In my daily employment I often meet with many a dear friend that belongs to the old-fashioned religion, the Strict and Particular Baptists (who are looked upon by many as not being in fashion at the present time). The question is often put to me, "How are you getting on at Wattisham?" Our heart is filled with joy, because we are able to say, "The Lord of hosts is with us, and the God of Jacob is our refuge." Sunday, April 1st, our beloved pastor, John Hazelton, was greatly helped by the Lord to preach from Romans vi. 4, to a congregation numbering from 500 to 600 people, after which it was our privilege to see him lead down into the baptismal pool three sisters and five brethren. You will be surprised to hear that six of these were of one family—father, mother, two sons, and two daughters. Although we had been asking the Lord for these things, yet, when these made application for membership, we were something like those who prayed for Peter's release from prison, who, when their prayer was answered, were astonished. But when we heard what these had to say concerning a work of grace going on within, how the Lord had been working in their hearts, we were glad to welcome them into our communion as brothers and sisters in the Lord. Our prayer is that these eight may be a blessing to the church and an honour to Him whom they profess to love.—G. SQUIRELL.

**GREAT YARMOUTH.**—On Sunday and Monday, Feb. 25th and 26th, the anniversary of York-road Sunday-school was held. Two sermons were preached on the Sunday and an address given to the school by brother Sapey, of Claxton. On the Monday a tea and

public meeting were held, when the chapel was nicely filled with children and friends. The pastor, J. Muskett, presided. Special hymns were sweetly sung by the scholars. After singing, reading, and prayer, the report was read by brother Geo. Reader, which showed the year commenced with 57 scholars and 6 teachers, and closed with 58 scholars and 6 teachers. Average attendance, mornings 25, afternoons 50. Monthly collections in the school amounted in the year to £1 7s., which was equally divided at Christmas, one-half being sent to Dr. Barnardo, and the other to the Strict Baptist Mission. Total income for the year of £8 3s. 9d., expenditure £7 11s. 3d. The report was encouraging. The pastor gave the prizes to successful scholars, in each case a hymn-book, "Mr. Winters' School Hymnal." Brother Bedingfield gave an address on "How to Teach, and What to Teach." Brother Sapey spoke from James i. 19. After a few words from the pastor, a vote of sympathy with our superintendent was passed, who was absent through illness. Brother Reeder thanked all for willing help rendered. Amount realised, £2. This otherwise very happy occasion was marred by death, in one case of a dear daughter, and in another of a wife, who was a member with us.—J. MUSKETT.

#### INTELLIGENCE FROM SUFFOLK.

BY P. BARRELL.

WE are constantly reminded that the whole race of humanity thirst for and seek after pleasure, only all do not seek it where it is to be found; for—

"Fading is the worldling's pleasure,  
All its boasted pomp and show;  
Solid joys and lasting pleasure,  
None but Zion's children know."

In Psa. cii. 14 we are told that an evidence of the set time to favour Zion being come is when her servants take pleasure in the dust thereof. Yes, those who love Zion and take pleasure in her services find it is real, for such her King delighteth to honour.

CRANSFORD.

On Good Friday, March 23, we were favoured to visit this God-honoured sanctuary. As we entered it, reflective feelings filled the mind, for there, we are told, rather more than fifty years ago our dear pastor, Mr. C. Hill, first commenced his labours as a Suffolk pastor. Then, we have heard, he was not much more than a stripling boy, but full of promise; now he is venerable, revered, and grey-headed, promises have ripened into fruit. During fifty years many have listened with joy to his voice as he proclaimed the glorious gospel of the ever-blessed God. The truths he preached at first are still dear to him and his people, only now we think there is a mellowness which only

age can produce. We were gratified at Cransford to find some hearts loved him because of words sent home by the Spirit's power that fell from his lips long, long ago. It afforded us real joy to find there still are a people here who love the Lord and delight in His ways. The preacher on this occasion was Mr. A. Morling, of Hadleigh. His sermons were instructive and Christ-exalting, being listened to with much pleasure. Singing was excellent. A public tea was provided. Visitors received a genial welcome, and were kindly and cordially entertained. This little flock, like many other churches, is without a pastor. What a loss! Oh that the Great Shepherd would raise them up an under-shepherd by whom the flock may be fed and kept together, and go in and out and find pasture, is our prayer.

#### LAXFIELD.

Being favoured to spend two Sabbaths (March 25th and April 1st) with the church and congregation meeting for the worship of God at Laxfield, what can we say of them? We were not a little cheered to see so much activity. Lord's-day and week evening services, Sunday-school and Bible-classes all well attended and prosperous. Superintendent and teachers evincing a deep interest in the welfare of the young. The Word so faithfully preached by Mr. A. J. Ward, is listened to with marked attention by hundreds. The pastor and his beloved companion are seeking the interest and welfare of the people committed to their care in every way. Some are seeking the Lord with their faces Zionward. May the great Head of the Church add His blessing, and cause pastor and people to rejoice together, is our sincere desire.

#### HORHAM.

While rambling about Suffolk we came to a spot where the late beloved editor of the E. V. & G. H. occasionally visited and made many hearts glad through the preaching of the Word—viz., Horham. The chapel is clean, comfortable, and commodious. On Saturday, March 31st, a funeral took place. Mr. A. J. Ward officiated, as Mr. J. R. Debnam and his beloved companion were both suffering from influenza (glad to learn, however, both are better now). The death-rate has run high at Horham since the new year was ushered in. They have lost seven members and one from the congregation by death. Some, we believe, have, however, been added. On account of agricultural depression many of the young members of country congregations are constantly leaving for London and other places for a livelihood. Absence of so many bright faces at times somewhat sadden and depress the hearts of our Suffolk pastors; yet we are glad to know that amid all the

changing scenes we may still inscribe upon our banners, "The Lord of hosts is with us, the God of Jacob is our refuge." So then, Suffolk, dear old Suffolk, we love thee still; birthplace, home, and educational depot of many of God's dear children, who have become champions for God and His truth. Still Suffolk affords pleasures, spiritual, social, verdant, and vernal. Let all who doubt it, who have never visited our much-loved county, come to our Association meetings in June, and see for themselves what Suffolk and her gatherings are like.

STRATFORD (GURNEY-ROAD).—Most interesting and profitable services were held here on Tuesday, April 17, to recognise Mr. Ebenezer Marsh as pastor. Friends gathered from all parts, and it was a soul-refreshing season to many. Report (D.V.) next month.

STREATHAM (PROVIDENCE).—Special services were held on Tuesday, March 27th. A sermon was preached in the afternoon by Mr. Squirrell, from our Lord's own words, "Because I live, ye shall live also." All those that were favoured to hear our good brother felt it good to be present. Tea was provided, of which about 68 persons partook, and in the evening gospel addresses were delivered by Messrs. Squirrell, Copeland, Parnell, Cornwell, and Lambourne. Our collections were exceedingly good, with the help of a dear friend amounting to £12 3s. 7½d. I think we all have reason to thank God and take courage. Some of Zion's choicest songs were sung to the good old-fashioned tunes, and brought to a close a very happy day, which we pray is only a foretaste of many such seasons to be held in our little Providence. To God be all the praise and glory.—M. J. R.

BROADSTAIRS.—The 10th anniversary services were held on Easter Monday. In the afternoon there was a meeting for prayer, praise, and address. About 70 took tea, which was followed by a public meeting, pastor J. W. Carter presiding, and addresses delivered by brethren Dennies, Bloy, Chisnall (of London), Davis, and Miller. There was a very good audience, who much enjoyed the excellent speeches. Several friends came from Margate to cheer and encourage us, which was much appreciated. God be praised.—J. W. Carter.

HOUNSLOW (ZOAR).—The monthly prayer-meeting of the M. A. S. B. C. held here April 9, was a soul-refreshing season. Mr. Curtis presided, and opened with "Now to the Lord a noble song," and read and expounded *Pea. cxxii.* Addresses of a truly experimental strain were delivered by Messrs. Bush

and Mutimer. Six or seven brethren prayed; praise was hearty, and it was indeed good to be there.—A. J.

#### RECOGNITION OF MR. C. W. FLEGG AS PASTOR AT BEXLEY-HEATH.

Easter Monday, March 26th, was indeed a red letter day in the history of the cause worshipping in the Old Baptist Chapel here. In the afternoon, at 2.30, the chair was taken by John Piggott, Esq., of Bexley. Mr. Squirrell read the Scriptures, and Mr. Elnaugh offered prayer.

The chairman then called on Mr. John Box to state the nature of a Gospel Church, which he did in a most able manner.

After singing, the chairman stated that all who called themselves Christians should be able to give a reason of the hope that is within them, and called upon Mr. Flegg to state his

#### CALL BY GRACE.

I was born on Nov. 18th, 1867, in the parish of St. Paul, Covent Garden, of humble, godly parents, and have therefore from early childhood been under Christian influence brought up in the ways of the Lord. Notwithstanding this, it was soon manifest that I was by nature "a child of wrath even as others." But the Lord has various ways and means of bringing sinners to Himself. Some are left to go into depths of sin, whilst others are led so gently that they are scarcely able to give the time when the work of grace first begun. Such was the case with me. The Lord in mercy preserved me from going into the depths of outward sin, and made me from early days to know and be impressed with the fact that sin was evil in His sight. This impression was much deepened by attendance at the Sunday-school in Old Soho Chapel, Oxford-street, by the marked godliness of my then teacher (Mr. Hammond), a man of few words even with a class of most unruly boys, but his silence and look, which seemed to indicate pity in his heart towards us, reached my heart, and often I left that class and went home and wept before God for my conduct during school hours and sought His forgiveness. About this time I believe my brother was being exercised in spiritual things, and on the Sunday would walk quietly to school and pay great attention, and also attended the week-evening services, and although most unruly myself his example created feelings within me I cannot describe. Shortly after this, while staying at home during the winter months, when our parents had gone to chapel, my brother would read the Scriptures and pray, and we sang hymns together, and then he called on me to pray. I felt almost choked at this; however, I tried, and we continued this during the

winter. I now followed my brother's example and was found at the week-evening services, my mind being much exercised as to my condition. A time of sadness came. I remember, as though it were only yesterday, one evening when going home, such a sight of my sins came before me that in the open air, with tears in my eyes and agony in my heart, I implored the Lord to have mercy on my soul, as I felt guilty before Him. This burden clung to me. I cried for mercy, but, alas! there seemed none for me. I felt there was nothing but destruction before me. I wanted to know my interest in Christ, but could not realise it. I even wished that I had been left to go right into the depths of sin and wickedness, so that I might indeed know I was called of God, feeling this was not God's work, but merely emotions by reason of Christian associations. I could not throw off the solemn exercises I was passing through. Although I could not realise my interest, I loved the house of God and the people of God, and often when witnessing the ordinance of the Lord's Supper wished myself amongst them. One evening after the ordinance of believers' baptism, at which I had been quite overcome, I hastened out of chapel with a heavy heart to go for a walk by myself and weep. I was, however, met by one and another who said they wished I had been amongst the candidates; and one afternoon, when going back to work with my brother, he asked me if I should be one of the next. I am not aware that any one knew the state of my mind at this time, but these questions made me seriously consider whether I ought not to tell the Lord's people that I loved their Master. About this time it was my privilege to come into possession of a book entitled "The Kingdom of Grace," by Dr. Krummacher, which I read with delight, especially in one article where, speaking of God as a Master Builder, he shows how some stones are separated from their quarry and brought off by a preparatory process, like Martha and Mary; others have a power exercised over them like Peter and Nicodemus, others being shivered from their worldly holdings as by an explosion, like Saul and the Philippian jailor. This gave me great encouragement, and together with many passages of Scripture which came to my mind, caused hope and belief to spring up within my heart that after all I was one of the Lord's children, the passages above referred to being such as "The carnal mind is enmity against God," &c., "He shall be as a root out of a dry ground"; and concerning myself I could say, "He is the chiefest among ten thousand." After this I seemed to listen with more joy to the preaching of the Gospel, and was much blessed, and at last decided to speak to Mr. Box. I

was received by him with much kindness, my name was proposed, my testimony before the Church received, and on Aug. 30, 1884, I was baptized by Mr. Box, with eight others, and on the following Sunday received into Church fellowship, and grace divine has kept me to this day.

#### CALL TO THE MINISTRY.

Before applying for membership at Soho, feeling the love of Christ in my heart, I was anxious to tell others about Him, but shrank from doing so from a sense of my unworthiness. Belonging to the Bible-class under Mr. White, I gained much from his wise and instructive lessons. From this I became a teacher, and realised great joy in the work. Brother Collins and myself met on a Sunday morning to seek God's blessing on the Sunday-school. Mr. C., another brother, and I went together for our summer holiday into Buckinghamshire, went to the chapel on the Lord's-day, and, no minister being present, we were pressed to take the services. Eventually Mr. C. consented to take the afternoon if I would the evening. This was the first time, I think, that I preached the Gospel, and although exceedingly nervous, the Lord graciously helped. Soon after this it was decided to hold open-air services at Soho, when I took my turn in speaking, without ever having the least idea of being a preacher. Circumstances arose which led to my leaving Soho Sunday-school and uniting with the school at Keppel-street; was induced to take the Bible-class there, and was surrounded by a number of young men to whom I became deeply attached. At this time I was frequently asked to supply pulpits, but always declined except on an emergency, feeling I could not and ought not to leave my class where I was so happy. Invites, however, kept coming, which greatly exercised my mind, and I laid the matter before the Lord. In the summer of 1891 I received an application from a Church to supply. I wrote declining. An application then came from another Church for the very same day, that being Bexley-heath. I felt this must be the voice of the Lord. Now I was in a strait between two. Doors were opening and there was the class of young men which I was loth to leave. I became exercised and perplexed, and decided to take counsel from my pastor, Mr. Box, who, after listening to me, said he wanted to see me on the subject, as he felt I ought to go out. He had made it a matter of prayer, and was seeking an opportunity to speak to me. Mr. B. advised me kindly, and asked me to preach before the Church at Soho, which I did several Wednesday evenings, and received a letter from them telling me "they were convinced I was called

of God to preach the Gospel and to go forth."

#### CALL TO THE PASTORATE.

Bexley-heath was one of the first places I preached in, and have supplied once and sometimes twice a month. After a time I was asked to accept the pastorate, but declined, feeling my work was not that of a pastor. At the end of 1892 I received an unanimous invitation from them to preach for three months with a view to the pastorate. I accepted this and preached the first three months in 1893, but at the close declined on account of the journey every Lord's-day. This caused disappointment. I received two other invitations to settle, but my mind was drawn to Bexley-heath. Later, in 1893, I received a third request from them, and circumstances warranting me to reside among the people—the invitation being without a dissentient—the word being blessed, and feeling liberty in preaching, I feel the matter is of the Lord, and accept the pastorate, and look to him to make it manifest that it is His doing.

Mr. Box then asked the members present to stand up, and this having been done, Mr. Box proceeded to unite pastor and Church by joining the hands of Mr. Flegg and Mr. New (representing the Church) and offering solemn prayer. After singing, the afternoon service was brought to a close by the benediction.

At 4.30, a company of about 230 sat down to tea, for which ample provision had been made; and in the evening, at 6.30, the chair was taken by Mr. E. E. Sears, who, after singing and reading, called upon Mr. J. E. Flegg, sen., father of the pastor, to offer prayer, who very touchingly approached the mercy-seat to seek the divine blessing.

The chairman, in a few terse remarks, stated that he had known Mr. Flegg for the past nine or ten years, and that he was glad to be present and wish God-speed to pastor and people, and then called on brother Flegg to state his articles of belief. He then called upon Mr. Squirrel to address the pastor, which he did, taking for his text, "Watch thou in all things," and spoke of some of the things which the Christian minister should be found watching. Messrs. J. H. Lynn, J. E. Flegg, H. G. Maycock, E. White, and I. R. Wakelin followed with instructive and congratulatory addresses to pastor and people.

The chapel was crowded both afternoon and evening, a cheerful spirit pervaded the meeting, and the happy meeting was brought to a close by doxology and benediction.

MEOPHAM.—Annual services of our Benefit Society were held on Tuesday, April 17th. The members met at noon

to transact business, after which our pastor, Mr A. B. Hall preached from Gal. vi. 2. A good number took tea, and a very interesting meeting followed, presided over by the pastor, when addresses were given by brethren J. Martin, S. Hollett, G. Taylor, and W. Taylor, all members of the Society, which was stated to be in a prosperous condition. A very spiritual meeting was enjoyed. We have much cause to be thankful for the Lord's blessing upon the various organizations at our chapel.

**SHEFFIELD.**—On Good Friday, at Zion, a few lovers of the truth gathered together to commemorate the goodness of the Lord during the past year. Prayer for God's blessing had been earnestly sought, and, all glory to the Triune God, they were not disappointed. The chairman, Mr. J. Jackson, gave a sound exposition of Ephes. ii. He was followed by brethren Sandall, Taylor, Booth, and Jones, each speaker testifying to the mercy of God, and their continued hope in Him. The praises of Zion were sung with heart and tongue. Peace reigned in the midst. The Heavenly Guest gave us a foretaste of the treasures of grace and wisdom stored up in the Eternal Rock, revived our drooping hearts, renewed His promises of help and defence, and so encouraged us to press forward, trusting in His unerring wisdom. "Blessed is the people whose God is the Lord."—H. J. S.

**RECOGNITION OF MR. T. L. SAPEY,  
AT CLAXTON, NORFOLK.**

The public ordination of Mr. T. L. Sapey took place on Easter Monday, March 26th, 1894. The weather was summer-like, an evidence of this was seen in the dust-covered garments of friends who had come a distance, but a south wind and a clear sky made ample recompense for this inconvenience. The fine old chapel looked well in the sunlight, and better than this, we believe the Sun of righteousness shone in the hearts of the friends of Zion gathered together in the name of the Lord. The scene of the labours of that staunch man of God, Job Hupton, was a fit place for the holding forth of such truths as were faithfully declared on this occasion.

The morning service commenced by singing the well-known hymn—

"How did my heart rejoice to hear  
My friends devoutly say,  
In Zion let us all appear,  
And keep the solemn day."

Brother Dunham, Wymondham, ably led the service of praise throughout the day. Pastor A. J. Ward, Laxfield, preached a sermon on "The nature and constitution of a Gospel Church," his text being taken from Acts xx. 28, "The Church of God." Mr. Ward clearly and distinctly laid before his hearers the

subject, as follows:—(1) "Why called the Church of God"; (2) "Its nature and constitution"; (3) "What is a Church?" The sermon was a rich feast; one good brother remarked, "that it seemed to roll out of heaven. We feel assured it will live in the memory of many. The

**AFTERNOON SERVICE**

commenced at 2 o'clock, with "Come, let us join our cheerful songs," pastor L. L. H. Colls being president and interrogator of the pastor-elect. Brother Oldman, Salhouse, read 2 Cor. iv.; and brother J. Muskett, Yarmouth, engaged in prayer.

The president remarked that Claxton was the mother of the Church at Beccles, the offspring being about 100 years of age. He then requested Mr. Sapey to give an account of his

**CALL BY GRACE.**

Mr. Sapey replied, by saying, "I was born of humble parents, at Hockering, near East Dereham; was brought to Norwich when young. Father and mother were members of the Baptist Church, meeting at the Gildencroft, Norwich; pastor, C. H. Hoskens. I was sent to the Sunday-school at the age of seven; received first conviction of my state as a sinner when about the age of nine. A stranger was preaching at the chapel, and young though I was, I received such impressions as never left me. I cried in the old chapel, under the convicting powers of the Holy Ghost, and I believe I was there and then spoilt for the world. At the age of twelve, I lost two sisters by death. This was such an upset to my mother, that she never really recovered from the blow. From this time home discipline was relaxed. I, and a brother nearly my own age, soon began to discover our freedom, and gradually got away from parental influence. But though I from this time went into sin, and as I grew older got worse and worse, yet before God I can say the feeling sense of my sinfulness was sufficient at all times to take all the sweetness out of the passing pleasures of the world. I left the Baptist Chapel and attended a Methodist; and although I went into sin and folly, and fell in with evil companions, the Lord constantly led me to some place of worship. The preachers at the Methodist Chapel terrified me with their realistic preaching of the punishment of the ungodly. I had no doubt in my mind that in my state as a sinner, if death should overtake me, hell would be my doom. When about the age of nineteen, I went to hear some preaching in a tent. The preacher was a man from the Evangelization Society, by the name of Nine. One sentence of his got hold of me very strongly; it seemed to be ever present with me. He would repeat, again and again, 'Where will you spend eternity?'

I knew where I should spend it, if I had my deserts. How I longed for peace. I envied others who were rejoicing in the Lord. Deliverance came in this way. One evening, a dear man who was unable to read himself, but who had discerned my state of agitation, asked me to find in his Testament Rom. x., and read verse 9, which I did, and the Lord blessed it to my poor soul. I was enabled 'to confess Him with the mouth, and believed in my heart that God raised Him from the dead'; a peace I had not hitherto known flowed into my soul, the burden of years was gone. I was a new creature; was baptized at Surrey-road Chapel, Norwich, but did not join them. When about the age of twenty-two, I married and started in business, but to my shame be it said, when I needed the Lord most I forsook His ways. I gradually got into a cold and indifferent state, which ended in a grievous period of backsliding. Word of God neglected, business failing through inattention, means of grace shunned, no prayer, no light, it was a taste of outer darkness. That period I look upon as the most miserable epoch in my history. I tried to shake off the restraint of the Almighty, but who can 'deliver out of His hand.' A Christian brother at this crisis was sent of God to me, who invited me to a General Baptist Chapel, where he stood a member. I wanted to go, but would not bend. However, the brother plagued me till I consented, and the first sermon was from Rom. xii. 1. How I drank every word of that precious Scripture into my parched soul. The next Lord's-day another minister occupied the pulpit, and his text was Rom. xii. 1. Surely this was a message of God to me. Well, I came to the Father, He received; and if ever a repenting child felt the joy of forgiveness, I did."

The chairman expressed himself quite satisfied with brother Sapey's statement, and gave out, "God moves in a mysterious way."

#### CALL TO THE MINISTRY.

In answer to the question, how he came into the ministry? Mr. Sapey said: "I joined the General Baptist Church, and became a teacher in the Sunday-school; and for twelve months was superintendent, but declined to serve longer, as the desire to tell others of a Saviour's love was gradually getting hold of me, and I did not wish to be fettered. One Sunday afternoon I told a friend, who was at tea with me, that I was going to preach in the evening. He was amazed, and asked, 'Where?' I said, I do not know. After tea he accompanied me, I betook myself to a yard near my own home, where there were some six or seven houses, and opened my mouth in speaking of the love of Christ to poor sinners. I saw

in the *General Baptist Magazine* supplies were wanted at Fornsett. I told my pastor (Mr. G. Taylor) about it, and ultimately supplied occasionally. I spent a great deal of my time in a mission at Priory-yard, Norwich. I felt drawn towards the locality, which is one of the poorest districts in Norwich, and threw myself heartily into the work of the mission, which had for some years been carried on by Mrs. Dennes. I continued in co-operation with her for five years. I was invited to become a local preacher on the plan of Mr. Govetts, Gurry-road, to which I consented, amongst other places supplying a little Baptist cause at Hethersett. They not liking the supply system, asked me to become their pastor, which I did, continuing in business. I was up to this time an Open Communionist, but finding amongst the Hethersett friends some Strict Baptists (one had been a member at Norton, Suffolk), I undertook to prove from the Scriptures that my principles were right, but when I searched them, they proved me wrong; and so firmly persuaded was I, that instead of endeavouring to convince the Strict Baptists that they were wrong, I publicly avowed myself one of them, receiving the principles not of man, but from God; but the majority being Open Communionists, I found I could not continue, so resigned the pastorate, and was accepted as a member at Oxford-hill, Norwich."

The chairman then asked

#### HOW MR. SAPEY CAME TO CLAXTON?

Mr. Sapey said: "Being at a public meeting at Oxford-hill, Norwich, I was asked to pray. Mr. Isaiah Smith, then pastor of Claxton, took notice of the prayer, and said I should be a minister; he was informed that I was one. He (Mr. Smith), wanting a supply for Claxton, asked me to preach for him, which I did, and got on remarkably well with the friends. After a time Mr. Smith resigned the pastorate, and the Church invited me to serve them twelve months, with a view of becoming pastor. I declined, but I could not feel disentangled from them. Mr. Cossey one day said to me, 'I have great fears for the cause.' And things did look bad. Mr. Cossey was leaving to reside in Lowestoft, and no prospect of a settled ministry; but a voice seemed to be heard by me, saying, 'Will you permit disaster if you can prevent it?' I said, 'No, Lord.' I accepted the responsibility from God, and shortly after accepted the pastorate."

Mr. Sapey's doctrinal views being satisfactory, we omit, for want of space, as also the Churches reasons for inviting Mr. Sapey, so clearly put by deacons Cossey and Frost.

Mr. Cossey and Mr. Sapey then joined hands, and Mr. Colls, after a short



prayer, said, "What God hath joined together let no man put asunder." Mr. Colls then delivered a faithful charge to the pastor from Col. iv. 17.

#### AT THE EVENING MEETING

Mr. S. K. Bland, of Ipswich, presided. A hymn was sung, and Mr. John Dye, of Saxlingham, offered prayer; and Mr. Bland delivered a stirring discourse to the Church.

Addresses, well suited to the occasion, were also delivered by J. Muskett (of Great Yarmouth), and Mr. Jarrett (of Shelfairger).

Mr. Sapey thanked the Lord for sending his servants, and so many willing hands who have rendered such kind help. The Lord bless them all.

"Blest be the tie that binds  
Our heart in Christian love"

was sung to the proper tune, and this never-to-be-forgotten occasion was brought to a close with the benediction.

J. M.

We are exceedingly sorry to be compelled to make no more than a passing allusion to Mr. A. J. Ward's sound and excellent sermon; this also applies to the discourse of Messrs. Bland and Colls. The newly-chosen pastor has our best wishes, as we know he has of all who have the pleasure of his acquaintance. God bless pastor and people, prays—J. W. B.

**STEPNEY (REHOBOTH, WELLESLEY-STREET).**—Very interesting services were held March 25th and 26th, in commemoration of the fifty-first anniversary of the Sabbath-school. Lord's-day, 25th, Mr. J. Parnell was helped to preach two Christ-exalting sermons, in the morning from "The Lord is risen indeed, and hath appeared unto Simon"; and in the evening our brother was led out very sweetly upon, "Let the inhabitants of the Rock sing." This blessed portion, following so beautifully upon the morning sermon, thrilled our souls with joy. In the afternoon, Mr. Parnell addressed the scholars from Matt. xxi. 15, 16. Children and teachers had a good time. Easter Monday afternoon Mr. E. Mitchell preached especially to the young present. Never before have we listened to so beautiful, and yet so simple a discourse; the friends of riper years present found it to be edifying. At the evening meeting brother J. Haines kindly presided in the place of our brother Randal Ash, who was laid aside. Brother A. Pounds prayed. The chairman read 2 Tim. iii. Brother G. J. Baldwin spoke very nicely from, "If the foundation be destroyed, what shall the righteous do?" Brother Holden followed very sweetly upon, "The God who hath fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads." Brother Noyes spoke earnestly from, "Lord, I pray Thee, open his eyes that he may see." Brother Parnell made

some encouraging remarks concerning the Lord's blessing attending the ministry of the Word, and the instruction in the Sabbath-school; recently four scholars and two hearers had been called by grace, and had been baptized and received into Church fellowship, and another scholar had since been brought into Gospel liberty, and that the Spirit was at work in others. Brother W. Tooke followed with a word of exhortation. Brother E. A. Boothe (of Homerton-row) addressed us from, "Let us not be weary in well doing." The scholars sang their hymns well, which were specially composed for the occasion by the superintendent. The report showed 127 scholars on books, average attendance 82; teachers 8, average attendance 7. The Lord having called by grace 5 scholars during the past year encourages us to go forward. Collections £8 0s. 0d. This joyous meeting closed with singing, and prayer by chairman.—HAYTER SCRIVENER.

#### GLAD TIDINGS FROM THURLESTONE, YORKS.

BY JOHN BOOTH.

A DAY of blessing and prosperity was experienced at Thurlstone on March 26th by the friends who love the glorious news of the Gospel proclaimed in the little chapel at Thurlstone, which

"Stands like a palace built for God  
To show His milder face."

Being Bank Holiday, a great number of friends came from Barnsley, Bradford, Bury, Charlesworth, Clayton West, Dewsbury, Halifax, Hebden Bridge, Hoyland Common, Hyde, Kesper, Lookwood, Manchester, Morley, Sheffield, Siddal, Stocksbridge, and Thornhill Edge. Such a gathering of Strict Baptists had never been witnessed in the village before. So great was the influx of visitors that some of the friends "doubted whereunto this would grow" (Acts v. 24). The flowing of the people together reminded one of the immense numbers that formerly mounted the Hill to worship God in His temple at Jerusalem. Some of the friends began to entertain serious doubts that half the people would never be able to get inside the chapel. We, however, placed forms in the aisles, so that by service time the chapel was well packed, while a few were provided with seats just outside the door. At 10.30 Pastor Moxon, of Bury, ascended the pulpit, and commenced the services of the day by announcing the first hymn, beginning, "Pilgrims we are to Canaan bound" which was joined in heartily by the congregation. Mr. Moxon preached a truly experimental sermon from Isa. xxvii. 13. At the close of the sermon the congregation quietly gathered around

THE BAPTISTRY IN THE CHAPEL-YARD, where there was already a large crowd of people collected to witness the baptism of three young men. When the large concourse of people had settled down to something like silence, Mr. H. E. Greenwood, of Halifax, announced that soul-inspiring hymn—

"Jesus, and shall it ever be  
A mortal man ashamed of Thee,  
Ashamed of Thee whom angels praise,  
Whose glories shine to endless days."

The hymn being finished, Mr. Moxon took his place by the baptistry, and was enabled to testify to both sinner and saint of the nature and design of this much-despised ordinance. The sight was very impressive, there being hundreds of people gathered around desirous of seeing what, to some of them, was a strange sight, but what was to the candidates, we hope, a being buried with Him in baptism. "For if we suffer with Him we shall also reign with Him," saith the apostle. The service concluded peacefully and orderly, the crowd quietly dispersing, while our friends from a distance adjourned to a schoolroom, where about 140 were

PROVIDED WITH A FREE LUNCH.

This necessary and much appreciated repast over, the numerous visitors from the surrounding great manufacturing industries gathered in groups, and with ecstasy admired the wonders of God in creation as they slowly paced the green lanes, holding sweet fellowship, like the "two that went to a village called Emmaus," until 2.15, when they reassembled in the chapel, where a fraternal meeting was successfully held, presided over by pastor S. F. McKee, of Hollinwood, Manchester. Mr. Croft, of Sale, commenced the meeting by announcing the hymn commencing, "How pleased and blest was I." Mr. McKee then read Psalm cxlv., after which deacon Hayes, of Rochdale-road Baptist Chapel, Maubester, earnestly sought the blessing of the Lord in prayer. Then followed soul-stirring addresses from the chairman, Mr. Thos. Greenwood (one of our supplies), Mr. Thos. Smith (deacon of Siddal Baptist Chapel), Mr. H. E. Greenwood, and Mr. Isaac Smith, both of whom supply our pulpit. Truly "it was good to be here." At the close of the meeting Mr. Moxon administered the ordinance of the Lord's Supper to about seventy, and spoke very tenderly to the three newly-admitted members as he gave them the right hand of fellowship. The solemn service being concluded, our friends again visited the adjoining school, where tea was provided free of charge.

In the evening the chapel was again well filled with an attentive audience, to which pastor S. F. McKee preached the Gospel, commencing the service with the hymn beginning, "Thus far my God

hath led me on." Mr. McKee took for his text Heb. v. 8, 9. A truly profitable day was brought to a close by singing "All hail the power of Jesu's name." Collections were made at the close of the afternoon and evening services, which amounted to £18 14s. 8d., and which was devoted to the Building Fund. Surely "Thou crownest the year with Thy goodness, and Thy paths drop fatness."

CANNING TOWN.—Through the goodness of God and the kindness of friends the purchase of the freehold of Providence Chapel has been accomplished. The recent heavy gales broke through the roof of the chapel and brought down the ceiling, which considerably added to the expense, and tried our faith; but new ceiling has been put up and everything paid for, with a balance of £4 in hand towards cleaning and renovating. On Easter Monday afternoon Mr. F. C. Holden preached a Christ-exalting sermon; this, after the usual necessary and refreshing repast, was followed by a public meeting presided over by Mr. Henry Lee, who commenced with a hymn, and called on his nephew Henry, son of the late James Lee, to offer prayer. The chairman said the new ceiling made the walls look dingy, and hoped the necessary means would be forthcoming to do it. Mr. Lee made some spiritual and experimental remarks, which were followed in the same strain by brethren W. H. Lee, Margerum, Lovelock, Cullingford, Howard, and Turner. The collection was made, which was considerably enhanced by the chairman, Messrs. Lovelock, Turner, W. H. Lee, Wright (a member), and with what brother Cullingford had collected. Chapel, trust-deed, stamps, new ceiling, &c., &c., are all paid for. Mr. Cullingford, who had taken special interest in the cause, said he was most humbly grateful to the Lord and all who had helped to bring about such excellent results, and in securing this freehold chapel to the Strict Baptist Denomination.—"Lord, send now prosperity," prays—J. C.

BRADFIELD-ST.-GEORGE.—The fourth anniversary of our Mission Hall, Hissett, was held on Easter Monday. The hall has quite improved the appearance of the village; formerly it was the site of an old malting, which was purchased by our brother W. Bland, and the present building erected, which will seat about a hundred people. We had friends from several villages round. At 5.30 tea was served, followed by a public meeting in the evening. Mr. W. Dixon presided, who in his opening remarks said how pleasing it was to see such a goodly number present at the fourth anniversary service, and believed we were all glad to have a place to meet in

in Hesse (our liberty and privileges as Nonconformists are great compared with those of our forefathers), and trusted we should make the best possible use of the advantages we had, as a proof of our gratitude to God for them, and if any had received spiritual blessings at the services, they would give God the praise, and come and tell us. Addresses were given by brethren Waterman, Bowyer, Scarfe, W. Bland, D. Bland, G. Melton. The thanks of the meeting was given to Mrs. W. Bland for providing the tea, and friends from Bury for assisting in the service of praise.

**IPSWICH (BETHESDA).**—We are glad to be able to record the goodness of God in answering prayer and constraining two brothers and one sister to cast in their lot with us, on a confession of repentance towards God and faith in our Lord Jesus Christ. They were baptized the first Sunday in March, in the morning, and received into full communion in the afternoon, and pastor Mr. Kern was cheered and helped throughout the day to extol a precious Christ, and many felt it good to be there. Our annual members' tea meeting was held on Good Friday, when an excellent repast was provided by Mr. J. Bird (deacon), after which a meeting, presided over by our pastor, was held. After singing, and prayer by brethren Brown and Woolard, spiritual addresses were given by brethren Skeet, Brown, Woods, Halls, Carr, W. Grotum, Smith, Woolard, Oxbarrow, Bird, Berry, Airey, and Sawyer. No charge was made for tea; a collection was taken, which resulted in a good balance being handed over to the Church funds. We, as a church and people, are hoping and praying that we may still realise the promises sweet, and enjoy much of His felt presence and a large ingathering of precious souls.—A. E. GARRARD.

**PULHAM-ST.-MARY.**—On Easter Monday very interesting services were conducted in this old-established cause. In the afternoon, Mr. John Saunders, of Kenninghall, preached an excellent sermon to a good congregation. At 5 o'clock nearly 100 persons sat down to tea, after which a public meeting took place, when the pastor presided, and gave out the hymn, "Come we that love the Lord." After the reading of Psa. lxxvii. and prayer, excellent addresses were given by Messrs. R. Frankland, D. Stannard, and J. Saunders. Mr. Dearle then made a statement, showing that the friends who had taken cards to collect subscriptions for the renovation of the chapel, had done nobly, for nearly the amount required had been obtained, so that their hands were free to proceed in doing what was necessary. This announcement was received with manifest feelings of joy, and after very

hearty singing of the doxology, the happy meeting closed with the benediction.

#### THE POULNER PEOPLE'S KINDNESS TO THEIR PASTOR.

AT Poulner chapel, on April 1st, after the usual evening service, Mr. H. Brewer, deacon, on behalf of the members and friends, presented the beloved pastor (E. Diffey) with a timepiece, on the occasion of his marriage, as a small token of the love and esteem in which both our dear pastor and his wife are held. On making the presentation, our brother thanked God for the blessing He had already bestowed upon us through the instrumentality of our beloved pastor, and concluded by praying that the Master will continue to bless him and make him a blessing, and spare him to go in and out amongst us for many years, even until the time when the Lord will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—F. H.

#### PRACTICAL PROOF OF A PEACEABLE PARTING.

WE did not have any special farewell services at the Tabernacle, Wellingboro', in connection with the removal of our esteemed pastor Ebenezer Marsh; we can scarcely realise that he, his beloved wife and ten children, have left us, but it is a fact. We thought it best not to have any exciting service. Although no such service has been held, there is a feeling of Christian love and esteem for our dear brother in the heart of Church and congregation. We felt that we could not part with him without giving a tangible proof of our esteem toward him. One of our brethren waited on the friends privately, and it was pleasing to observe the unanimity of feeling with which our proposal was met to give practical expression of our love to him. The result was, we were able to present him with a cheque amounting to nearly £20. I need hardly add it was gratefully received, and heartily acknowledged.—W. LISSENDEN.

#### In Memoriam.

**HENRY PARKHURST**, aged 69, died April 11, 1894. Deceased has been a member at Ryarsh, Kent, 35 years, and connected with the cause from childhood; the cause began in deceased father's house. His remains were interred in the churchyard, April 15, followed by a number of relatives and friends, after which the friends returned to the chapel, and the writer was helped to speak from "Let me die the death of the righteous, and let my last end be like his."—A. H. BROOKS.

**MRS. HANNAH HILL** died March 10, 1894, aged 82; a member of Mount Zion, Hill-street. For many years she was a great sufferer, but passed away in her sleep. She was one of the granddaughters of the late William Hoddy, Baptist minister, of Bil-

deston, Suffolk. With the rest of the family, she was brought up under the ministry of Mr. Hupton, of Claxton, Norfolk, where their mother was a member, on whose death Hannah, and three younger sisters, were brought in providence to London, and Hannah affectionately took the younger ones to hear Mr. Foreman, and had the joy of seeing them, each one, deeply convinced of their lost estate by nature, and also blest with a sense of pardoning mercy through the blood-shedding of the dear Lamb of God. Two are now in glory, and while memory lasted with them, and while memory remains in the two who survive, how dear to them has been, and is, the name of John Foreman. What streams of mercy were unfolded! what divine instruction was afforded to these bereaved children, in the days of their youth, under his blessed ministry!—C. E. DEVAL.

RUTH HELEN PENNAL entered into the presence and joy of her Lord, March 29, 1893, aged 18 years. Early in life "she was not without some evidence of divine grace." In January, 1892, she had an attack of influenza, which left great weakness, and was advised to go to Brighton for change of air. Here she profited greatly under the ministry of Mr. Popham. With her mother she returned home to Peckham better, but weakness returned, and eventually yielded to that terrible complaint consumption. During her illness the Lord manifested Himself to her, so that she looked at death as

"A porter at the heavenly gate

To let the pilgrim in."

She much enjoyed the visits of Mr. Banyard, deacon of Heaton-road, and other friends. "A guilty, weak and helpless worm," "What was there in me to merit esteem?" "My grace is sufficient for thee," "Some trust in chariots," &c., and such-like hymns and texts were blessed to, and quoted by, her. Almost her last words were, "I shall obtain an abundant entrance." And presently the ransomed spirit took its flight to be for ever with the Lord.—J. A. PENNAL.

CHARLES BUNTING, many years deacon of London-road Chapel, Saffron Walden, peacefully passed away, March 21, aged 60 years.

WILLIAM LING, deacon of Providence Chapel, Bacup, entered into rest, Lord's-day, March 11, 1894, aged 64. Our departed brother came from Crowfield, Suffolk; was called by grace early in life, and on April 28, 1850, was baptized at Mendlesham-green, and with nine others received into full communion on May 5, and remained in constant worship there till 1852, when he, with the writer, left Mendlesham for Bacup, where, like Jonathan and David, we clung together in unbroken fellowship till his translation. Deceased was apprenticed to the late Mr. Runnacles, boot and shoe maker, Stonham, where, though so young, often in a sweet, humble spirit, led the family devotions. Like David, he was a ruddy youth, full of spiritual life, and possessed, withal, the grace of sincerity and simplicity. Being favoured with a sweet and sacred gift in prayer, the hardened, and aged, and young, were often brought to tears. On February 22, 1852, Jabez Hart (now a deacon at Crowfield), the writer, and deceased, were the three youngest members of the Church—a union was formed, which has existed to the present time. On September 25, 1853, we joined the Church at Bacup, honourable dismission being sent from the Church of Christ, Mendlesham-green, to the Church of Christ at Bacup, where our departed brother stood a member up to the time of his death, over 41 years, filling every office in the

Church and school. Our friendship and fellowship lasted over 44 years, and not a few times have we prayed, vowed fidelity to each other, took counsel and advice on things temporal and spiritual. He was laid aside only a few months, and though weak in body, was strong in faith. Firm on the Rock, death was no terror. Fully prepared, peacefully, without pain, he gently fell asleep in Jesus. His remains were interred in the family grave at Bacup Cemetery, his pastor, Mr. Stansfield, and Mr. G. Chandler (of Accrington), officiated. A great number of friends from a distance, and the congregation and Church followed, and devout men carried him to his grave.—W. BRUNDISH.

ELIJAH HUNNIBELL, of Elmswell, passed away, March 2, in the 86th year of his age. He was baptized at Bradwell, near Bury-St. Edmunds, in 1835, and became a member of that Church. In 1837 he received his dismission to the Baptist Church at Stowmarket, where he resided till 1856, when he left the town, and joined the little Church at Wetherden, in which he took an active part for many years. He was one of the old-fashioned Baptists, and stood firm to the old paths. He has passed a lonely time for some years; had not been able to leave his home but very little of late. He was a happy Christian, and would often say, "Oh, how good the Lord is to an old grey-headed sinner like me!" He always had a word for the Master. He failed much in strength of late; and only gave up his home to live with his daughter about three weeks, when the Lord called him home, after only two days' illness. The writer, as well as our brother Backhouse, have often had some very sweet seasons with him. His remains were interred in the chapel-yard at Wetherden by the writer, when a goodly number of friends gathered together. He has left behind him children following in the footsteps of the flock.—JAMES GARRARD.

MRS. EMILY BLACKMAN (the beloved wife of the senior deacon of Lynton-road Chapel, and the loving mother of the superintendent of the Sunday-school) fell asleep in Jesus March 7. Although she had never joined a church on earth, she was a member of the one true Church, and while she had reached the ripe age of 77 years, she was one of the Lord's little ones. Her favourite hymn was that beginning with,

"Lord, I hear of showers of blessing,

Thou art scattering full and free;

Showers the thirsty land refreshing,

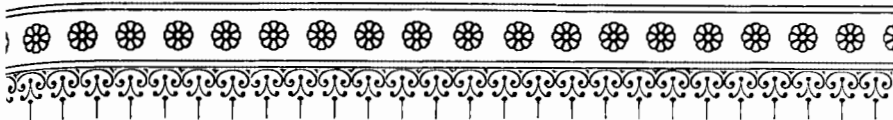
Let some droppings fall on me—

Even me!"

And surely the Lord did answer her prayer. Her whole trust was centred in Christ, with whom she now is. Her loss to her husband and children is great indeed, but they sorrow not as those who have no hope, feeling persuaded that with their dear departed one it is well.

JOHN MERCER fell asleep in Jesus, March 7, 1894, aged 63, after a very lingering illness. Deceased came to Kingston about 34 years ago. He joined the Church at Providence, Kingston, 19 years ago, and for 13 years was a most honourable and useful deacon. He was well established in the faith of the Gospel. He leaves a widow and five dear children to mourn their loss. The funeral took place, March 14, conducted by our esteemed brother Bush, who also preached his funeral sermon, on Lord's-day, March 18, to a large number of sympathising friends, his text being Rev. xiv. 13.

The late D. Town, beloved and honoured deacon of Down, and J. Mercer, with other matter, in type for next month.



AGED PILGRIMS' ASYLUM,

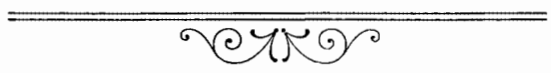
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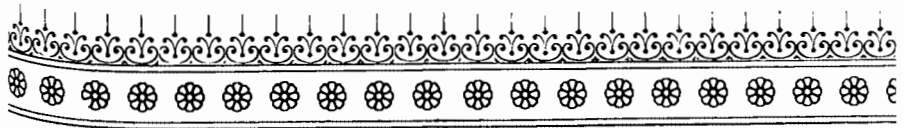
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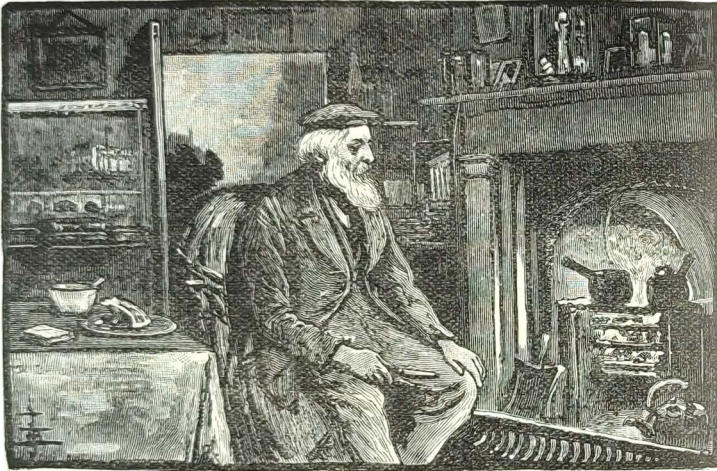
— FOR —

THE BENEVOLENT FUND.



↪ BY A FORMER LADY VISITOR. ↪



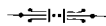


Sketches of "The Pilgrims" in their Homes at Hornsey Rise.  
[From *The Quiver*.]

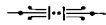


# AGED PILGRIMS' ASYLUM.

↪ HORNSEY RISE, N. ↪



## A PLEA FOR THE BENEVOLENT FUND.



*BY A FORMER LADY VISITOR.*

—◆—

**A** WINTER'S afternoon. Snow out of doors, warmth and brightness within. Needlework in my hand, a happy-faced girl by the fireside with an "Aged Pilgrims' Report" in her hand, who, half earnestly, half laughingly, entreats me to tell her of possible subscribers to help her get on a case at the forthcoming election. After dotting pencil marks against likely names, she turns over the leaves of the book and observes, "What dry-looking reading these items are! and what a variety of funds you appear to have! There, for instance, is the Benevolent Fund; there one for meat and other comforts. What is the difference? and why are they separate from the Sustentation Fund?"

I answer, "We will assume you are fortunate enough to get your candidate elected, and that she goes into the Asylum. She will probably be on the five guinea pension. That means two shillings per week. Your father allows her another shilling, the church members another one shilling and sixpence. If she cannot earn a little herself that would be barely enough to live on. Suppose she is taken ill, and no outside help is forthcoming, then the Benevolent Fund steps in, and she is cared for until able to attend to herself."

"I see," and my companion nodded thoughtfully. "Illness never occurred to me in connection with a candidate, and of course they

are sometimes ill like other people. Then what of the list headed, 'Meat and other comforts'?"

"Simply that as each inmate provides for her or himself, they seldom get a cut from a large joint. During the winter months the ladies whose names you see at the top of each list collect from their friends for this object. Every dinner costs between £3 and £4. Each pilgrim has a generous helping from a large joint, with plenty of gravy. Occasionally they have a tea, with an illustrated lecture afterwards. It helps them through the cold weather, and is a change from their ordinary living."

"That is nice, too; but your Benevolent Fund must do great good. I have noticed it in the Report before, but did not think what it meant. You do not have many subscribers or donors to it. The largest sum is from the sale of work."

"Perhaps, like yourself, people have never thought about it; possibly are subscribers to the Sustentation Fund, which is used wholly for the maintenance of the building and expenses connected therewith, and cannot afford to give more, but perhaps can and do send some article for the sale. But of all the Funds the money for this is the hardest worked for, and in the spending of it great care and labour are involved, partly because the amount obtained is small in comparison with the needs of so many infirm people. It is disbursed every week in sums varying according to the needs of the case. When a candidate enters the Asylum she is fairly active, able to do her own washing, keep her room clean, and do her own cooking. As years go by she is not able to get up and light her own fire, so one of the women employed on the premises will go in and do this for her taking one room with another for a weekly sum. Sometimes she is crippled with rheumatism, and the same sum is allowed for her washing. Sometimes she is ill and has no friends who can help her; then a nurse is provided, but in all cases every enquiry is made and every means used to get help from relatives or subscribers in case of illness or emergency, so that the slender Fund may only be used, or partly used, when all other sources fail. There is an Infirmary attached to the building, where several very aged and afflicted ones are under the nurses' care; four rooms opening one into the other being the 'home for incurables,' and four immediately opposite, in the same corridor, when they are not too helpless to have the comfort and privacy of a room to themselves. Nurse cooks for them, waits on them, and superintends them. All this is done out of the Benevolent: not a penny of the Sustentation is touched for it. Monday is paying-out day. Each account, however small, is booked



separately. Nurses report themselves, and matters are arranged after careful consideration of each case.

"The Sale of Work—it is not, as you know, a bazaar—is a great help; all the things are given; and sold at fair prices. If some of the visitors on Anniversary-day, as they walk past the tables where the things are laid out for sale, only knew the anxiety there had been they would spend a little for very pity. First there is writing to friends and asking for articles. When they come, there is sorting and ticketing them, then working quite early in the morning to dress the stalls so that there may be time for arrangements for the large tea-meeting in the afternoon, and last but not least fine weather anxiously prayed for, so that a good number of visitors may be induced to attend."

"What a trouble it must be every week; and isn't it uninteresting? I always think old people are exacting; perhaps, however, there are exceptions. Only think of managing a hundred and twenty, with all their aches, and pains, and wants, and differences! How tired the committee ladies must get!"

"Yes, they get tired, but they have that salve for all tiredness in service—the constraining love of Christ—and, as you say, there *are* exceptions. And, as you have listened to me so patiently over the 'dry' part of my subject, I will tell you of two cases the Fund helped, then you will see better the use it is. In the 'cottages,' some of the most pleasantly situated rooms in the Asylum are found. They flank each side of the chapel, and possession of them is generally courted and eagerly sought after when a vacancy occurs. One of them was Mary Johnson's home. She was a quiet, godly, staid, silent woman, kind to her neighbours, but no gossip, and her room was always exquisitely clean. Whether from the arrangement of the furniture, the care with which it was kept, or the row of healthy-looking plants she placed country fashion the whole length of the window, or the whole combined, one was always reminded of a pretty country village home, and it generally brought a smile to her face to tell her so. One day when her monthly pension was paid she seemed unusually sad, and suddenly, with a break in her voice said, 'I have been thinking of asking the ladies to take away my room and let me go into the building next door'—meaning the workhouse infirmary—'for I can do my work no longer, and feel so feeble I am afraid to be alone.' Then it was noticed how thin and altered she had grown. In her strong, silent way she had kept her weakness and trouble to herself till she, as she expressed it, 'could do for herself no longer,' and the dreaded workhouse was looked upon as a place of rest, for she was *so*

tired. Before the next pay-day she was settled in one of the Asylum infirmary rooms with all her wants attended to. She was so grateful, it was a pleasure to go and see her. 'It is so nice,' she said one day, 'to sit still. I used to delight in work, but that is all over now.' She rallied for a time, but was of great age, and gradually took to her bed for part of the day, sitting up in the afternoon; but whenever you saw her she was *so* comfortable, and it was so nice to have her own things (meaning her furniture) about her. One morning, on enquiring after the specially ailing ones, nurse asked me to go into her room. She was in bed, but sitting up. 'Why,' I said, 'nurse tells me you are on the sick list, but you look very happy about it.' 'I *am* happy,' she said; 'the Master is coming for me. Last night I went (whether in the body or in a dream I don't know), but I went to heaven and saw them all there' (naming different friends). 'and,' she continued, 'my late pastor came up to me and took me by the hand, and welcomed me, and told me he would show me his garden. He went through rows of bright and beautiful flowers till he came to a rose-tree on which grew a single splendid white rose. "There," he said; "that is mine." He looked so happy—so *satisfied*. "Well," I said, "centuries ago some one wrote—

'Thy gardens and thy gallant walks  
 Continually are green;  
 There grow such sweet and pleasant flowers  
 As nowhere else are seen.'

I have said before she was a silent woman, but her tongue was unloosed and she talked finely and sweetly of things touching the King, of the Rose of Sharon, and the Lily of the Valley; she spoke almost seraphically of the glory of the land where her Lord dwelt. When bidding me good-bye she said, 'It is good-bye. My Messenger has come.' And He had. She, generally so reserved a woman on spiritual things, spoke often, as we who sat with her expressed it—caught out of herself. The morning she died she looked in the face of this friend and said, 'He is coming to-day,' and He came, and lo! the gates of the city were opened and another saint entered heaven. It is sweet to think of the Lord's servants in the land of perpetual youth and everlasting spring, *so* happy, *so* *satisfied*.

"Another interesting inmate was E. Hall. She had an intensely spiritual nature, such an one as Samuel Pearce or Samuel Rutherford. She had a great love for the personal glories and work of Christ. When speaking of His love to and for her, her face would flush and glow, and her eyes fill with tears. His dear name was music to her, and the mention of it sweet. It is written, 'All thy

garments smell of myrrh, aloes, and cassia,' and the fragrance of that beautiful unseen presence seemed about her. Once she told me that when young the world had great charms for her, and great temptations, and I could well believe it, for she had the remains of an attractive personality both in face and manner. She said, 'He entered my heart, and when I thought upon Him, the King in His beauty, all seemed as nothing worth beside Him.' There is a picture in the National Gallery that always makes me think of this lowly woman. It is one of the Magdalene casting away her jewels. She is putting them aside with one hand, but her gaze is fixed on the face of the Master, as though but for Him she could not make the sacrifice, but that *seeing* Him she had strength. Not that I think our pilgrim had sinned in the way Mary had, but it had evidently cost her something to put on her Lord and Master by publicly professing Him, but the cross once taken the burden was light, for she followed in the footprints of His feet. As her years increased, infirmities came upon her—deafness, partial blindness, and that worst and most mysterious affliction, so often associated with nervous, highly-strung, sensitive temperaments, softening of the brain. She was obliged to have a nurse constantly with her. Some friends contributed towards the cost of her attendant, and the 'Fund' made up the rest. She lingered for about two years. Almost to the last, when in her most excited moments, if you could make her hear the sentence, 'The King in His beauty' would quiet her. The mention of His name was to that poor distraught brain as ointment poured forth. The end came at last, and then *face to face* she saw Him whom her soul loved.

"Another inmate suffered for fourteen years with cancer; she bore her sufferings with great patience. Although friends were very good to her, she, too, was helped from the Benevolent.

"My last story shall be what someone told me as illustrating the principle of *real* sacrifice.

"'Once a man, twice a child,' is an old truism, and though the tale that follows may seem childish, it struck me at the time as having for its spring the essence of that lovely unselfishness that charms so much, and it has this merit the heroine is still alive, for, children of a larger growth—we are like the boy who enquired why good people always die, 'and like to think that nice and interesting folks are still in the flesh.' The great event of the year to the inmates of the Asylum is the Anniversary in July. They each and all make their rooms as nice as possible, clean curtains are put up, ornaments, cushions, antimacassars are displayed, and last, but not least, the plants which are cherished by almost every inmate, are anxiously tended, so that their

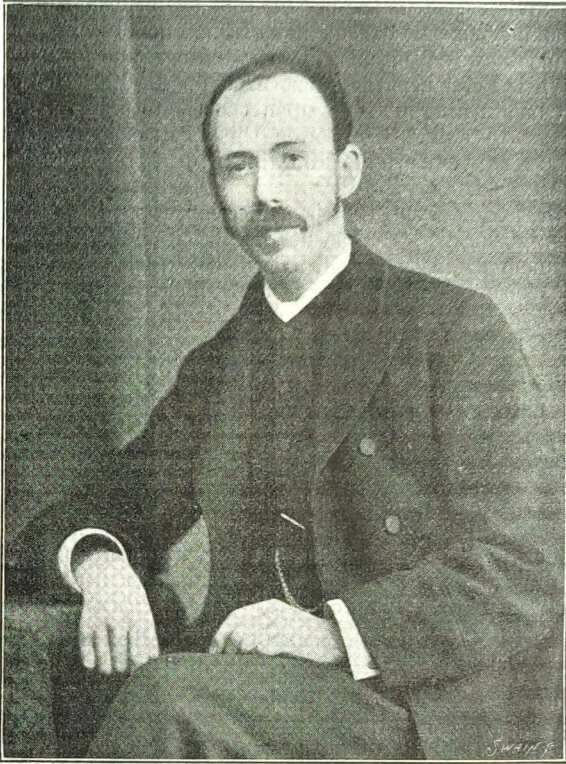
healthy condition and bright appearance may please and attract the attention of their visitors. In one of the rooms, a fuschia had been carefully reared, and as the festive day drew near, to its owner's delight, it was not only full of buds but blossoms. She thought with pleasure with what pride she would show it to any friend who might come to see her. Going in to visit a neighbour, she praised the neatness of her room. 'Yes,' was the reply, 'it looks clean, but I did so want a flower in bloom and I have not one, and can't afford to get one—and I am expecting so and so, mentioning one or two names, and they always look at my flowers.' 'Never mind,' said the kind little body, 'perhaps you will have one yet;' and going away for a few moments she returned with her own fuschia. 'There,' she said, setting it down; 'it will be more noticed in your room than mine, and you shall have it.' It was a *real* sacrifice, if it was only a flower. The giver has one of those rare natures where self is the last considered. 'In the world but not of it,' was one of her fellow pilgrim's estimates of her character, and it is a true one. A weak little thing, yet strong, because loving, and beloved, being servant of all she is greater than all."

Our afternoon talk was over, and my friend begged me to write what I had told her. She said many of the readers of the *EARTHEN VESSEL* are subscribers to the Society, and it would please and interest them to know how the old people are cared for, when they are past helping themselves.

Dear friends, if you have not done so hitherto, think of the Benevolent Fund. The smallest sum would be gladly received and acknowledged by the Secretary, at the Asylum, or the City Office, 83, Finsbury Pavement. I am sure each one of you, if you knew your Lord was in need, would open your homes, and spread your best before Him. He needs it not.

"The head that once was crowned with thorns  
Is crowned with glory now;"

but you can by a little extra help make smooth the last days of one of His servants, and He has said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Life's long day" is almost over with some of them,—what cares and sorrows, and hardships have been theirs! Most of them have met with great losses, and some have saddest stories of trouble and endurance; a few have outlived every relation and friend. God has, perhaps, surrounded you with every comfort. Spare them a little—you will never miss it. It will lighten the last days of those who are waiting for the daybreak when "the shadows flee away."



MR. JAMES E. FLEGG.

(See page 169.)

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## The Best Attitude.

BY EDWARD MITCHELL.

“Looking unto Jesus.”—Heb. xii. 2.

THIS text is associated in the writer's mind with a little incident in his country pastorate. A godly brother, who used to itinerate in the neighbourhood—a genuine diamond, though in the rough—going up to the house of the Lord one Sunday morning, saw a Christian sister, on the same errand, a little in front of him. Unable to overtake her, by reason of increasing infirmities, he called out—“Going up to Zion, gal?” “Yes, Mr. Dawes,” she replied. “That's right, gal,” he called out again, “Keep your eye fixed on Jesus.” That word dropped like honey into the soul of the sister, and when she repeated it to the writer, the same precious influence bedewed his spirit, and led him to preach from “Looking unto Jesus.” “Keep your eye fixed on Jesus,” contains

a body of divinity. It is the best attitude the believer can adopt. The word, "looking," means to look away from one object to another. So should we look away from all our surroundings, and fasten our eyes on Jesus. While Peter kept his gaze fixed on his Lord, he walked upon the water, but turning his eyes upon the tumultuous waves, he immediately began to sink. How often this experience is repeated in the family! "Keep your eye fixed on Jesus," dear troubled heart, and you shall be sustained.

The sweet name *Jesus*, in this connection, is *suggestive*. It suggests to us *the great Sufferer*. "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." We are reminded of His unparalleled sufferings, and bid to put them over against our own, as a remedy for our weariness and faintings of heart. True the road is often rough and distressing, but in its roughest places we may see the foot-prints of our beloved Lord,—

"In every point the Lamb was tried  
Like us, and then for us He died."

The "Captain of our salvation," has trodden the wilderness journey before us. And shall we complain that we are "predestinated to be conformed to His image"—bear the stamp of suffering here, and the glory likeness hereafter? Looking off and away from our sufferings, and considering His sorrows, makes us ashamed of our own murmurings, repinings, and heart faintings. Let us not neglect this divinely appointed remedy, but fixing our eyes on Jesus, *the Sufferer*, sing—

"His way was much rougher, and darker than mine,  
Did Jesus thus suffer, and shall I repine?"

But Jesus the Sufferer, suggests *Jesus the Sympathizer*. One great end of His sufferings was that He might be able to sympathize with His suffering people. "The Captain of our salvation was made perfect," in this respect, "through sufferings." The examples of the saints, who have suffered with fortitude, are very helpful. "Take, my brethren," says James, "the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience," but these have passed away, and are ignorant of our position, condition, and circumstances. They set us a bright example, which we shall do well to follow, but our Jesus knows all about us, and lives to sympathize with us. "We have not a High Priest which cannot be touched with the feeling of our infirmities,"—

"With joy we meditate the grace  
Of our High Priest above,  
His heart is made of tenderness,  
His bowels melt with love.  
He in the days of feeble flesh,  
Pour'd out His cries and tears,  
And in His measure feels afresh  
What every member bears."

In our sorrows we obtain much comfort from the recorded experiences of the saints. It helps us wondrously to find that they passed through conflicts similar to those through which we pass, and felt as we feel. But to Jesus only can we come in every sorrow, as our living, sympathizing High Priest, to whom we can pour out our hearts, assured that He understands our broken expressions, enters into all our sorrows, and has perfect sympathy with us in our sufferings. In Jesus we have

a patient listener, who never wearies of our sad complaints. Better is this Friend who is near, than a brother who is far off.

“Then let our humble faith address  
His mercy and His power;  
We shall obtain delivering grace  
In the distressing hour.”

But in “Looking unto Jesus,” we look to *the Saviour*. This is embodied in His name. Thou shalt call His name *Jesus*, for He shall save His people from their sins. We may get examples from others, though not a perfect example like His. Sympathy, too, we may and do find in the loving hearts of living saints, though not so tender, true, and constant, as Jesus’ sympathy. But as *Saviour* He stands entirely alone, and of the people there is none with Him,—

“None but Jesus  
Can do helpless sinners good.”

He can not only *sympathize*, but He is able to *succour* the tempted, and “*save to the uttermost* them that come unto God by Him.” By His sufferings He acquired the right to save from guilt and condemnation, and bring His people safe to heaven at last. He “endured the cross, despising the shame, and is set down at the right hand of God.” “All power is given unto Him in heaven and in earth.” Let this, then, be our constant attitude, “*Looking unto Jesus*.” All we can possibly need He has to bestow, for all the fulness of the Godhead dwells bodily in Him. None ever looked to Him in vain. However desperate our condition, He can save; however dire our need, He can supply it; however dangerous our diseases or wounds, He can heal them; however deep our sorrows, He can comfort. Of old time “they looked unto Him, and were lightened, and their faces were not ashamed.” He has pledged Himself to aid us. May He give us grace to look away from every other object, and fix our eyes steadily on Himself!

## OUR PORTRAIT GALLERY.—No. VI.

MR. JAMES E. FLEGG, PASTOR OF PARK RIDINGS, WOOD GREEN.

I WAS born in London in the year 1865. My parents were members at “Salem,” Meards Court, and I was the subject of many earnest prayers. For some years I went my own way; but during those years the Lord’s eye was upon me and He preserved me. I often look back upon those years and say with emphasis:—

“Preserved in Jesus when  
My feet made haste to hell;  
And there I should have been,  
But Thou dost all things well:  
The love was great, the mercy free,  
Which from the pit delivered me.”

All the dark chapter of those years is known to Him who knoweth all things, and we would cover that while we rejoice in believing the blood of Jesus Christ cleanseth us from all sin. About the year 1880, Mr. G. W. Thomas became teacher of the Bible-class at Soho. This was an important period of my life. I often wonder what would have become of me if the Lord had not called me when he did, and so prevent me carry-

ing out plans I had arranged—to His name be the praise. Mr. Thomas soon won the esteem of the class, and we felt we had in him a friend; his teaching was very useful to me at this time. One Monday evening I felt constrained to go to the prayer-meeting instead of joining my ordinary companions. I went, and hurried out after the service. I could not keep away on subsequent Mondays. Returning home one Sunday from chapel, the words, “We love Him because He first loved us,” came with power to my mind, and from this time things with me became altered. The services of the sanctuary were attractive, I prized the company of God’s saints, and, as my soul thirsted for God, I listened with pleasure to the gospel as proclaimed by Mr. Box, and found in that what I wanted. Sin was a burden, and I was brought to the same place as the publican, pleading for mercy; I was gradually led from darkness into light. Some time after this, I had a season of spiritual darkness, and a sight and sense of sin. I felt undone. I sought the quiet of my own room that I might pour out my complaint before the Lord, and with tears I pleaded for forgiveness: and presently the darkness was driven away, for He said, “Thy sins are all forgiven.” In 1880 I was baptized by Mr. Box. About the year 1883, a city missionary asked me to give an address at one of his services; I eventually consented. My mind was very much exercised concerning the work of the ministry at the time. This continued for two or three years. I then had an interview with Mr. Box, and told him my feelings in the matter. The result was, I was invited to speak before the church at Soho on several occasions, and the church having expressed their satisfaction, it was decided I should go forth. I received invitations from many churches, and was continually engaged until the year 1892. I then received an invitation from the church at Wood Green to serve with a view to the pastorate. This I accepted, and subsequently accepted the invitation to become their pastor. The Lord has blest us and the Lord of hosts is with us. We abide in His strength.

“A monument of grace,  
A sinner saved by blood,  
The streams of love I trace  
Up to the fountain God;  
There in His sacred bosom see  
Eternal thoughts of love to me.”

[An account of our brother’s call by grace, call to the ministry, &c., was given in our June number last year.—J. W. B.]

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## OUR YOUNG PEOPLE’S PAGE.

### NATURAL AND SPIRITUAL SALVATION.

“The Saviour of all men, specially of them that believe.”—1 Tim. iv. 10.

**I**S He the Saviour of unbelievers, then? And, if so, what do those words mean, “He that believeth not is condemned already”? Well, my dear young friends, there are two different sorts of salvation set forth in the Scripture—temporal and eternal, natural and spiritual.

The Israelites were, as a nation, God’s redeemed ones, and Moses concluded his blessing by saying, “Happy art thou, O Israel; who is like unto thee, a people *saved* by the Lord?” When God brought them through the Red Sea, we are told, “Thus God saved Israel that day out of the hand of the Egyptians,” and in the sense of temporal deliverance



from danger, sorrow, or affliction the word is used again and again. And, as the God of providence, the Lord is continually saving all sorts of people, both bad and good, His foes and His friends.

How many escapes from death wicked men have had! Charles Stuart, afterwards Charles II., was often marvellously preserved while wandering about as a fugitive; but these providential deliverances wrought no good effect upon him, and he was one of the most reckless, profligate kings that ever sat upon a throne. I have heard my pastor speak of men whom he had known who had been miraculously preserved upon the railway; one, who narrowly escaped death, praised his own cleverness, and another cursed and swore because he had been in any danger at all. But he told us also of another one, who witnessed the sudden death by accident of one of his fellow workmen, and who, though until then an ungodly man, was solemnly impressed; and, returning to his work, he remarked to him, "Ah, Mr. M——, that *is* solemn." "Yes," was the answer, "and it says to us, 'Be ye also ready, for in such an hour as ye think not the Son of man cometh.'" No more was said until a few weeks after, but the good seed fell into that heart, and brought forth fruit, and the poor man told how those words never left him; he felt he was not ready for death, and was led to seek salvation from sin through Jesus. He found the blessing he sought, became a true follower of Jesus, and, singular to relate, he met his death about two years afterwards as suddenly and almost on the same spot as his comrade had done. But death was to him the gate of life eternal; and in these three cases I think we have an illustration of both parts of our text: "God is the Saviour of *all* men (that is, of men generally), but *specially*"—oh, *how* specially—"of those that believe."

When Joseph, through God's wonder-working providence, was exalted to be the governor of Egypt, he adopted plans which we in our own country, at the present time, would not be satisfied with; but they were quite in accordance with the views generally entertained by kings who had absolute power over their subjects. You remember that in the years of plenty he required the Egyptians to pay the king a fifth part of their produce, and then in the years of famine he sold them back the corn, until they parted with their money, their land, and at last sold themselves for bread. Yet in this way he saved their lives in the time when otherwise they must have starved; and, as Satan said to God concerning Job—and the father of lies speaks truthfully sometimes—"Skin for skin (or skin upon skin), yea, all that a man hath he will give for his life," alluding, as has been thought, to those bartering ways common in out-of-the-way places, where money is scarce and people exchange one thing for another, and one man with a lot of animal skins by him, but in want of bread, would part with any number of skins to get the corn without which he must die. And since Joseph's policy pleased Pharaoh, it was, humanly speaking, the only way by which in those days he could have succeeded in getting the grain treasured up, which in the time of plenty would assuredly have been wasted and lost. But while Joseph was regarded as the saviour of *Egypt* from famine, how much more "*specially*" was he the saviour of *his own family*! He did not sell the corn to them; from the first, while yet they knew him not, he returned their money into their full sacks, and when they came to live in Egypt he amply provided for their every need, royally, lovingly, and freely.

And, though only a part of this illustration will apply to Jesus, yet it may serve as a little picture of our text. God does not take from any of His creatures anything that is not first His own; for from Him we all receive our life, our health, our friends, our comforts, and our all. The Lord of all is ever "righteous in all His works and holy in all His ways," and not only so, "He is good to all, and His tender mercies are over all His creatures." But in a very special way He blesses His own dear people. They, like Joseph's brethren, have dealt very evil against Him; they once were enemies in their minds to Him, they bated Him without a cause, and did their worst against Him; but He, like Joseph, freely and fully forgives them, supplies their every need, cares for and blesses them, and all in the tenderest love and kindness. Yea, He has done far more than Joseph did, or could do; for He has laid down His precious life for them, and now ever lives to bless them with all the richest gifts of grace and glory.

Dear reader, is Jesus your Saviour in this *special* way? Are you seeking Him? Do you feel that you have sinned against Him, and long for His forgiving grace? If so, "ask and you shall receive, seek and you shall find, knock and it shall be opened to you"; for Himself has said, "I love them that love Me, and they that seek me early shall find Me."

H. S. L.

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## "CHURCH INSTITUTIONS": GODLY DEVOTION TO THEIR MAINTENANCE AND SUPPORT.

BY S. T. BELCHER.

I HAVE heard it said that no man can write on practical Christianity without becoming legal. But if the advancement of lawful truths be legal, then is the Christian minister lawful in being legal. About two-thirds of the epistles are occupied with godly admonitions and exhortations, and as he who wrote the major part of them exhorts us to "preach the Word," there need be no apology for contending for that branch of the "faith," which is called "preceptive," for that is really the nature of my exordium to-night. I have prayed the Spirit might guide my pen, and now that He may touch my lips while I speak of—I. THE FOUNDATION OF GODLY OBLIGATION AND DEVOTION. II. THE RULE BY WHICH SUCH OBLIGATION IS GOVERNED. III. CHURCH INSTITUTIONS AND THEIR SUPPORT.

I.—*The foundation of godly obligation, &c.* All obligations must be decided by the relationship by which the obligee is bound, whether it be that of husband, wife, child, master, servant, ruler, or subject, and this relationship must determine the nature and extent of the responsibility. Unregenerate men are under the law of God, their Creator; and are bound to its moral obligations as a rule of life, and are subject to the righteous indignation of God for any breach in the observance thereof. This law knows no mercy, lends no power, grants no grace, yields no love, and knows no mitigation, but declares, "The soul that sinneth it shall die," and leaves men where it finds them: dead in trespasses and sin. Of such men we would say, "The Lord save them from the wrath to come"; but it is not to those that we are speaking to-night; but to the chosen, redeemed, and regenerate, who are addressed by

the Gospel as "dear children"; for until the Holy Ghost has made men such, they are neither accountable for the practical obligations of Church life, nor the devotional spirit of Gospel relationship. Life is God's gift; man is neither responsible for natural nor spiritual life. I understand that salvation is a completed thing, and is the gift of God to His people. This being so, all and everything needed for a godly, gracious life is provided in that salvation, "for ye are His workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them," from the sacrifice of Christ to the sacrifice of a broken heart, and thence to a spirit of godly devotion, to the maintenance and support of our Church institutions; for it is neither probable nor possible that any man can be a new creature without possessing powers for the production of its corresponding effects in daily life.

A saved man is a born again man; he is dead to the law by the body of Christ, that he should bring forth fruit unto God. He is not responsible for salvation, Christ having secured it; but being left in the world as Christ's representative, he is under obligation to bring forth fruit unto holiness.

II.—*The rule by which such obligation is governed.* The law addresses man in the flesh, whether the Jew with the written oracles, or the Gentiles with the law of the conscience. But the new man, which, after God, is created in righteousness and true holiness, is governed by the law of faith, a law which worketh by love. This law appeals equally to the intelligence of the mind and the devotion of the heart; for to the one it saith we *ought* to give the more earnest heed to the things which we have heard lest at any time we should let them slip; and to the other, keep thine heart with all diligence, for it is a good thing that the heart be established with grace.

I do not forget a difficulty with which we are beset, and with which we shall ever be burdened so long as we are in this tabernacle, I mean the presence and power of the flesh, "the old man," for although, as to our judicial standing before God, we are said to be dead and risen with Christ, yet, in actual experience, we are still alive in the flesh, and plagued with that old corrupt nature. Now, it is not to this old man that the law of faith is addressed, but to the individual "I," the man who has a new standing in Christ and yet possessing two natures: the spirit which lusts against the flesh, and the flesh which lusts against the spirit. This old man, and the power of Satan by which *he* is governed, can only be subdued by practical devotion to the Word, and duly honouring the presence and person of the Holy Ghost, in humble dependence on His power and the promise of Christ, that He should abide with us for ever and lead us into all truth. Let us note a few sections of this rule:—

(1) *As to moral conduct.* "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that ye may minister grace to the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The whole of this context in Epes. iv. 29, 30 plainly shows that a sensual, careless walk grieves the Holy Spirit, and a man cannot do this without cost. If Christians would only think more of this, what reproach would be spared to the Church, and what sorrow, and shame, and chastisement would be spared the offending brother! Wherefore this law of faith saith,

“Wherefore be ye separate and touch not the unclean thing.” It is really like saying, Don’t put your finger in the fire if you do not wish to be burned.

(2) *Ministering to the necessity of the saints.* There is a profit and loss account here, for “he that giveth to the poor lendeth to the Lord,” and “there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty”; for as touching the ministering to the saints it is superfluous for me to write, but this I say, “He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully.” There is nothing legal nor carnal here, but the gracious and provisional care of the Holy Ghost, who does not ignore the human liabilities and obligations of Church life, but condescends to enter into the minutæ of life’s details and lay down the rule by which the poor of the flock shall be cared for.

(3) *Spiritual-mindedness.* Here we would not use a whip of small cords, for our judgment is often warped, and we are but poor judges of ourselves. Natural gifts, disposition, education, training, and circumstances may have much to do with the formation of character, and therefore an amiable, gentle disposition, a kind and affable demeanour, does not necessarily constitute spiritual-mindedness, for these may be acquired by self-culture.

This life is a scene of moral discipline, and that man must be continually inflicting self-torture who has not learned something of the lesson of self-control, for the old man may be trained, although he cannot be changed. But what saith the rule? “Let this mind be in you which was also in Christ Jesus;” “Wherefore, gird up the loins of your mind, be sober,” for “to be spiritually-minded is life and peace.” Spiritual-mindedness is far away and beyond natural gifts, it is being led of the Spirit, and taught of the Spirit, to mind the things of the Spirit, and is, in contrast with, all that is carnal and fleshly; it is being occupied with the present position and kingdom of the Lord Jesus, steadily persevering in the divine rule, steadfastly maintaining the order of the faith, the dignity of our Church institutions, walking in all the commandments and ordinances of the Lord blameless, and without compromise, in face of every opposition and disparagement. All honour to those brethren who are with us to-day, who for twenty, thirty, forty, and even fifty years have faced every storm, braved every attack, and have held fast to the faith without wavering.

Some people are spiritually-minded by fits and starts,—at least they think so;—but when these fits are on they give one an impression that they are mad, for, if they cannot succeed in turning the world upside down, they try to turn the Church inside out, by trying to make us love everybody, discriminate in nothing, and open the Lord’s table to all comers, and, failing this, they go off in a *fit of temper* and join the ranks of the scoffers. Alas! for the flesh, how easy it falls a prey to Satan when he seeks to make counterfeits.

III.—*Our Church institutions and their support.* Before Christ died He instituted three distinct ordinances—preaching, baptism, and the Lord’s Supper. Preaching, as the power of God unto salvation to every one that believeth; baptism, as the initial rite of Christianity for those who thus believe; and the Lord’s Supper for those who have been thus

converted and baptized, and for none other. Other auxiliary institutions sprang, as a matter of course, out of these, such as Bible-reading meetings, prayer meetings, Dorcas meetings, the Diaconate, helps for the sick and poor, and subsequently Sunday-schools; but there have been some institutions introduced which find no sanction in the Word of God, such as musical entertainments, where the Christian's carnal appetite is fed by the dogs' meat from the world's table; semi-theatricals, where the true character of the performers is never inquired into; religious bazaars, which are so many vanity fairs, where giddy women vie with each other in bold and worldly attractions, where the spirit of true devotion is usurped by the spirit of pride, and where true Christian liberality finds a disgraceful substitute. O my soul, come not thou into their secret.

(1) Let us say a word or two *As to public worship* or the Lord's-day gathering for preaching, and general worship. It is a mercy that our Lord said "where *two* or *three* are gathered together in My name, there am I in the midst," for if His presence had to be gauged by large multiples, some of our Churches would have but little cause for joy. But, bless His name, His presence is sweet even when the numbers are few.

But when we are asked what has come over our Churches that the attendances are so sparse, and when we have gone over various extraneous reasons, such as the indefatigable labours of the Ritualists and Romanists, or the well-organised machinery of the General Communion Churches, the assiduous labours of their workers, and the sheep-stealing propensities of the P. Bs., we turn within and ask, "Is there not a cause?" Some of those who did run well, and who profess to hold the strict and particular tenets of our faith, have become gipsies, wandering stars, birds of passage; worshipping anywhere, profiting nowhere, and grumbling everywhere; helps to none, supporters of nothing, and downright hindrances to seeking souls. God forbid that I should say an unkind word against a poor jaded toiler, whose struggle to keep the wolf from the door is so keen, that he will sometimes take an extra nap, or stay away a service. I feel for him, because I have felt the hard and oppressive hand of the sweater.

But look at that other man whom the Lord has blest with this world's goods. He used to be an humble, homely, devout and regular worshipper; took part in the prayer-meetings, helped the Sunday-school, and perhaps an assiduous worker in the sick visiting society; he only attends *divine service* once a week *now*, and we ask, "Is there not a cause?" and truth replies, Yes! surely leanness has entered into that man's soul. Again, how many godly devoted men have their hearts well nigh broken because their children (who owe their educational advantages and position in life, to their father's devotion to God), having shown such indifference, not to say callousness, to the truths and ordinances of God, who, to satisfy their fastidious fancies, fly to open communion or no communion, and more fashionable quarters.

2. *Our prayer-meetings.* Out of four or five services in the week, only one perhaps is a prayer meeting, and oh! how thin and cold it often is! If a new minister comes, what a revival there seems for a time; but, alas! only for a time in many instances, for it soon dwindles down again to its normal condition, and the same devoted deacons and their few devoted sisters, who, year in and year out, have never swerved

from their devotion, are still in their places with, perhaps, the addition of one or two converts, whom the new minister has been the means of making. This ought not to be. The prayer-meeting is the backbone of strength and unity, and I urge upon all not to let trifles keep you from them, when such momentous issues hang upon them. It is said that prayer-meetings are not attractive enough, that the prayers should be shorter, and more of them; yes! so they should; but how can we have more, if more don't come to pray?

3. *The cause of God in general.* Some men would have us believe that they are very spiritual, and treat monetary matters in connection with the Church as if it were awfully carnal, forgetting that giving is part of a godly man's worship; and that the Holy Spirit has given us a special rule on this subject, "Every man according as he purposeth in his heart." "It is accepted according to that a man hath, and not according to that he hath not." Mean men may try and spiritualize the eighth and ninth chapters of second Corinthians and shut their eyes while the plate passes, and sing very sweetly,

"Jewels to thee are gaudy toys,  
And gold is sordid dust,"

but they don't really think so, if they did they wouldn't act as they do. If you speak to them about it, they say, Oh! the Lord did not lay it on my heart, but I generally think the rod is not far from their back when they talk thus.

If men would cultivate more of a devotional spirit towards the support of the cause, how much happier would they be, for "it is more blessed to give than to receive." I maintain that it is the duty of all Christians to become members, and that it is incumbent upon every member to give according to that he hath, and the poor often do more than the rich in proportion. It is a great mercy that we have in our Churches still, some whose talents and wealth are alike devoted to God, but it is too often true that the more some men get the less they give, and some won't give while they see others over-willing. My firm belief is, that if every member were to do what they might in this matter, we should soon have fewer dingy chapels, uncomfortable sittings, unprofitable meetings and seedy pastors. Some say you should not treat your pastors too well, it makes them independent; but such a spirit is mean and carnal and very unscriptural, and Churches must stand in their own light when they act on such unprincipled meanness.

The ministry is a sacred institution, and ministers are God's gifts to the Church by whom the souls of His people should be fed, and they that preach the Gospel should live of the Gospel, "for the labourer is worthy of his hire." I am never ashamed to take my stipend, because I have earned it, and it is mine; God's Word and my own conscience tells me so.

Now, how are these institutions to be maintained and supported? By holding the faith in a good conscience. By contending for the faith when needs be, and suffering righteously for it if called upon; holding unflinchingly the ordinances contained therein, by unswerving fidelity to Christ; a persevering consistency in life and conversation, by which we put to silence the ignorance of foolish men, holding the truth in a pure conscience, and with practical sympathy and self-abnegation, consecrate our gifts and substance unto the Lord's service.

Oh! that the Lord would cause us to arise and put on our beautiful

garments. Then would the well-to-do and easy going man shake himself from his lethargy and devote his abilities to the cause of God and truth. Then would the poor arise and bestir themselves to do something, believing that there was something grandly real in that man's religion, when sunshine and snowstorms were alike to him in his devotion to Christ; giving all diligence they would add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for "If these things be in you and abound, they make you that ye be neither barren nor unfruitful, but he that lacketh these things is blind and cannot see afar off."

## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

No. V.—THE SON OF GOD.

By H. S. L.

"For unto us a Child is born, unto us a Son is given, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace."

THUS wrote the prophet Isaiah, as moved by the Holy Spirit; while the prophet Zechariah speaks of the man that was "the fellow," the companion, of the Lord of hosts, just as David, more mysteriously, had previously spoken of a greater than himself, or Solomon his son, one whom God would make or acknowledge as *His* firstborn, higher than the kings of the earth (Psa. lxxxix. 27); and again declared concerning Him, "Jehovah said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool," which prophecy the Lord Jesus Himself took up, and asked the Jews the unanswerable question, from *their* point of view, "If David called Him Lord, how is He, then, David's son?"

These grand prophecies, together with the numerous other predictions of the greatness and glory of "Him that was to come," led the Jews to expect that their Messiah would be a transcendently "wonderful" personage, and I can scarcely think His undoubted and repeated claim to divinity and equality with God His Father. would have startled or enraged them, if only the Lord Jesus had backed up that claim by assuming temporal power, and earthly dignity. They, like their forefathers, in the days of Samuel, wanted "a King to fight their battles," and win for them deliverance from every foreign yoke, and splendid victories over other nations for themselves. They did not appreciate a Divine Ruler, whose dominion was to be exercised over forces more tremendous by far than Egypt, Babylon, or Rome could ever be, whose sway affected "principalities and powers," of good and evil unseen, save in their beautiful or direful effects, yet more real and enduring than any human influence can produce. But these Jews did not know that they were slaves to Satan and their own evil hearts, and they did not sigh for deliverance from that yoke of bondage, nor long for that liberty "which monarchs cannot give, nor all the powers of

earth and hell, confederate, take away," concerning which the great Liberator said, "If the Son shall make you free, ye shall be free indeed."

But though they neither understood, nor knew Him, it is clear that the Scriptures fully warranted Messiah's claim of equality with His Father in heaven, and the title itself, the "Son of God," is full of mysterious beauty. We do not wish, as some have done, to criticise, or attempt to explain it, it is an oft-repeated New Testament expression, and is evidently intended to teach us some great and important lessons. First, in relation to Christ Himself, it shews us that He is *like* His Father, the brightness of His glory, the express image of His person, as He said, "He that hath seen Me, hath seen the Father," for He is the full and perfect likeness of the Invisible God. And it represents the *love* of God to Jesus, and *His* love to God; the mutual affection, the endearing relationship of the best of all fathers, and the dearest of all sons; in the beginning, before the earth or skies were formed, He was daily His Father's delight, and Himself was always rejoicing in His presence. And in the second place, how sweetly it makes known the believer's relationship to God! "Ye are all the children of God by faith in Christ Jesus." His people are His brethren, His Father is their Father, His God their God. He has loved them even as He has loved His darling Son (Prov. viii.).

And, then, how it emphasizes His love to unworthy sinners, that He spared not His own Son, but freely delivered Him up for their redemption! "He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "God commendeth His love toward us, in that while we were yet sinners"—not only unworthy, but positively obnoxious and injurious—"Christ died for us." The thought of God as a Father was not unknown to Old Testament believers; the words in Psa. ciii., "Like as a father pitieth his children, so the Lord pitieth them that fear Him;" the loving question, "Is Ephraim My dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still" (Jer. xxxi. 20); and "Thou shalt call Me, My Father, and thou shalt not depart from Me" (Jer. iii. 19)—with other passages equally touching and beautiful, shew that, in days long gone by, God was known in this endeared and endearing manner. Yet by far the clearest revelation of the sweet truth is found in the teaching and life and death of the Lord Jesus Christ, through whom "God has sent forth the Spirit of His Son into our hearts," crying—and it is the cry of joy, and love, and gratitude—"Abba, Father;" really, Father, Father!

And another rendering, as given in the Revised Version, puts a new and most beautiful construction on that well-loved text, "I bow my knees unto the Father . . . of whom *the whole* family, both in heaven and earth, is named," and makes it read, "I bow my knees unto the Father, from whom *every* family, or every fatherhood in heaven and on earth, is named." It is a sweet thought that the *first*, as well as the greatest, the very ideal of perfect family love was, and is, in heaven, the first Father, God, the first Son, His best Beloved; and after Him, in the Divine purpose, the great family of His grace, predestinated to be conformed to the great Elder Brother's likeness, and share His glory for ever. "Behold, what manner of love *the* Father—Christ's and ours—hath bestowed upon us, that we should be called the sons of God!" Thanks be unto God for His unspeakable gift.



## ON THE PRESENT DEPRESSING TIMES.

BY HENRY COUSENS, BUCKHURST HILL, ESSEX.

THE great depression in agriculture, trade, and commerce generally, is so very extensive, that it must of course reach large numbers of the saints of God, as part of the community, and very seriously affect them concerning their temporal circumstances. No persons are more sensitive about providing for their own house, and paying their way honourably, than sincere Christians; such is a component part of their religion, and in these struggling times none are more anxious to make, as we say, "both ends meet."

The tried and perplexed of the disciples of Christ will read with considerable interest a few remarks bearing on the point, if they have a *scriptural ring* in them.

It does not appear to the writer, from a very lengthened out Christian experience and observation, that it is *wise to harbour conclusions*, as to *how much better things might be*, and he demurs altogether to its being *true*, that "they cannot be worse." Whatever adversities the most eminent for godliness may be called to pass through, it is a fact that *their conditions might be untellably worse*, and he submits for due consideration that this is the more correct view to take. We are dependent upon God, without whom not a sparrow falls; but we *always have been* equally dependent, ever since we had a being, upon Him alone.

Before proceeding further, let us just call to mind our covenant relationship to God in Christ Jesus, as His chosen, redeemed, justified, and regenerated people, through infinite grace. As many as are led by the Spirit of God are the sons of God, heirs of God and joint-heirs with Christ; and by all our secret habits of soul before God, our hatred of sin and love of holiness, and sincere desires for the highest welfare of our fellow-men, it would be difficult for the most timid and weak in faith among the practical believers in the great Lord Jesus, to *disprove* that they are led by the Lord the Holy Ghost into all those discoveries of need of spiritual blessings which their *innumerable prayers evidence*, according to the divine Scriptures. The certainty of *their* reaching heaven is founded upon divine purpose, provision, promise, and performance, and secured by love, blood, and power. Just naming that by "heaven" for ever we understand all the purity, happiness, and felicity that a human soul is *capable of realizing*, we leave the unfoldings of the glorious plan of redemption and salvation by Christ, in the details thereof, to be read out in the precious Bible.

Having thus sketched out a reliable basis concerning whose we are, and whom we serve, we further remark, for the help of the disciples of Immanuel, that *their conditions*, however low and trying as to temporals, *are indescribably better* than all the fulness of the impenitent unbelievers. The *latter* have no resource when reverses, sickness, pain, and troubles come upon them, but of the most *flimsy* or *temporary* kind. Nor *can* they be exempt from circumstances beyond all mere human aid. But the *former* have an unfailing resource in God. This contrast may be profitable to consider; and they need not go very far for examples from which to arrive at the wise conclusion that, were it *possible*, they most certainly would *not* change places.

Then how highly ought we to estimate the priceless possession of "the

secret of the Lord which is with them that fear Him," and the incomparable treasure of illuminating grace, and its superior operations over and beyond all human calculations, which in the exercise of faith *centres in God*, and relies on the sure Scriptures. In them we may read out exceeding great and precious promises which will meet the case of the poor and needy, the harassed and perplexed. By no human ingenuity can *precariousness* ever be extracted from such an inspired declaration as, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19). Our estimation of our *needs* for the journey is necessarily *very imperfect*. Our times are in the Lord's hands; our business is to obey marching orders—be diligent in the use of all means on the lines of the Book, and leave the results with Him.

"I will cry unto God Most High, who performeth all things for me," was a wise resolve, *and is still*; the harder the road, the harder should we pray and keep on so doing. Under the most complicated conditions we have a divine warrant in 1 John v. 14 concerning answers to prayer. The reason why many of our prayers are not answered may be *there* read out; and let it be well remembered that the divine will is worth infinitely *more* than any human reasons. Some of them may be filed in heaven, some mercifully left unanswered; and therein be it considered that one sincere petition is always answered, viz., "God be merciful to me a sinner": "Lord, teach us to pray," is a becoming request; "Oh, Thou that hearest prayer," is equally proper; and "Thy will be done," may in some cases prove among the hardest words in our language to use unreservedly; but although such may arise *from* our infirmity, our God is able to make all grace abound in us *even herein*.

That (our father) Jacob made a great mistake when he concluded, "All these things are against me," none who revere the precious Scriptures will question; and who among us can pretend to a superior knowledge *to his*, concerning the mysterious but infinitely wise leadings of divine Providence.

We may read in 1 Sam. xxx. of the distressed circumstances which David was then in, and those comprehensive and instructive words in ver. 6 are left on record for our use—"But David encouraged himself in the Lord His God." The context may prove very profitable as pondered over under depressing conditions—"Thou hast known my soul in adversities," is the adoration of the deeply tried of the household of faith; and, "Because Thou hast been my help, therefore under the shadow of Thy wings will I trust," is the repose of those who walk humbly with God, even *their* God for ever and ever.

The manna fell, and the barrel of meal and cruse of oil was multiplied, *just so long* as was *needed* by the recipients; and beyond our short time here—

"Sooner all nature shall change  
Than one of God's promises fail."

We have *no* divine promise that we shall not share in the common afflictions of life with others, according to the will of God. But we *have* the promise of all *needed* succour and aid for the *entire* journey, and of heaven at *its terminus*.

If *that* be not superior to all the theories and subterfuges of sceptics, agnostics, and infidels, it will certainly put them to their shifts to even suggest anything *reliable* in the place thereof, on their own avowed premises.

It is confidently submitted, for due and very important consideration, that the persistent rejectors of the divine Scriptures do so at a *terrible risk*; and, moreover, on their own personal responsibility, from which they *cannot* divorce themselves, or contract themselves out of. But penitent seekers for divine mercy, pardon, and salvation, through the great Lord Jesus Christ, shall surely be graciously heard and answered.

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## THE IMAGE OF CHRIST: DESIGNED AND DESIRED.

BY PASTOR J. COPELAND, CROYDON.

THE desire of every new-born soul is to be like Jesus. Their prayer, offered with more or less fervency all along the pilgrimage, is, "I want to be like Jesus." To such He is not like a root out of dry ground, or as one without form or comeliness; but one altogether glorious and lovely. And the more they see the King in His beauty, and realise their unlikeness to Him, the more they pray to be conformed to His image. Viewing His glorious perfection, and feeling their own imperfection, they say, "I shall be satisfied when I awake with Thy likeness." This is the desire of a *living* soul, not a *dead* sinner. These see no beauty in Him, that they should desire Him. But where He has given an understanding that we might know Him that is true, there this desire is found. It is the fruit of love, not enmity: it flows from a heart in sympathy with God, not one alienated from Him. To such it is refreshing to learn from the Holy Scriptures that God has predetermined His people to be conformed to the image of His dear son. Men hate the doctrine of predestination. We are not surprised at this, knowing that the carnal mind is enmity against God, and therefore not likely to love that which proceeds from Him. John says, "He that knoweth God heareth us; he that is not of God heareth not us." They who have been taught of the Spirit rejoice that it is written, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." This decree just corresponds with their desire. The decree of heaven has been wrought in their hearts into prayer. He who knows the deep things of God has indited this prayer, which is consistent with the gracious purpose of heaven. Is it not a comfort to find our hearts in agreement with heaven? God's decree our desire? We are agreed.

This purpose cannot fail. It is of God, and altogether irrespective of anything in us save our need. This is God's purpose of grace. "There's not an if or but to mar the stream, or peradventure here." Its fulfilment depends upon an immutable and omnipotent God, who worketh all things after the counsel of His own will. What His heart decrees His hand performs. Who is greater than God? therefore, who can thwart the purpose of God? His will purposes and His power performs, and "none can stay His hand, or say unto Him, What doest thou?" As surely as it is written, so surely will it come to pass, that the whole election of grace will be conformed to the image of their Lord and Master. But whom has God predestinated to bear the image of His Son? Whom He did foreknow." Those eternally loved and chosen in Christ before the foundation of the world, who are called

agreeably to God's purpose. This calling is of God, who calls by His Gospel, which comes not in word only, but also in the power of the Holy Ghost, bringing us out of a state of darkness into a state of light: and if called, then chosen; and if chosen, then predestinated to be conformed to the image of Christ. Let us give all diligence then to make our calling and election sure, that we may rejoice in God's unfailing purpose of grace usward.

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### EARLY CALLED BY GRACE.

*A Brief Account of the Conversion of a Young Child in her Thirteenth Year.*

**T**HIS child from her infancy had been accustomed, as is generally well-known, to attend the house of God very regularly, but rarely, even until quite recently, has she evinced any real change of heart; caring little or nothing about the service of God, any more than merely attending it on the Lord's-day.

About three or four months ago, the Lord, by His Spirit, wrought powerfully on her mind while she sat in chapel, before the service commenced. Her little Bible lie open before her. The following verse struck her mind with great force (Mal. iii. 5), "And I will come near to you to judgment." Deep conviction of sin followed. Every time she looked at the chapter, the words arrested her eye, "And I will come near to you to judgment." The judgments of God seemed to be written on every page of the Word. This troubled her exceedingly, as she could not in anywise tell whether the Lord would come near to judgment against her, or for her; this greatly perplexed her. She feared it was to condemn her. She prayed that evening, "*God be merciful to me, a sinner.*" Still, this part of the verse continued to distress her soul for a long time; she gradually felt that she was a sinner, and envied all the rest of the people of God because they seemed happy, but she felt the reverse. Her countenance became serious, her cheerful face became dull, and her heart heavy. "I will come near to you to judgment," were the chief of her thoughts. In this state of mind the child continued for a long time, fearing betimes even to go to sleep, lest the Lord should come near to her to judgment. She tried to pray, but feared it was of no use, she was too bad to be saved. She felt strongly induced to leave off entirely trying to pray, fearing that her prayers were not real, and that she was only a hypocrite. This was followed with great darkness of mind and depression of spirits, which state of things continued, more or less, until the Lord's-day evening, July 20, when she came to chapel as usual, somewhat cast down, and in every place and passage in the Bible seemed to appear the "judgments of God. However, that evening, though dark and gloomy her prospect appeared, yet it was "the set time to favour Zion." Strange to say, the Bible lie open before her in the chapel, her heart went up in earnest prayer that the Lord would save her soul, that He would teach her the way of salvation and reveal Himself to her. She read the words before her, which proved an unspeakable comfort to her soul. The words were (Isa. lix. 1), "Behold, the Lord's hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear." She then thought she did love the Lord and that the Lord Jesus was her Saviour; she was un-

questionably filled with peace and joy in believing. Mr. Ryder, that evening, took for his text Isa. lxii. 12, "And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken." This text seemed to confirm and vie with the former verse, and her experience, and the closing hymn greatly assisted her soul to praise the Lord. The hymn commences (Hymn 200, Denham's Selection):—

"Great High Priest, we view Thee stooping  
With our names upon Thy breast,  
In the garden groaning, drooping,  
To the ground with horrors press'd,  
Weeping angels stood confounded,  
To behold their Maker thus."

The two following lines were deeply felt and enjoyed:—

"And can we remain unwounded,  
When we know 'twas all for us?"

She came home that evening with a full heart, and wept with joy. Since then she has been greatly tempted to believe that all she had experienced was only a mere delusion—a fancy, and not real. But the words of the Lord are true, "He that hath begun the good work in you will perform it until the day of Jesus Christ."

"Her doubts and fears alternate rise,  
And comforts mingle with her sighs."

That evening she expressed her firm and full belief in the real necessity of putting on Christ by baptism. She had no fear of the water, only she still wanted stronger faith and a clearer evidence that she was right. Hymn 305 (Denham) she pointed out as expressive of her soul's desire:—

<p>"While by faith the soul is reading, 'Jesus died for sinful men,' Hope desires, with fervent pleading, Feelingly to say—Amen.</p>	}	<p>These desires, all known in heaven, Shall not, cannot, be denied; Life eternal now is given; Hope <i>shall</i> say, Amen, when tried.</p>
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Thus by hope the saints are saved,  
Living hope to Jesus goes;  
Draws all life through Jesu's merit,  
And no other Saviour knows."

She believed in the truth of the ordinance of believer's baptism from the words of Jesus to John (see Matt. iii. 15), "And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then He suffered him." She also very simply said that it resembled the "sins being washed away by the precious blood of Christ." Although, as she said, baptism would not make her a Christian, only she felt constrained to pass through the ordinance out of love to her dear Saviour. She believed that the emblems of the Lord's table, the bread and the wine, were received by faith as evidence of union to Him. The doctrines of grace she believes, as far as she sees and understands; her experience as a sinner teaches her that she was not always as she is now, and that nothing less than the power of God could have made the difference; or, as old Daniel Herbert writes:

"If God hadn't loved me from before Adam's fall,  
How came it about that He loved me at all?"

May she be preserved as a monument of sovereign grace, a pillar

and a witness for the truth in this God-dishonouring and truth-dissipating age.

ONE WHO KNOWS THIS TO BE TRUE AND MUCH MORE.

August 18th, 1873.

[The above was written by a well-known and highly-esteemed minister, who has preached in most of the London and country places of truth, and being acquainted with the subject of this sketch, we cheerfully insert it with the hope it may be instrumental in stimulating others to follow the Lord in the ordinances of His house.—J. W. B.]

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## THE PULPIT, THE PRESS, AND THE PEN.

*What the Stones Say.* By C. H. Spurgeon, with Notes by J. L. Keys. Introduction by Pastor Thomas Spurgeon. Illustrated. London: *Christian Herald Publishing Co.*, Tudor Street, E.C. A most interesting and instructive book, which any one who has a love for the Word of God can take up and read with pleasure. The book is historical, emblematical, anecdotal. We have perused it with very much pleasure. It would prove helpful to Sunday-school teachers, and any who love Biblical history, &c. The price is one shilling.

*Family Worship: Morning and Evening.* By George S. Barrett, D.D. London: Jarrold & Sons, Warwick-lane. The neatly-bound and well-got-up book contains a prayer for the morning and evening of each day. The author, President of the Congregational Union of England and Wales, has received the cordial approbation of many outside his own denomination for his clear, outspoken utterances in defence of the inspiration of the Word of God, and other "old-fashioned" Scriptural doctrines. We feel thankful to God for this, because there are so many in the present day who so unmistakably pervert the Word of God, their language being, "We preach . . . ourselves, but *not* Christ Jesus the Lord." We take exception to some of the sentences in the book; on the other hand, there are some sentences which have so moved us that we intend presenting the volume to a household who have no family altar, with an "Who can tell?"

*Lamb and Herbs.* By J. Jenner. Two-pence, of the author, Landscape Villa, Redhill, Surrey. The pamphlet clearly sets forth the doctrines of free and sovereign grace, and enters experimentally into the pathway of the tried child of God. Speaking of "bitter herbs," the author says on page 15: "While depravity remains in us we shall never want for bitter herbs, for every Christian

grows them in his own garden; the heart knows its own bitterness, and the more we are sanctified the more conscious we are of our sinful defects, and not so ready to discover the mote in our brother's eye. No beam, no mote." Quite true.

*The Theme of Grace.* A sermon. By Mr. J. Parnell. One Penny, of the author, 7, Trigon-road, Clapham, S.W. The preacher says, at the outset: "Of all the important subjects in the Bible, grace is the sweetest." So it is, for it embraces all the saving goodness and mercy of our Lord Jesus Christ. Mr. Parnell evidently waxed warm in his subject,—at least, so we thought as we ran through it.

*A Year with Christ.* London: F. Shaw & Co. The author's name is not given, but it is evidently compiled by an Episcopalian, but, for the most part, devoid of that stiffness which predominates among that section of the professing Church. There is a chapter for each Sunday in the year. In the chapter for "the two-and-twentieth Sunday after Trinity," entitled "The work of grace completed," on Phil. i. 6, we find this sentence: "What is meant by the good work? It is the work of grace in the heart, a work begun, continued, and completed by sovereign grace. No man ever did begin a good work in his own heart. The great depths of the soul can never be reached by any mortal, only by the Holy Spirit; only the Spirit of God can deal with the spirit of man, and touch its secret springs." Where this "good work" is begun, the author says: "Our general confession in church becomes real, and is no longer a form." The volume is dotted over with similar statements.

*Life of C. H. Spurgeon.* By Holden Pyke. We have received from Messrs. Cassell and Co. Volumes V. and VI. of the interesting work, and hope to give notice of same in an early number.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## Strict Baptist Mission.

## A BLESSED CONSUMMATION.

BY R. MUTIMER, BRENTFORD.

"Now is our salvation nearer than when we believed."—Rom. xiii. 11.

SALVATION is a most comprehensive term, including the greatest benefits that God bestows upon guilty man. It does good to millions without doing injury to any, for no one is injured because others are saved; without it all must have perished for ever, for "All have sinned and come short of the glory of God." Much as man needed it he could not have even conceived the thought of it. But God who seeth the end from beginning planned a salvation to deliver the objects of everlasting love. Man needed it, God devised it; man gets the benefit, God the glory. The salvation spoken of in the text, is that which believers in Christ Jesus are the recipients of, who have received the spirit of adoption, and have the first-fruits of the Spirit. Therefore the apostle could not be alluding to regeneration or conversion, but the salvation here intended is future—the completion, or the perfection of it. It is the rest that remains for the people of God after the toils and conflicts with sin and Satan and the world are over; when all else is passed away it will be enjoyed for ever. Faith believes, hope expects, and patience waits for this salvation. Whosoever believeth, whether his faith be weak or strong, shall be saved. The apostle desires the Church to realize their appropriation of this salvation. It is ours if we are believers, it is ours in right, though not in present possession. Christ is the immutable Head, and being divine and human, interest in Him, therefore, gives infallible security to the possession of grace and glory.

The apostle reminds us of the approaching consummation. It is nearer than when we believed; he passes over the time of unregeneracy, and takes his date from the time when we were first constrained by the Holy Spirit to believe; so that a person who has been a believer twenty or forty years, is so much nearer his final salvation than at first. Many have not long to travel now, much of the road is behind them. Happy for us if like the apostle forgetting the things that are behind, we are reaching forth towards those things that are before. Pressing forward the mark for the prize of our high calling in Christ Jesus.

May the reader be constrained to follow his example, it is worth imitating; the difficulties that we now meet will soon be experienced no more. The nearness of this salvation should admonish us not to trifle away the short time that

remains, it is high time to awake out of sleep, and cast off the works of darkness, and put on the armour of light. What are our ailments compared with the glory that shall be revealed? Hence may we sing—

"My rest is in heaven, my rest is not here.  
Then why should I tremble when ails are  
near?  
Come joy or come sorrow, whate'er may  
befall,  
An hour with my God will make up for  
them all."

GUILDFORD.—The 21st anniversary of the Sunday-school was one of unusual interest. Mr. W. Kern, of Ipswich (former pastor), preached on Lord's-day, April 22nd, and addressed parents and scholars in the afternoon, after which the annual distribution of rewards took place. On the following Wednesday, Mr. Mitchell, who succeeded Mr. Kern as pastor, preached in the afternoon. After tea, which was remarkably well attended, the public meeting was presided over by Mr. I. R. Wakelin. The special prizes were distributed, and addresses delivered by brethren Kern, Mitchell, Wileman, and Billing. The superintendent, Mr. P. Pickett, gave the report and balance-sheet for the year, and Mr. Realf (pastor) then presented him with a handsome marble timepiece, upon which was a plate bearing the following inscription: "Presented to Mr. P. Pickett, by scholars, teachers, and friends of the Old Baptist Sunday-school, Guildford, on the 21st anniversary, April 25th, 1894." Accompanying this was a substantial writing-desk, a silver pen and pencil-case, and an elegant teapot, the latter as a mark of esteem for Mrs. Pickett. Mr. Pickett, in accepting these tokens of affection and appreciation, expressed both surprise and gratitude. He stated that no less than 37 of the scholars had during the past 21 years become members of the Church, and there were others besides who had been removed in providence, and had joined other Churches. He desired above all things to promote the spiritual welfare of the children. All the anniversary services were well attended, and the sum realised by the collections amounted to £11 19s. 5d.

HIGHBURY.—The 14th anniversary of Mr. Philip Reynolds' pastorate and 6th of the opening of the chapel was held on Tuesday, April 24th, when pastor W. Moxham preached in the afternoon. Tea was provided for a good number of friends, and notwithstanding the heavy fall of rain the chapel was well filled in the evening. The pastor occupied the chair, and

opened the meeting by reading and prayer. The senior deacon, brother Willey, in his usual cheerful manner, made a verbal statement respecting the doings of the Church during the past year. He said he felt sure the Church and congregation would bear him out that they all lived in peace. "The Lord hath done great things for us, whereof we are glad." Twenty-one had been added to the Church, and there were 200 names on the book. Each society is well sustained. Brother Beecher, who followed, brought a practical expression of brother Harris's love to the cause, and spoke from the words, "Ye also shall bear witness." Brother Thomas, of Watford, spoke of individual faithfulness, which he said was greatly needed in our Churches. His points were separation, consecration, and love. At this juncture in the meeting brother Willey presented their pastor with a purse containing £30, to which the pastor, who seemed deeply moved, thanked his brethren, not only for the money, but the love at the back of it. Addresses were also delivered by pastors Samson, Flegg, and Moxham. Collections amounted to £35. Many friends from Chadwell-street and Woodgreen were present.—P. J. C.

WOOLWICH.—"Enon," High-street, Woolwich, is one of the neatest sanctuaries extant. The chapel, though 140 years old, looks quite new. It has just been repaired and renovated, and special services were held on the 8th ult. in connection with the re-opening. Mr. Ebenezer Marsh preached in the afternoon, when his heart and soul and voice were all aglow with those things which concern the present and future welfare of "the pilgrims of Zion and chosen of God." The evening meeting began by singing the hymn commencing,

"Jesus, the name I love so well,  
The name I love to hear;  
No saint on earth its worth can tell,  
No heart conceive how dear."

Mr. White, the pastor, said: We have met to-day to re-open the chapel, and you will agree with me that it looks exceedingly nice. We have been very successful financially. As pastor, I am concerned for spiritual prosperity. During the three years I have been settled here 25 have been baptized. We feel God is with us. Some have called it a little green spot, and I do think it is so. Mr. Abraham, deacon, remarked it was eight years since the chapel had anything done to it. Beside cleaning and painting, the roof had to be seen to; altogether the cost was about £53. Was glad to see two of the former pastors present, brethren J. H. Lynn and W. K. Squirrel, by whom addresses were delivered, and also by brethren Thomas, Marsh, and I. R. Wakelin (chairman).

There was variety in the gospel addresses, but which, like the different tints of glass and paint on the walls of chapel, blended beautifully together. Between afternoon and evening service tea was served to a large number in the spacious schoolroom. Prayer was offered by brother Folkard, and a few sentences at this happy meeting were uttered by—J. W. B.

BETHNAL GREEN.—The second anniversary of Mr. G. W. Shepherd's pastorate was held at Hope chapel on May 8th. Pastor E. Mitchell preached a Christ-exalting sermon in the afternoon. W. Abbott, Esq., of Chadwell-street, presided in the evening. Mr. G. Webb sought the divine blessing upon the meeting. The chairman in his opening remarks expressed feelingly his pleasure in being present to encourage the friends here, and prayed that God might keep and bless the pastor. Pastor E. T. Davis said when any Christian minister can raise another annual Ebenezer he has much to be grateful for. In relation to the future he encouraged one and all to step forward into the new year in the name of the chapel, "Hope." Pastor Dadswell spoke from the familiar words, "Casting all your care upon Him, for He careth for you." In a sound and savoury address the speaker said: See, it is not *some* care, but *ALL* care. How can we bring it to God? The Word tells us, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Pastor Mutimer dwelt upon the truth that Christ's Church was a building, "Ye are God's building." The plan, very extensive; the materials; the owner, God hath a claim upon it. The chairman here introduced pastor Belcher as a sweet singer in Israel, who very cheerfully encouraged the friends. During the day one word had enforced itself upon his mind, Mercy. What a mercy, when we have nothing to say, that word mercy covers all we ought to say. It breaks and melts us. What a text for angels to dilate upon. What a text for ministers and for us. Mercy comes down like the seraphic host to speak peace to poor sinners like you and me. Pastor E. Mitchell spoke from the words suggested by the opening hymn, "He hath done all things well." The pastor thanked the chairman for his kind presence and sympathy, also the brethren in the ministry and friends from other churches. The year has been like other years, one of mercy. With unanimity, harmony, and peace God has blessed us, combined with a measure of prosperity. He was thankful for a well-attended prayer-meeting, and referred to the Sunday-school as a healthy adjunct to the cause, and gave a short discourse upon a crown of life, a crown of



righteousness, and a crown of glory. During the meeting Mr. Abbott gave some interesting and gracious interpersions between each speaker, which greatly added to the pleasure of the meeting. Collection amounted to a little more than £12 10s., for which the pastor seemed very grateful.—P. J. C.

**WALTHAM ABBEY.**—Seventieth anniversary of the Church was held April 26th, and it was most gratifying to witness such an excellent gathering and unanimity of spirit. The service commenced in the afternoon with Kent's sweet hymn.

"Come, saints, and sing in sweet accord,  
With solemn pleasure tell,  
The covenant made with David's Lord,  
In all things ordered well."

Mr. Dolbey delivered a most excellent doctrinal and experimental discourse on free and sovereign grace. The school-room was well filled at tea time, and in the evening the chapel was quite full. Mr. John Piggott presided, and having read a portion of Scripture, pastor Alfrey engaged in prayer. The chairman, after paying, in eulogistic terms, a tribute of love and respect to the memory of "our departed brother, Mr. William Winters," said it was his first appearance at Ebenezer, Waltham Abbey, and expressed the pleasure he felt in being present to take part in the 70th anniversary of the cause, which, though it had reached its three score and ten, there was still a deal of vitality about it; "its youth is renewed like the eagle's," for according to friend J. W. Banks' statement the school is in a very flourishing condition, all institutions healthy, and you owe no man anything. This is all very cheering, and he (Mr. Piggott) was glad to hear you were making it a matter of prayer for the Lord to send you a pastor after His own heart. Addresses were delivered by brethren Bowles, Maycock, Langford, Dolbey, and Hewitt. Mr. Pallett, sen., conducted the service of praise. The happy meeting was brought to a close by singing,

"Oh, that with yonder sacred throng,  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all."

Among others present from a distance we noticed Mr. Gray and Mr. White. God bless the dear friends at Waltham Abbey, prays—J. W. B.

**POPLAR.**—Thirty-fourth anniversary of Sunday-school was held on Good Friday last. Pastor H. G. Maycock preached the afternoon sermon, in which he led his audience to contemplate the glory of God in salvation. At the conclusion, tea was served; and at the evening meeting, Mr. G. Youdan presided. The chairman announced a hymn and read the Scriptures, and the

pastor supplicated the throne of grace. The secretary read an encouraging report, which spoke of spiritual and temporal prosperity, and a little increase of attendance. Mr. Youdan, in his opening remarks, referred to the absence, through indisposition, of brother J. W. Banks, saying, the meeting did not seem right without him. Addresses followed by brethren Bond and Tooke. Pastor H. G. Maycock said he felt a glimpse of heaven when he came to Bethel Sunday-school anniversary, the children sang so sweetly. Mr. Noyes followed, and presented some prizes for reciting Scripture. The superintendent thanked friends for their presence and help. Mr. Phillips led the singing, which was very much appreciated. Prayer by the chairman closed the meeting.—E. WELSTAND.

**WHITECHAPEL.**—Seventy-seventh annual meeting of the Little Alie-street Sick Visiting Society was held on April 12, Mr. C. Wilson presided, and addresses were delivered by Messrs. W. K. Squirrel, D. Bennett, B.A., J. Parnell, P. Reynolds, J. Kingston, H. F. Noyes, and R. E. Sears. The report by Mr. J. J. Stevens shews that 130 visits were made during the year, and the sum of £13 divided among the sick-poor. The meeting was much enjoyed, and concluded by singing, "Praise God from whom all blessings flow."—POOR PETER.

**LEWISHAM (COLLEGE-PARK).**—Special services commemorating the 20th anniversary of the formation of this Church were held on Sunday, April 29, when two sermons were preached by the pastor (James Crook): morning, Isa. xxvii. 13; evening, Luke viii. 25, "What manner of man is this! for He commandeth even the winds and water, and they obey Him": both services being well attended, and our dear pastor, enabled by the blessed Spirit to sound the Gospel trumpet with no uncertainty, and present the manner of our precious Emmanuel to view, refreshing our souls and making our hearts to burn within us. The services were continued on Tuesday, May 1, when pastor S. T. Belcher, of Homerton-row, preached in the afternoon, with much acceptance, from John xx. 19, 20. Tea was provided in the school-room, to which about 50 friends sat down. In the evening, a public meeting was held, the chair being taken by brother J. G. Baldwin, of Limehouse, who, after a hymn had been sung, read Psa. xxvii., and brother Tyrrell sought the divine blessing. The chairman gave us an excellent address, basing his remarks upon the last verse of Psa. xxvii., and encouraging to wait on the Lord—in prayer, in meditation, in worship; and spoke of the interest he

felt in the cause here, calling to mind that he had preached for us before the present chapel was built. Brother Belcher spoke to us from the first verse of the same Psalm, showing the Lord as the Christian's light—the light of faith in the midst of darkness—light the Christian's life; and giving a graphic account of the effects of fog, natural and spiritual. Brother Holden, speaking from 1 Cor. xv. 10, and Malachi iii. 6, dwelt very blessedly upon the grace and immutability of God. Brother Osmond, having directed attention to 2 Thess. iii. 5, spoke of the prisoner's prayer, as prayed by the apostle Paul. Brother Fletcher, from Psa. cxxxix. 5, spoke of the children of God, and especially ministers of the Gospel being beset behind and before, but the Lord giving them deliverance, and silencing their enemies. The pastor (J. Crook) then being called upon to say a few words, referred to Psa. cxxxiii. 1, and pointed out the blessedness of unity and union, thanking the dear brethren who had so kindly spoken to us, for their expressions of love and sympathy towards us as a Church, and himself personally. Thus a most harmonious and happy meeting, which had been interspersed throughout with songs of praise, was brought to a close with prayer by the chairman. Miss E. Thomas presided at the harmonium. Collections and donations amounted to £10 10s., the exact sum required. "Praise God from whom all blessings flow."—L. D. R.

#### MOUNT ZION BENEVOLENT SOCIETY.

The 40th anniversary of the Benevolent Society in connection with Mount Zion, Chadwell-street, Clerkenwell, was held on Thursday, April 26. Mr. Mitchell (pastor) preached in the afternoon, and after the usual tea, presided at the evening meeting, when some very excellent spiritual addresses were delivered by brethren Abbott, Fricker, Hodges, Hunt, Hutchinson, Savage, Sawyer, and others. Brother Tom Cole, the secretary, prepared and read a most admirable report, from which we gather that during the past year the sum of £70 11s. had been distributed between about 40 recipients in 345 separate grants, each case being considered and dealt with on its merits. . . . the majority of those assisted are visited in their own homes by the committee and collectors, the society is, therefore, the means of Christian visitation, as well as temporal help. We cannot withhold the concluding paragraph of the report, in which our warm-hearted secretary gives us

A SERMON IN MINIATURE:—

"Let us consider the amazing love and condescension of our Lord Jesus Christ: What can so effectually

expand, elevate, and purify the mind as the love of Christ? At His incarnation the angels sang this sublime and noble song: 'Glory to God in the highest, and on earth peace, good will towards men,' and shall we not shew in our conduct that benevolence which angels chanted in melodious strains? While the Redeemer was on earth He went about doing good—He communicated truth from His lips and healing from His hand. 'Be not weary in well doing,' it is an honour to be employed by Him, but especially to be conformed to Him. When the apostle exhorted the Corinthians to be liberal in communicating, his warmest appeal was in these words: 'Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich.'"

#### RECOGNITION SERVICES AT GURNEY ROAD BAPTIST CHAPEL, STRATFORD.

Special services in connection with the recognition of Ebenezer Marsh as pastor of the above Church were held on Lord's-day, April 15, and continued on the following Tuesday. Throughout the Lord's-day the chapel was well filled, and the presence of our gracious Lord made the joys of our salvation abound. The services on Tuesday, April 17th, were commenced at 2.30 with the grand old hymn, "Glorious things of thee are spoken." Pastor E. White, of Woolwich, read Psa. cxxii., and brother G. Webb sought the Lord's blessing, after which the president of the meeting, our esteemed brother E. Mitchell, of Chadwell-street, delivered his opening address, as follows:—

"Our gathering to-day is interesting and important. We are gathered together to welcome our brother Marsh as pastor of this Church. God alone can qualify any human being for this service. From what we personally know of our esteemed brother, we have not the slightest shadow of a doubt God has qualified him for the work of the ministry, and has called him here to-day, for somehow or other, without professing to be a prophet, I think the Lord has called him to the pastorate of this Church. I believe our brother has been fitted for this position, and trust that there are many happy years of usefulness before him, and many blessings this Church shall receive through his ministry. We have before us a very lengthy programme. I perhaps occupy a more favourable position than you. I have heard him detail the leadings of God with his soul, and, if God shall help him to make his statements as savoury as then, you will have your hearts warmed. We had all anticipated meeting our esteemed brother W. Jones

Styles, who was to have stated the nature of a Gospel Church, but a telegram is just received saying an attack of rheumatic gout compels him to keep his bed. We are, however, greatly indebted to our beloved brother Jull, of Cambridge, who almost upon a moment's notice has kindly consented to fill the gap and take the part allotted to brother Styles. We all sympathize with our brother in his affliction, and are very grateful to have one so ready to come to our relief."

Hymn 764 (Denham's) was given out by brother J. H. Lynn, after heartily joining in which we were privileged to hear brother Jull's statement of

#### THE NATURE OF A GOSPEL CHURCH.

Text—"The Church of God which is at Corinth."

It is called the Church of Christ because He set His affections on her—redeemed and purchased her with His own body. All Churches have a head. The Church of Rome has the Pope, the Church of England the Queen, but the Church of God has for her head the Lord Jesus Christ. He is the one Foundation and Fountain, and every member draws all their life, peace, and comfort from Him, their Head. He is the governing Head. He governs the world for the sake of the Church that is in it. He is a guiding Head. He guides all our movements through life. Persecution may abound as in Russia at the present time among our brethren, but Jesus Christ is still governing the body and will bring "good out of these things which shall redound to His glory and the Churches' well being." He is a supplying Head. My hand may bring my food to my mouth, but my mind has provided the food beforehand. A very sympathizing Head, "touched with the feeling of our infirmities." Legislative Head, making all her commandments, statutes, ordinances, &c. Let us consider the composition of the Church. What is it composed of? Angels? No. Devils? No. Sinners? No. Regenerated sinners, if you please—sinners saved by divine grace. They tell us that when we are christened, and join a national Church, we are made members of Christ and heirs of heaven; but it is only by the Spirit of God we are incorporated into the Church of the living God. Regeneration is in many places utterly shelved to-day and evolution put in its place. But the great Head of the Church says, "Ye must be born again." Now, the Church of Christ is called in many places, and presented to us, in the plural number; but whenever Christ is spoken of in connection with it, it is in the singular—"One Head, one Body, but many members." The Church of God has many names—"Sanctified by God the Father," "the faithful in Christ

Jesus," "preserved in Christ Jesus, and called." The spiritual way into the Church of Christ is only through the power and influence of the Holy Ghost in the soul. We must be born again into the kingdom. None know when this takes place; some are troubled because they cannot tell this, but need not be. They know it has taken place by the change wrought, and the relation of their feelings towards the Lord Jesus Christ, love to Him, desires towards His people. They become believers in Christ. They believe in His atonement which many to-day are denying. They, too, are followers of Christ. True love and faith produces obedience. "If ye love Me, keep My commandments." Think of that great ordinance of baptism, and then that lovely ordinance of the communion of His death: "This do in remembrance of Me." Consider further the present condition of the Church—in the world. God has always had a Church in the world, He always will, and all the powers of darkness have never been able to drive her off the field. Why? "God is in the midst of her; she shall not be moved." She is in the world as His witness, a witness to His love. Who is it that sends missionaries to spread the Gospel? Not our Secular societies, but "the Church of God." "The Word of the Lord shall go forth out of Zion, and the Word of the Lord from Jerusalem." She is in the world as a light, and she is a great power in the world, though the world knows her not. Think of the future of the Church—not always to stay here. No, no. Who wants to stay here only to do the will of God, only to do His will here on earth? He came from heaven and sought her, and bought her, and brought her from her ruined state, and He will one day bring each member of His body to Himself, that, where He is, there she may be also.

At the close of this address brother Bush gave out Hymn 749.

The chairman then called upon the pastor-elect to relate his call by grace. (This has been already published in the E. V. and G. H., vol. xxxviii., p. 221.)

The next interesting feature was Mr. Marsh's call to the ministry. Mr. Marsh observed:—"From earliest childhood I always had a sort of conviction I should one day be a minister of the Gospel, especially so when a lad in the Sunday-school at New Cross-road. I tried to get rid of such thoughts, but could not. The old gallery in the chapel at New Cross is remembered to-day for the conflict of my mind touching this work. Up to quite recently this feature of my experience was a trouble to me, but I have been comforted in finding such an experience is not singular to me. When called by grace and to the fellowship of the Church of Christ at Yarmouth, I commenced a

Sunday-school, and occasionally gave addresses there, and at the quarterly members' meetings. Several of the members used to talk to me and encourage me to speak. The thought of the ministry deepened, and so did my distress, for I could open my heart to none. Dr. Doudney's writings were especially encouraging to me, and led to a correspondence with him occasionally up to his death. The fire burned within, and though I mentioned to no one at the time, others saw it. At last Mr. F. S. Reynolds, the pastor, asked me plainly about it, and to him alone I confided the burden of my soul. One evening, while on a visit to Markham, when walking at dusk in the garden, I was reading Paul's letters to Timothy, and closing the book said, 'Oh, that I had such an one as Paul the aged to talk to!' when it was as if a voice said, 'Behold, a greater than Paul is here.' I looked round, but saw no one. I was alone, yet not alone; for if ever I had communion with my Lord on the greatest burden of my heart, it was in that garden. It was a sacred moment. With fear and trembling I told Him all my heart, and left the garden to watch His guiding hand in the matter. Being secretary of the Church, I had to write for supplies after Mr. Reynolds left; and when I wrote to the late Mr. Knights, of Lowestoft, he replied, saying he would come to Yarmouth if I would preach at Lowestoft. However Mr. K. knew anything of me having ever such a thought, I did not know. I was, however, compelled to consent, and now I had to open my mind to my wife, which I had never done before; but the Lord opened the way for me that day. She said, 'Eb! isn't there a text reads, "Unto you which believe He is precious?"' 'Yes,' I said; 'only you have left out the most important word, *therefore*, and I have to go to Lowestoft to speak on Sunday, and I believe you have given me my first text,' and so it proved. In great trouble on the Saturday night to think I had consented to go, Mr. Knights came into my office and said, 'Come, my boy, don't take on like that. Remember, it is written, "My grace is sufficient for thee," and never shall I forget that night. I went again and again, but increasing dread lest I should run without being sent. After going a few times on one Lord's-day evening, I was obliged to leave off nearly half-an-hour before the time. I came out of the pulpit and walked home, begging the Lord to forgive me ever standing up in His name.' I wrote to Mr. Knights, telling him I could never come again, for the Lord had convinced me I was not called of Him. Mr. K. took me at my word, and for three months did not ask me. Oh, how I begged of the Lord during that time to try me once more, and I

would not run away again. Soon after this other doors were opened, and I went forth again, and have continued to this day helped of the Lord. When the Lord permitted me to go forth again, a circumstance happened that has often been a comfort to my mind touching my call to the ministry. I was preaching at Lowestoft, and an aunt was there to hear me, the sister of my dear departed mother. At the close of the service she came to me and said, 'My dear boy, this is the day I have longed to see, and O how your mother's words are now fulfilled! Just before she died, having kissed you, she turned to your father and said, "There, John, take care of the lad, for he will live to love the truths which are the comfort of my dying hour; and, John, he'll live to preach them too." How little did that dear dying mother then think I should ever become the pastor of the Church where she stood a member. But, after all, the best evidence to-day to my soul of the call of the Lord to the work is the continuance of His blessing on the Word in the gathering and building up of His dear children.'

The chairman next called upon Mr. M. to relate the leadings of Providence to Gurney-road. These were briefly but clearly stated, our brother bearing witness to the happy days of pastoral work for nearly ten years at Laxfield and for the last three years at Wellingborough, from which he felt the Lord had called him. After speaking of the continued and increasing kindness of the friends there, and the Lord's blessing on the Word, he remarked that there were obstacles to his freedom in the service of Christ as a Christian minister, and after laying these for a long time before the Lord, had followed what he believed was the guiding hand of his Master to another part of His vineyard. He stated it was no small joy for him ever to remember that their parting was without one unkind word, but in Christian affection one to another, and with all his heart he received the loving expression of Christian sympathy with him in his conscientious reasons for giving up his pastorate among them, over which they had no control, while their parting gifts and the loving testimonial from the young people would be among the sweetest memories of the past, while he should feel it a privilege to comply with the wish of that Church to "give them at least an annual visit."

Brother J. H. Rider, on the part of the Church at Gurney-road, then very fully related the leadings of God by which they were led to look to brother Marsh as their future pastor. Nothing but want of space forbids us giving this statement in full; so clear and plain was it, proving how jealous both the Church and pastor-elect were that only the will of the Lord in the matter

should be done. Everyone present must have felt on hearing this plain, outspoken testimony of divine dealing, "The thing is of the Lord."

Next followed Mr. Marsh's confession of faith; after hearing which all who loved the distinguishing truths of the Gospel would endorse our brother Mitchell's expressions of delight and approval in them and prayer for the long proclamation of them by our brother at Gurney-road.

The members of the Church were then called upon to rise and signify their acceptance of brother Marsh as their pastor. This done, brother J. H. Lynn, after a brief address from a full heart, united the hands of the pastor and deacon, Mr. Canning, on behalf of the Church (now the oldest deacon and member) and declared the solemn union to be of the Lord, closing his touching address (such as only a pastor could give who had laboured in this Church so long and faithfully) with the words, "Comfort yourselves together, and edify one another as also ye do."

Hymn 771 was then sung, and brother Beecher closed with the benediction. The chapel was nearly full, and although the service had lasted over three hours, none seemed weary. At the close of this service upwards of 350 sat down to tea. The

#### EVENING MEETING

commenced at 6.30. Mr. John Piggott in the chair, who in his own genial manner gave a hearty welcome to all as he dwelt on the words of the Master, "Divers of them came from far."

The scripture was read by brother Belcher, and the recognition prayer offered by Pastor R. Mutimer, of Brentford, who was the first seal of God's blessing on our brother Marsh's labours at Laxfield. The Lord hear that full and fervent prayer for pastor and flock. Hymn 92 (supplement) was sung, and brother Jull, of Cambridge, rose to deliver

THE CHARGE TO THE PASTOR, from the words "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15). Notice—

(I.) What you are a workman. (II.) How you are to do your work.

I.—When the tabernacle was built the people were commanded to offer certain gifts for the furnishing of it. Then it required men of skill to make and fit those things offered by the people. The Lord then called Bezaleel, fitted him with the spirit of God in wisdom and understanding to make and devise curious things in gold and silver. Here we see divine appointment, and making workmen for the Tabernacle (Exod. xxxv. 30—35). So God appoints and fits workmen to preach and labour in the public ministry.

1. You are here called a workman, not a master, nor time-keeper, but to work. Not a lord to look on, nor an idler, but an actual workman; one who has to do the work. In the New Testament all writings go to set forth ministers as labourers; it carries with it the idea of toil, labour, &c. "Husbandmen," "Labourers together with God," "Stewards of the mystery of God."

2. Qualification is needed for a workman according to the work he has to do. Some have to have the hands qualified for mechanical work, others the mind for literary work. Your calling is of the highest, holiest order, hence your heart must be sanctified by divine grace and your mind trained by the Spirit of God to deal with the truth of God.

3. Workmen are appointed by the master where they shall labour. What field they shall plough, sow or reap. God has appointed you in the past two other fields; now He has moved you to this one. Let this be where all your energies and powers are to be devoted with earnestness and zeal.

4. What are the chief instruments to work with.

(a) The Word of God—the reading, meditating, comparing scripture with scripture.

(b) You must work at prayer. Labour at the word, then go and pray in secret with God. "Our strength for the pulpit is born in the closet."

(c) Reading other books you will find great help. Get other men's minds and give your fresh thoughts on old truths.

II.—How are you to do your work?

1. Rightly divide the word of truth. You have to deal with the Word of God, not philosophy and science. Divide (1). By distinction. Distinguish between law and gospel—old covenant and new, natural faith and spiritual, and between Christ's work for us, and the Holy Spirit's work in us. (2). By separation. Separate between the righteous and the wicked, their life and end. (3). By distribution. You must distribute them to the varied stages of experience—babes, children, young men, fathers—a portion to each in due season. Also rightly divide. Some are dividers by preaching only doctrine, others only experience. You must preach all, doctrine, experience, and practice; also the ordinances of the house, keep them intact before the people.

Notice—Study. (1). Study yourself; your state of soul; keep up the vitality of your own religion or your people will feel it. (2). Study your character, look to that, for you are to be an "ensample to the flock" in word, deed, and conversation. (3). Study your temper; have self-government. Many things you will have to try you, but, "He that ruleth his spirit is stronger than he that taketh a city," "The wrath of man worketh not the righteousness of God."

2. Study the spiritual interests of your people, ever let that be your aim; seek their spiritual welfare, study their temporal interests, do not pry into their family secrets.

3. Study to make your sermons plain and understandable, do not give words but matter. Aim to teach to convey instruction. Solomon, a wise man as a preacher, sought out acceptable words.

4. Study to study, that is, give diligence, let nothing hinder you to give due time and preparation for your pulpit work.

5. You are to study to show yourself approved of God. Aim at this, by being faithful to His word, rightly dividing it. You will have the witness in your own soul, and the blessing of God on your labours. Do not seek to please but profit the people. Do not expect to satisfy everyone, bear with those who differ from you, be patient with the wayward, act discreetly in all things. Confide in God. Go to Him for your message as your Master, and He will honour you in your work. Look for your promised reward: "Well done, good and faithful servant." &c. Hymn 776 was sung, after which Pastor John Box delivered the

#### CHARGE TO THE CHURCH

from the words, "Now are ye light in the Lord, walk as children of light." The glory of our God, the dignity of His children, and the important mission of the Church of Christ in the world, were forcibly set forth as our brother warmed in his subject and spread forth the light of its truths.

The chairman said, he now had a difficulty indeed before him, the time nearly gone, and such a body of ministers as he had never seen together before at such a meeting, indeed it was like an association gathering. He, however, was necessitated to vacate the chair himself, which was ably filled by brother Bush to the close of the meeting.

In a few brief sentences our brother Bush delivered his message to the pastor from the words, "As I was with Moses, so will I be with thee, I will not fail thee, nor forsake thee." Brother Squirrel gave words of hearty Christian greeting, followed by brother Carr, who said "two persons cannot occupy the same place at one time. I am here as the representative of the Surrey Tabernacle, and to convey the good wishes of our dear pastor, who would have been here if he could." Brother Belcher, in a warm-hearted manner, spoke for himself, and read a very hearty expression of Christian love from brother Holden. The pastor in closing the meeting, touchingly alluded to the heavy loss the Church had sustained in the calling home of her long and faithful steward, James Morter, and said he knew he expressed the feeling of the Church and congregation at Gurney-road, when he said the sorrow-stricken widow and

family had a deep interest in their Christian sympathy.

Brother Alfred J. Voysey gave out hymn 93, and the benediction closed a red-letter day in the history of this Church.—A. G. GRAY.

**BEXLEY.**—The following resolution was passed unanimously at our last Church meeting, respecting the resignation of our pastor: "That the Church, with sincere regret, accepts the resignation of their esteemed pastor, and earnestly prays that it may prove one of the 'all things,' that shall work for his good and theirs, and the glory of God. The Church expressed their great interest in his future welfare, and he will leave us with their hearty good wishes and prayers, for his temporal and spiritual welfare." In behalf of the Strict Baptist Church, Bexley, JOHN PIGGOTT (Deacon).

AN "ACCIDENT."—Our brother, Wm. Harris, of Edgware-road, on Saturday morning, May 19, was knocked down by a hansom; his thighs were broken and also received a severe scalp wound. He was taken to St. Mary's Hospital. He is, brother Burbridge says, who has visited him, supposed to be doing well. He will not be able to fill engagements for some time.

#### BUCKS, BERKS, HERTS, AND OXON STRICT BAPTIST ASSOCIATION.

THE half-yearly meetings of the Association were held at Lee-common, on Monday, the 16th at 1.30. The ministers and delegates met in the chapel, Lee-common, to transact the business, when the secretary (Mr. J. Dulley) read the report for the last half-year, referring especially to the work which had been done. Mr. E. B. Lloyd (the treasurer) submitted the balance sheet, which was satisfactory. The officers for the ensuing year were chosen, and it was decided to hold the next meeting at Aylesbury. The public service was commenced at three o'clock by singing—

"Glorious things of thee are spoken,  
Zion, city of our God."

Mr. J. Moring preached a sermon from the words: "Mark ye well her bulwarks, that ye may tell it to the generation following" (Psa. lxxviii. 13). He said he had two or three objects in view in taking this text. First, to speak scriptural words of encouragement to the Lord's people, "Comfort ye, comfort ye My people." Second, to point out the obligation that ministers of the Gospel are under. Third, to stimulate and strengthen the hands of our brethren in the work of the ministry, and then, as far as possible, let others know what our standing is as a Strict Baptist Association. To gain these objects notice: 1. The sacred place, Zion. Zion was mentioned no less than

160 times in the Old Testament. In this place it is to be understood mystically, meaning the Church of the living God. Zion indicates conquered hostility, both literally and spiritually. Zion means a monument raised up; so the Church of God is a monument raised up to perpetuate the name and fame of her great Builder, being raised from sin, the curse, condemnation, and degradation into fellowship with and service for the Lord. Zion is most highly spoken of by the inspired writers as being the Divine dwelling and resting-place, the mountain of holiness, the perfection of beauty, as an incomparable city, as immovable, as continuing for ever, and as a joyous city into which all the ransomed of the Lord are to be brought with everlasting joy upon their heads.

2. Her means of defence and security, "Her bulwarks," which, said the preacher, indicated the Church is liable to be assaulted. The cry of the enemies of old was, "Rase it; rase it." So now. What is Roman Catholicism doing? At the opening of the Roman Catholic Chapel in High Wycombe, the other day, "Canon Duckett is reported to have said, "Thank God, their countrymen were beginning to see that the Christianity of England was the Christianity of Rome." True enough, England is becoming Romanized, but the so-called Christianity of Rome is not the Christianity which emanated from Jerusalem. Atheism, religious infidelity, and all the down grade movements were seeking to destroy Zion's bulwarks, but would never be able to do so. What are her bulwarks? "Salvation will God appoint for bulwarks." Salvation is effected by various acts of grace, such as electing love, predestinating grace, the everlasting covenant, the substitutionary work of Christ, His priestly intercession, justification by the imputed righteousness of the Lord Jesus Christ, and conservation. These are all cemented together by omnipotent power and divine faithfulness, making them more solid and lasting than all the granite fortifications of which England may boast.

3. The counsel given. Think well. "Inspect them closely, get a clear understanding of their nature and solidity." Or as the marginal reading, "Set your heart," your will, affections, and all the purposes of your soul.

4. The purpose specified. "Tell it to the generation following," called a chosen, seeking, righteous, upright, praising generation. "Tell it." Regard it as a divine command. Has there not been too much guilty silence? In telling we have the example of a great multitude. We are in good company. The prophets, Christ Himself, the apostles; reformers, as Luther, Calvin, Knox, and others, and many godly ministers of the present day. And when all the dust and smoke of the battle has passed away, these

glorious bulwarks of Zion shall be still standing, not having sustained the slightest injury, and Zion shall triumph in her God for evermore.

After a refreshing tea, well supplied by the friends at the chapel, a public meeting was held, which was well attended, being presided over by Mr. D. Witton, of Aylesbury, who expressed his pleasure in meeting with the friends at Lee-common again, and the brethren of the various Churches. He said that in thinking of the Association the great need is the plain declaration of the Word of the Lord, such as we had this afternoon. It was most desirable that we should be bound together in Christian love and unity. We, as a denomination, cannot afford to be separated, but that we should stand shoulder to shoulder. The times in which we lived must be regarded as times of weakness. The reading of the present day tends to draw many away from the solid truths of the Gospel. It is our business to try and build up the Church of God. Nothing but a full Christ will suit the Church. Many are asking, "What is truth?" The answer is this, The Person of Christ, who makes us free."

Mr. F. Tilbury, pastor of the Wooburn-green Church, grounded his remarks upon the words, "If these things be in you," &c. The apostle was referring to some things in them which were mentioned in the preceding verses, as faith, virtue, knowledge, &c. Faith is the precious gift of God. Faith looks to the doings of the Lord Jesus Christ. Faith looks for the future raising up of the body, and rejoices that this is not our rest. Jesus has told us He has prepared for us a mansion.

Mr. E. B. Lloyd said he wanted to speak to them on the Christian's high calling, "The God of all grace, who hath called us into His eternal glory." Referring first to the appellation, "God of grace," he proceeded to notice the calling, and said: He has called us into a glorious company, into a blessed employment; and He will call us into His immediate presence, His heavenly glory, which is an eternal glory.

Mr. J. Morling said he was pleased with the chairman's key-note this evening - viz., that we need the plain declaration of the Word of God. Coupling this with the words, "They were astonished at His doctrine; for His word was with power," he said Christ discriminated character, and suited His words to the character, as set forth in His Sermon on the Mount.

A few words followed from Mr. J. Dullely and from Mr. J. Pierce, one of the deacons at Lee-common, who thanked the brethren for coming. He said some people think the old-fashioned Strict Baptists are dying out; but the great Head of the Church was a Strict

and Particular Baptist, and as long as He lives we shall live. He hoped the Association's work would be the means of great blessing to the causes.

Prayer by the chairman brought these happy services to a close.

#### THANKSGIVING AND PRAISE AT BRIXTON TABERNACLE.

ANNIVERSARY services commemorating the opening of Brixton Tabernacle were held Tuesday, May 15. At this annual meeting all those who have been striving through the year to gather what they can to reduce the debt on this noble sanctuary render an account of their stewardship. This year special energy had to be put forth in order "to pay off debentures which became due in February last." Two hundred and fifty pounds were needed. At the close of the meeting on Tuesday evening, the total proceeds of the day, after all expenses had been deducted, amounted to

£350 18s. 6d.

This has reduced the debt on the chapel to £870. Mr. C. Wilson presided, and when the result was made known the chairman asked the audience to unite in singing "Praise God from whom all blessings flow," which was responded to most heartily. The very pleasing proceeds brought forth expressions of gratitude from the pastor, church, and congregation to all those friends who so nobly responded to the appeal in E. V. & G. H.

Although none of the speakers knew what the result would be, yet each one came forth with the voice of thanksgiving and praise. To God be all the honour and glory.

Mr. Mitchell preached in the afternoon. A good company gathered to tea; and in the evening, under the able presidency of the Vice chairman of the Metropolitan Association of Strict Baptist Churches, addresses were delivered by Messrs. Dadswell, Holden, Mitchell, Burbridge, Rundell, and—J. W. B.

TRING (WEST END).—We held our 54th anniversary on May 9. Mr. Wren, of Bedford, preached in the afternoon from the words, "Looking unto Jesus" (Heb. xii. 2), and in the evening the text was, "For the hope that is laid up for you in heaven" (Col. i. 5). Many who usually visit us from the surrounding villages were hindered through the heavy rain, but those who did come realised it was good to be there. We can say, "The Lord hath done great things for us whereof we are glad," and felt constrained to "praise Him for all that is past, and to trust Him for all that's to come." Thus we were enabled to press on. To our covenant-keeping God shall be all the glory.—S. KENDALL

#### RECOGNITION OF MR. G. FLOWER AT BOROUGH GREEN.

It was with feelings of thankfulness that we wended our way on Whit Monday, May 14, to this honoured sanctuary to unite in celebrating the 77th anniversary of the cause and the recognition of Mr. G. Flower as pastor. It was a delightful morning, and we were glad to meet with a goodly number of friends from Bessels-green, Maidstone, Meopham, Eynsford, and other places, who gathered to wish God-speed to pastor and people.

Mr. J. Cattell, of Bessels-green, was the morning preacher, who was enabled with much liberty to explain and describe the good old paths, with the exhortation, "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 for your souls" (Jer. vi. 16).

At the close of the morning service a good number availed themselves of the excellent dinner provided. In the afternoon the good old chapel was nicely filled, and much interest was manifested in the service. Mr. A. B. Hall, of Meopham, presided and read Psa. cxxxvii. Mr. Richardson offered earnest prayer for pastor and cause. The chairman said we are gathered to erect another Ebenezer, and thank God for bringing them as a Church through many changing scenes and sending them a pastor to feed them with the Bread of Life. Mr. Hall called upon Mr. Flower to relate his call by grace, which was done in a plain and straightforward way, and which found an echo in the hearts of many. This was followed by the newly-chosen pastor giving his call to the ministry and his reasons for accepting the pastorate at Borough-green. Much satisfaction was also expressed in Mr. Flower's statement on these two important points, as also was his explanation of the truths he hoped to be enabled to preach. Mr. Cattell followed with the "Ordination" prayer. Mr. A. B. Hall then joined hands of pastor and a deacon representing the Church, and with the customary declaration said, "What God hath joined together let no man put asunder," expressing the hope that the union might be a long and prosperous one.

Mr. T. Baldwin gave the charge to the pastor from 1 Tim. iv. 11. After a few remarks from the chairman to pastor and people, the afternoon service closed with prayer, and the congregation retired to the schoolroom to take tea.

Mr. Cattell presided at the evening meeting. Mr. Coombes prayed, and Mr. Dunkley, of Eynsford, speaking on the nature and constitution of a Gospel Church, and relationship between pastor and people, quoted from the excellent writings of the late C. W. Banks. Mr. Moxham also took part.



We hope pastor and people may be kept in the good old paths, preserved from the unscriptural system of duty-faith, free will, and open communion.—**ONE WHO WAS THERE.**

**DUNSTABLE.**—On Whit Sunday and Monday special services were held at the Old Baptist Chapel, in commemoration of the 219th anniversary of the formation of the Church, when brother Young, of London, was helped to proclaim a precious Christ to good congregations. On Sunday morning from John i. 40-42, and evening from John x. 16. On Monday afternoon from Prov. xii., last clause of the 3rd and 12th verses; in the evening, John xiv. and first part of verse 6, "Jesus saith unto him, I am the way." Between the afternoon and evening service tea was served, when between 50 and 60 sat down, and we were much cheered by the presence of friends from Gaddesden-row, Luton, Eaton Bray, and other places. We felt it to be a time of refreshing and encouragement, and in reviewing the long number of years which have passed since the Church was first formed here we are constrained to say with David, "Bless the Lord, oh my soul, and forget not all His benefits." We regret that our brother Eli Holland was not able to be with us through an accident, and pray that God may be pleased to make up to him the loss of the means, and soon restore him, if it be His blessed will, to his usual health and strength, and oh! that we may experience many more such days as these is the prayer of—**A LITTLE ONE.**

**STEVENAGE.**—The 37th anniversary of the formation of the Church and erection of the chapel was celebrated on the 2nd of May, when our esteemed brother Mr. Mitchell, of London, preached two very acceptable sermons. The attendance was good in the evening. Pastor and people gladly recognised and welcomed friends from Hitchin, &c., on the occasion.

**GRUNDISBURGH.**—On Lord's-day, April 8th, we were privileged to enjoy services of an encouraging nature. Mr. H. D. Tooke, of London, preached morning and evening, and Mr. S. K. Bland in the afternoon. After the sermon Mr. Bland baptized three sisters, two being teachers in the Sabbath-school. The congregations were large, and we can say we felt it good to be there, as we realised the Master's presence. We have much pleasure in stating that our brother Mr. H. D. Tooke has accepted a unanimous call for three months with a view to the pastorate. He has been supplying for us for about two months, and our hearts have been cheered to see the congregations increase and so many of the young

people attending the means of grace. Our earnest desire is that the Lord will bless the labours of His young servant, and that many may be brought into the fold. And His name shall have the praise.—**C. D.**

**RUSHDEN (SUCCOTH).**—We have much cause for thankfulness to the great Head of the Church for the kind and gracious care He has manifested to us. Although without a pastor for more than two years now, He has been pleased to send His word by the mouth of His servants into our midst, with such power and sweetness that has been a great comfort to His people. Amongst the many servants of the Lord who have so kindly responded to our request to supply the pulpit, is dear Brother Shaw, of Gravesend, who has ministered to us occasionally for more than twelve months, and has been helped to preach the unsearchable riches of Christ with so much acceptance and power, that the hearts of God's people have been refreshed, and sinners quickened into life. As a result our brother Shaw had, on Sunday, April 22, the pleasure of baptizing three young persons, on a profession of their faith in the Lord Jesus Christ. He preached an able and telling sermon on this occasion on the subject of "Baptism." The congregation, which was a very large one, listened with marked attention, and we hope much good may result from it. On the following Lord's-day, Mr. Shaw was favoured to receive them into the Church together with a brother who had been a member of another Church. To all present the service was pleasant and profitable. May the great Shepherd speedily see fit to send one of His under-shepherds into our midst, one who may be able to lead us into green pastures, beside the still waters, is the prayer of yours in gospel bonds, **JOHN LODDS.**

**PLYMOUTH.**—The word of the Lord, at Trinity Chapel, has been made the means of deliverance, comfort and blessing to many of His dear ones. We have received ten by baptism, during the last eleven months. A Sunday-school has been well established; new baptistry, and rostrum and vestry completed. In addition to the ten received by baptism we have had several transfers from Churches in distant towns. The "latter rain" has manifestly begun to fall. May the showers of blessing in the end prove to be as abundant as they were in the beginning of its history, when that honoured man of God, Arthur Triggs, had the oversight of the Lord's people.—**E. M. BACON.**

**BLAKENHAM (SUFFOLK).**—This little cause has passed through changes, but as the years roll on, and the usual time comes round for their annual meeting, we are invited to attend the services and

join in thankfulness that the old-fashioned truths are still maintained, and the gospel faithfully preached. This year, Whit Monday, our brother Suggate preached in the afternoon in his usual, solid and impressive manner, on "Working out your own salvation," &c. An excellent tea was served to a goodly number. A public meeting was held in the evening, presided over by the pastor, Mr. E. Haddock, who was pleased to see so many present, and welcomed all in the name of the Lord. Spiritual addresses were given by Mr. Kern, Ipswich, Mr. S. Haddock, of Occold, and Mr. Suggate. An anthem was sung during the evening, Mr. Moore, jun., presiding at the harmonium. We were pleased to see in the company friends from Crowfield, Somersham, Ipswich, &c., including our brother Grimwood, who still labours amongst his little flock at Bethel, Little Stonham. Our prayer is that the cause at Blakenham may prosper abundantly, and that they may have an increase of God that shall gladden them. That the fear of God may be implanted in many hearts and be brought into His fold with rejoicing.

"The fear of the Lord is lowly and meek,  
The happy reward of all that Him seek;  
They only that fear Him, His truth can discern,  
For living so near Him His secrets they learn."

—A. E. GARRARD.

IPSWICH (BETHESDA).—After a lapse of several years, Mr. R. E. Sears of London, paid us another visit, on the occasion of the 65th anniversary of the cause, and was enabled to preach three Christ-exalting sermons. It rejoiced our heart to be able once more to welcome our brother. The preacher was favoured with much liberty in speaking, and the people in hearing. The afternoon discourse was to the young, who paid great attention and appeared to quite understand what Mr. Sears said, who, by his pleasing and fatherly manner rivetted the attention not only of the young but of the aged. We thank all for their presence and help. Congregations good.

A. E. GARRARD.

WHITESTONE, NEAR HEREFORD.  
—The annual tea and public meeting was held at this place of worship, on Whit Monday. Owing to the unsettled state of the weather, the attendance was not so good as on former occasions. As usual the interior of the chapel was nicely decorated by the Misses Godwin, Miss Godsall, &c. The tea-tables were presided over by Mrs. W. H. Godwin, Mrs. Hill, Mrs. John Price, Mrs. H. Lewis, Mrs. Laurence, &c. The meeting commenced at 6 o'clock with our cheerful song, that well-known hymn, "Come let us join," &c., tune "Nativity." Brother George King led us in prayer,

after which brothers Potts, Lambert, Sharpe, Watts, E. L. Wallis, and Wm. Clarke, addressed the meeting. The pastor, W. Price, presided. The choir sang several anthems very sweetly, Miss Godwin presiding at the organ.

COBHAM, SURREY.—The annual "Spring meeting" at Ebenezer, Cobham, was held on Wednesday, May 16, when Mr. Mitchell, of Mount Zion, Chadwell-street London, was enabled to preach two sound, experimental, gospel sermons, which were like "Wine that maketh glad the heart of man, and oil to make his face to shine," at least so it appeared as we looked upon the face of our old friend and brother C. Z. Turner, as he sat and drank in the words as they flowed from the lips of the preacher, and he was not the only one by far who were favoured to "drink of the brook in the way." The meeting really celebrates pastor Turner's natal day, and he likes, on that occasion, to be found in the house of the Lord. But our friend Turner has another birthday, and one cannot be long in his company without being made aware of it. There is some talk of starting a Sunday-school here, which we sincerely pray may not end in talk, at all events some of Mr. Winters' "Sunday-school Hymnal" are ordered, and two or three other requisites. God bless the effort, prays J. W. B.

#### INSEPARABLE LOVE.

"Who shall separate us from the love of Christ?" Ah, who indeed! Who shall move His will who loves us because He will love us? Who shall find a reason to urge successfully to our hurt when He finds none? This is a comfortable truth indeed to all who are interested in that love—that it is inseparable. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God." Will He cast off His children? Nay. Will He forsake the work of His own hands? Never. Will He cast away His people? No.

"Whom once He loves He never leaves,  
But loves them to the end."

Wonderful love! And what are we that we should be the objects of such love! Well, said one, "Who am I, and what my father's house, that thou hast brought me hitherto?" Tribulation may set us alone as the sparrow on the house-top, but it severs not from Christ's love.

Distress may cut off acquaintance and friends, but it severs not from Christ's love. Persecution may remove us far from the enjoyment of place and favour in this world, but it shall not separate from Christ's love. Famine, nakedness, peril, and the sword may successively assault and even drive the poor trembling soul from its clay ten-

ment, but these combined shall fail to separate us from the love of Christ. Nay, in all these, through Jesus, our unchangeable Friend, we shall be more than conquerors. Take heart, then, weary pilgrim; cheer up, ye downcast ones; look up, ye that are tempted out of measure, beyond strength, despairing even of life, for His lovingkindness is better than life; here is consolation and comfort. In Jesu's love there is something to support the tottering step, to strengthen the failing heart, to invigorate the sinking spirit. Jesus lives, and He loves unalterably. He will not despise thy poverty, nor scorn thy rags. He will not look shy upon thee in thy distress, nor upbraid thee for thy foolishness. His love is so great to thee that all thine enemies shall be dumb before Him. All iniquity shall stop her mouth; thine accusers shall be cast out, and the multitude of thy fears quelled by His gracious smile, by His outstretched hand, by the word of His power. "Be still," then, comfortless one, and hope to the end; then it shall appear that the love once shed abroad in thy heart is still the same. All thy sins, unbelief, trials, and afflictions have been the occasions of the display of His unutterable love. Who shall separate us from the love of Christ? Not life, with its toils and sorrows; not death, with all its agony and terrors; not angels, good or bad; not the rulers of the darkness of this world, nor any of their wicked devices; nor things present, with all the corroding and corrupting influences that attend them; nor things to come—yea, nothing, no creature can, and the Creator will not, separate the redeemed family from the love of God, which is in Christ Jesus—that love which cheers us living, comforts us dying, and feasts us eternally. Amen.

WILLIAM BLACKMORE.

Stonehouse, Devon, 1860.

#### BAPTISM.

I have often asked myself the question. Why it is that so many believers in connection with our Strict Baptist cause remain outside the Church, not having followed their Lord in this important ordinance? Is the fault with the Churches or the ministers? or is it to be found with the persons themselves? There evidently is a cause. Can it be remedied? Is the subject brought out as prominently as it should be in our periodicals, pulpit ministrations, and other means at our disposal for inculcating the necessity of its observance? To my mind it is a sad thing that in connection with apparently vigorous causes, the Church registers contain so few names of those who (as far as human judgment can go) are true believers in the Lord Jesus Christ, and in the doctrines of grace assuredly be-

lieved among us; then let all of us who labour by the Press, in the Pulpit, Church, or School, see that we give the position which rightly belongs to the ordinance of believer's baptism which is so strongly supported by the example of Christ and His apostles, by direct Scripture authority, by logical inferences, by agreement with its signification—viz., burial and resurrection, and by rightly interpreting the word "baptism," that many may hear and obey the voice of the Master who in His Word says, "Follow Me." — DAVID SMITH, BILSTON.

#### BRIEF HINTS FOR SUNDAY-SCHOOL TEACHERS.

RETURNING FROM THE CAPTIVITY.

(Read Ezra i. 1—11.)

Introduction.—The Lord our God is full of mercy, long-suffering, and love: He will not always chide. Although He hates and punishes sin, as He did on His own chosen people, He is ready and willing to receive the penitent, and He alone is able to turn our sorrow into joy. He delights to welcome back all those who have thought in their hearts they could do without the divine leading. Throughout all the history of God's chosen people we see this demonstrated in a very remarkable manner. We cannot go alone; we shall soon fall, soon be defeated. Ah, God is able to keep us from falling and perishing. Learn a few lessons:—

1. The Lord will receive the repentant and sorrowful.
2. The Lord will forgive the transgressions of His people.
3. The Lord will have compassion, and give us joy.
4. The Lord will give us freedom from the captivity of sin.
5. The Lord will turn our mourning into thanksgiving and gladness.
6. The Lord will lead His people in pleasant places.

Plymouth.

THOMAS HEATH.

#### In Memoriam.

JAMES MORTER.—The Church at Gurney-road, Stratford, has been called to endure a heavy loss in the translation to glory of brother James Morter, which took place on Monday morning (about 4 a.m.), March 19. He was the oldest member and deacon of the Church, indeed, was the founder of the cause, having commenced it in his own house, and, during its infancy, carefully watched over it, defraying all the expenses of the same at this time. Only "the day" will declare the abundant liberality of our departed brother, in the days of his prosperity, to the cause of Christ, that laid near his heart. Many are the widows and orphans, and

the poor and needy, who have sent their cries to God for help, and whose needs have been liberally supplied by our dear brother; and to his honour be it said, that when heavy reversions set in, and circumstances altered with him, the last thing to be "cut down" was the loving help to God's poor. The mortal remains were laid to rest in West Ham Cemetery, after a service had been held in the chapel, conducted by his long-loved and esteemed friend Mr. T. Hull, of Hastings, assisted by our pastor, E. Marsh. The Lord graciously comfort and sustain the dear widow and family, whose loss is under most distressing circumstances, and who will value an interest in the prayers of the household of faith for the all-sustaining grace of our Lord Jesus Christ.

We have soon been called to the cemetery again, and this time to lay to rest the body of the faithful chapel-keeper of Gurney-road, brother JOHN PEPPER. On Lord's-day, April 19, he filled his accustomed place up to the evening service, but was unable to open the doors for this. He took to his bed that evening, from which a few days after the Master called him to enter into the joy of his Lord—this was on Monday, 23rd—aged 80 years. Conscious to the last, he valued the visits of the dear friends who felt it a privilege to call on him, and hear him testify to the power of that grace which bought and sought him, and which had preserved him to the kingdom of glory above. The body was laid to rest on Friday, 27th, in the presence of a large gathering of friends; and the solemn service was conducted by our pastor, both in the chapel and at the grave. On the following Lord's-day evening the pastor preached to a large congregation from the words: "I had rather be a door-keeper in the house of my God," &c., making special allusion to our losses, as a Church, but also to the gain of our loved ones gone before. Who will be next? Is the reader ready?

LEVINA ANDREWS entered her eternal rest, April 21, 1894, aged 62. Our sister had been a member at Enon, Chatham, about 23 years, and was enabled by the grace of God to live a quiet, consistent life, desiring the good old ways of Zion. The description on memorial card aptly describes her condition: "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Her pain of body was great, but she was enabled to resign herself into the hands of her Redeemer, whom now she beholds face to face, free from all sorrow, pain, and care. May the dear husband be comforted and supported under this trying dispensation, and stay himself upon his God and Father, who has seen fit to remove the partner of his joys and sorrows to the home above.

WILLIAM GATER, a member at Shouldham-street, was called to his eternal home after a few weeks suffering from blood-poisoning, on Jan. 27, 1894. A day or two preceding his death he was admitted into St. Mary's Hospital, Paddington, to undergo an operation, after which he rapidly sank, and passed away. I saw him at his last conscious moments, and on asking how he was, he replied, "Better. I think I shall pull through, if it is the Lord's will." "Suppose it should be otherwise, what then?" Looking up very brightly, he said, "His will be done," which were his last words. He was a quiet and consistent Christian, always ready for something about Jesus, with whom we believe he now is enjoying unbroken communion. Our dear brother was taken home at the early age of 36 years, leaving a widow and three children to mourn their loss.—EBENEZER BECHER.

ELIZABETH GOODING entered into rest April 12, after a lingering illness of over five years borne with Christian patience and resignation to the will of God, truly her death was a happy one. My beloved mother was the widow of the late William John Gooding, formerly of Tunstall, Halesworth, Suffolk. Thanking all friends for kind sympathy in our bereavement.—MARY A. GOODING.

WILLIAM NORTHFIELD, of Ipswich, Suffolk, after a very painful and protracted illness, fell asleep in Jesus, May 7, 1894. For several years he had been a member of the Church at Bethesda, Ipswich. His pastor, Mr. W. Kern, officiated at the interment on May 18, and made reference to the departed on the following Sabbath.

DANIEL TOWN.—The Church at Down, near Farnboro', Kent, has sustained a great loss in the promotion of our brother, deacon Town, from the company of militant believers to that of the spirits of the just made perfect, to behold the King in His beauty, and worship Him in the beauty of holiness. He passed peacefully (and undemonstratively) away on March 22, at the age of 64. He was for some time a member of the Church at Farnboro'; and was received into communion with the friends at Down, on January 4, 1857, by whom he was appointed deacon, March 24, 1859. On the evening of the first Lord's-day in April last the Down Chapel was filled with a sympathetic congregation at the funeral service, conducted by our brother, M. Branch, his text being 2 Cor. v. 4, 5. To have known our brother was to love him, and there are many who have had that privilege who will join the writer in trustful condolence with Mrs. Town, the family, and the bereaved Church. God comfort and bless them.—SAMUEL BANKS.

MR. WILLIAM ELLIS, of Bermondsey, entered into rest on Feb. 13, aged 83 years. For upwards of twenty years he was a consistent member of the church at Lynton-road, where his loss is much felt, and he will long be missed. During a long life he had to pass through many deep waters, but he felt he had very much cause for thankfulness, and the words, "Bless the Lord," were often heard from his lips, and spoken in a way which showed they came from his heart. He was one of those who often are in bondage through fear of death, but when the time for his departure came the Lord took him home very speedily. Seized with a severe pain which seemed to tell him that the end was near, he said, "The hour is come; Lord, make it short," and in a very little while he had passed the Jordan without having spoken again, and entered into that rest which remains for the people of God.



SAMUEL KING BLAND.

# The Best Position.

BY EDWARD MITCHELL.

“Sitting at the feet of Jesus.”—Luke viii. 35.

ON all hands men are striving to obtain the best places in the world, but few appear to desire this best of all positions—a place at Jesus’ feet. Passing a certain theatre, on our way to the week-night services, we have frequently seen an eager crowd gathered long before the doors were open. Alas! we see nothing like this at the house of God. Satan’s chapel crowded, while Jesus’ meeting-place is but thinly attended, is a painful sight. The men of this world seek their pleasures more eagerly than the professed followers of Jesus seek the presence of their Lord. Yet, what comparison is there between earth’s best places and this happy position, “at the feet of Jesus.” “My brethren, these things ought not so to be.” Let your appreciation of your Lord’s condescension be shown by early and constant attendance in His courts, where He has promised to meet and commune with you.

We see in our text an *illustration of the conquering might of grace*. The man of whom these words are spoken had been the very slave of Satan. Possessed by a legion of devils, he had made his abode in the tombs, where he wandered naked, cutting and wounding himself with stones, uttering fierce cries, and making it dangerous for any to pass that way. All human efforts to tame him had failed. Chains and fetters could not bind him, for when his paroxysms came on he burst them as Samson the ropes by which Delilah bound him. But Jesus came that way, and with His all-powerful Word drove out the demons, and restored the man, and now we see him “sitting at the feet of Jesus, clothed, and in his right mind”—a trophy of triumphant grace. This mighty wonder has often been repeated in substance. Sinners, as fully under the power of Satan as this poor man was, have been rescued. Jesus takes the prey from the mighty. In all ages sinners saved by grace are found sitting at His feet. Here they realise their deliverance, and by faith gaze on their gracious and mighty Deliverer, themselves wondrous illustrations of the conquering might of His saving grace.

This position is a *picture of peaceful rest and repose*. Before-time this poor man had known no rest, but “always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.” The men of the place who came out to see what was done were astonished when they saw him *sitting*. So now the wicked have no repose, no place of real rest—feverish excitement, running hither and thither, crying, “Who will show us good?” Turning first to this hand, and then to the other hand, and ever in vain,

“Man never is, but always to be blest.”

He cannot rest. How shall he rest when Satan is lord of his heart? “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. No peace, saith my God, to the wicked.” But “we which have believed do enter into rest.” We “sit down under His shadow with great delight.” At His feet we find sweet rest and peaceful repose. We no longer vainly seek satisfaction in earthly objects, but find our all in Him.

“Here rest my long divided heart,  
Fixed on this blissful centre—rest;  
Nor ever from thy Lord depart,  
With Him of every good possessed.”

Sitting at the feet of Jesus *implies a receptive mind*. “Mary *sat* at Jesus’ feet, and *heard His word*. But Martha was cumbered about much serving.” “Yea, He loved the people; all His saints are in Thy hand, and they *sat down* at Thy feet; every one shall *receive of Thy words*.” Sitting at the feet is the position of scholars. Paul was brought up at the feet of Gamaliel. We would say nothing harsh against Martha. Jesus loved her, and she loved Jesus. Her serving, about which she was cumbered, was ministering to the bodily wants of her beloved Lord. But she allowed her service to break her repose—she was *cumbered*, distracted, over-occupied, and this distraction drew her mind away from Jesus. But Mary’s soul was fixed on her Lord. She seized the golden opportunity to receive His gracious instructions. She rightly judged her Lord to be better pleased with the receptive mind and eager desire than the full hand of service. “Mary hath chosen the good part, which shall not be taken away from her,” said Jesus. In these days of hurry, bustle, and confusion, it is often difficult to get a little time for quiet meditation and communion, hence the low state of spirituality in Zion. We want larger receptivity, and more often to sit at Jesus’ feet. His communications will make our hearts burn within us. And if by grace we choose this good part, He will see that it is not taken away from us. Sitting at His feet, our souls shall lose their leanness, and become as well-watered gardens, by the overflowing of the upper springs of communion.

This position realised *affords a foretaste of heavenly joys*. The land flowing with milk and honey is on the other side of the Jordan, but some foretastes of its joys are vouchsafed to us here in the wilderness, to assure our hearts, and whet our desires. These are enjoyed when privileged to sit at His dear feet.

“Here it is I find my heaven,  
While upon the Lamb I gaze;  
Love I much, I’m more forgiven,  
I’m a miracle of grace.”

Sitting at His feet comprises our highest privilege, our richest profit, and our sweetest pleasure. It is a position to be coveted, and earnestly sought after. No position on earth can be compared with it for a moment. Small wonder that Satan does his utmost to hinder us from obtaining it, and to allure us from it, when favoured with its enjoyment. “We are not ignorant of His devices.” Reader, knowest thou ought of the conquering might of Jesus’ grace, subduing all opposition within thee, and giving thee to sit at His feet? Hast thou found restful repose there? Dost thou receive His Word? Is it thine heaven to sit at His feet? Remember—

“True religion’s more than notion,  
Something must be known and felt.”

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To be happy we must be virtuous; and in order to our becoming *truly* virtuous, we must exercise the grace of God which bringeth salvation.—*Toplady*.

## OUR PORTRAIT GALLERY.—No. VII.

REMINISCENCES BY SAMUEL KING BLAND.

ON the occasion of my recognition as pastor of the newly-formed Church at Cheshunt, Oct. 17, 1853, I gave what I believed to be a true account of my being brought out of darkness into light, and afterwards felt constrained to enter the Gospel ministry. That statement was taken down and published in the December number of the *EARTHEN VESSEL*, of which the following is an extract: I need add no more, except a few of the many incidents of my lengthened life; may the little left confirm the reality of the past. In that service, lovingly remembered brethren took part—all since gone home:—George Moyle, Joseph Hamblin, Thomas Jones, George Wyard, William Allen, and others.

I said, "I would desire to begin where God began with me, and *that was before I was born*. God blessed me with parents that feared and loved His name. I believe He gave me into the hands of praying parents because He had a design towards me for good. They prayed a long time, however, without seeing much sign of answer, for although they took me with them under the sound of a Gospel ministry, and sought to guide and influence, I grew up to almost manhood in a careless state; I had great respect and even awe of my devout father (who died when I was 14 years of age). I had a particularly affectionate regard for my dear mother, who was mercifully spared to me more than 20 years longer. With her counsel I used seemingly to acquiesce; and for some time carried on the deception, shrinking from giving her pain through a knowledge of my wicked course. And I solemnly say, that unless the Lord had stopped me, I had gone down to hell with a lie in my right hand. It pleased Him, and I feel sure it was His gracious providence, to allow me to set my affections on a truly Christian girl, a member of the Church in East-lane, Walworth, and teacher in that school. I felt the distance, the essential separation between her condition and mine, and was led in secret prayer to know and seek the removal of that difference. A conviction of the just indignation of God against sin overwhelmed my spirit, and I considered that I was lost, yea, even longed to die to know the worst! Yet in the midst of all, there was a gleam of hope which seemed to reveal that if the Lord was mighty to condemn, He must be also to pardon; still I could not see *how*. For many days my cry was: "Lord, cut short Thy work in righteousness." Then the Word came into my soul, "Unto you that fear My name shall the Son of righteousness arise." I thought I could lay claim to a *fear*, and a little light dawned on my mind. I conferred and read much with my dear mother, and have great reason to thank God that this was especially blessed to me, peculiarly so in reading with her that beautiful work—Mr. Hervey's dialogues. How gloriously did I see the plan and work of redemption there traced out. I had before viewed a glory in the condemning holiness of God; I now saw an equal, yea, a greater glory in the redemption of sinners by Jesus Christ. Still I did not *feel* myself interested therein; but I had a *hope* that was like an anchor to my soul, though I was not yet called into the liberty of the Gospel. I felt, however, a strong desire to tell my case to His people, and profess my faith in Him. I wrote to the pastor, Mr. Hamblin, whose ministry I had come to value much, but the very week I wrote, he had resigned the pastorate! This, however, did not deter me, and soon after I was accepted by the Church, and baptized by dear



George Moyle, in the month of August, 1842. That day was blessed to make me know more than ever I knew before, and its memory will ever be stored up by me as a jewel.

As to my ministering in the Lord's name—I own I had longed for it from the first. I had entered on Sunday-school work, and felt freedom in teaching the children, being therein often taught myself; I felt the value of a child's soul, and was sure of the efficiency of the Lord's Spirit for its conversion.

A godly man, an itinerant preacher, would come to our weekly meetings and sometimes heard me engage; he went to Mr. Moody (then pastor of the Church), and asked him: "Do you think that Bland would go and speak in the Lord's name?" Mr. Moody replied, "I don't know, but if he went I should say—the Lord go with him." The request came from this unexpected quarter, and I was awed—I dare not engage—but it was repeated and after a while I felt I dare not refuse. My first attempt was under the tent of the Christian Instruction Society, on Kennington Common (June, 1845); I felt at liberty, and so I did the following week in speaking from John Bunyan's old pulpit in Palace-yard, Lambeth, but, after that, no more "calls" came for several months. I began to think I had with fleshly perverseness run before I had been sent, and I ever did shrink from attempting to open a door for myself. During 1846—7, several doors of opportunity were opened, and doors of utterance granted. In the latter year I was removed into South Wales for civil engineering work, and there, frequent calls upon me to preach the Word were made specially in the villages round Swansea Bay and in Neath—to which dear memories still cling. On my return to London, within two years, I was pretty constantly engaged. By Mr. Moody's wish, I visited Cheshunt, often went, and when the little church was formed in 1852, continued until, by their united desire, I took the pastorate.

The little one grew, but never large, and several tokens of blessing were evident. After four years I closed my stated ministry there, and for another four years found myself going hither and thither in many directions, having, I believe, the same Gospel at heart, with many signs following, but often with sadness of heart. In 1860 I was drawn, and, I believe, guided to Chesham in Buckinghamshire. There also I ministered for four years, having much to be thankful for, and feeling thankful that the people still welcome me on frequent visits. I was twice invited to take part in the ministry with the venerable George Wright, at Beccles, and at length, in 1864, removed there; the social habits of the Suffolk churches, and their unions, as well as the valued companionship of their beloved pastor, certainly being an attraction for me. I did not, however, continue a stated ministry there after his retirement, and since then have found it refreshing, and I have thought more adapted to the measure of my gifts (and probably my lack of patience), to itinerate amongst our churches and specially to care for our Association and Home Mission, in all which (with frequent more distant journeys) I find *plenty to do*, desiring more fully to *prove* the truth of the proverb—"In all labour there is profit."

At the commencement of 1865 I united with dear John Cooper as editor of the *Gospel Herald*, and so continued until that little Suffolk magazine came to London. In 1877 I became co-secretary with him of our Association, and since his departure, in 1881, have continued alone.

Eighteen years ago, Charles Hill and I became joint secretaries of our Home Mission, and I still try and serve it a little as Treasurer and occasional advocate.

I have a little strength still, although past my threescore and ten. May it be devoted to the Master's service in the prosperity of His Church and witness in the world.

[I had no thought of the above appearing in print, but, being urged by our brethren who are conducting this Magazine, I comply.—S. K. B.]

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### THE VETO OF THE SPIRIT.

"And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not."—Acts xvi. 7, R.V.

YES, dear reader, it *is* true; we are watched, guarded, guided, ruled—and overruled, too. So, you see, these apostles assayed to go into Bithynia, but the Spirit suffered them not. Their own plans were set on one side, and a way they had not conceived was opened before them. This was no new experience to the apostle Paul, seeing that his Christian life had opened in a similar manner, when he assayed to go down to Damascus.

Now, these apostles are by no means singular in this phase of experience. Most of the true disciples of Jesus to-day, like unto their forefathers, have their own instances in which the Spirit has appointed a very different course from that which had been by them at first desired and intended. See how this has been, and still is, known to us in our several vocations in *this* life; not only in our first out-starting, but often after the man has started on his career, does he find himself invincibly switched off the Bithynian road of *his* choice, and sent on to Troas and thence into Macedonia.

A successful Christian merchant of Boston (U.S.), now gone to paradise, once related that he had looked forward in his youth to the ministry as the service for which he was best fitted, but, to his great disappointment, he had been compelled to abandon it, though he was graciously enabled to carry over his consecration into the way which providence opened to him, as a Christian man honouring the business in which he served the Lord. One day a fugitive boy was found in one of his vessels, whom he took to his own home, and to whom he gave the courses of education which he had denied himself. And, dear reader, should you ever peruse the history of Joseph Neesima's life and apostolate for Japan, who was that very same fugitive boy, you will have little difficulty in solving the riddle of providence which prevented the merchant from entering a pulpit, and led him from the Bithynia of his youthful desire to a life of far larger and more abounding usefulness.

Less obvious, but quite as real, are those instances in the inward life of disturbance of one's habitual modes of thought, conviction, and belief. The instrument used by the Divine Spirit to deliver us from the all too lifeless groove or rut along which, weighted with the prejudices of the dead man's hand, we have been contented to move, has sometimes been a child's question in the home or the class; or some new duty which brings with it the necessity for prosecuting hitherto

unwonted inquiries, or the lot being cast in wholly new associations and with unaccustomed environment, carrying with it the necessity for a thorough re-surveying of all one's religious stock-in-trade.

What is thus true in the individual sometimes proves equally true in the experience of Churches and denominations, aye, and even cities, states, and nations. I verily believe both Great Britain (nationally) and the Strict Baptists (denominationally) are passing through some such progressive development at this period, and that it will be seen to be the Lord's doing, and marvellous in our eyes:—

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

But HOW are we to know when such interferences are of the Spirit?

(1) When we find in our sinful hearts suggestions and yearnings which are not only undoubtedly of supernatural prompting, but unmistakably from on high.

(2) When there is *no other* way to account for them, we can come to no other conclusion than that the Spirit suffereth not.

(3) The influence or circumstance which stops us as we are going one way of thought or life, and leads us out into quite a different and (so far as we are concerned) unthought of way (when that way is not in itself evil) should be accepted as from the Lord by all who have faith in the divine guidance. "Guide me by *Thy* counsel." In this way we conclude it is the Divine Spirit, because so contrary to our own or our friends' conception, plan, letting, or ordering.

And here it is necessary to note most emphatically how carefully we need to guard against being deceived or mistaken. Oliver Cromwell wrote on one occasion to the Scottish Parliament: "I beseech you, brethren in the bowels of Christ, to believe that you may be mistaken." A man may conscientiously claim that he has a "Thus saith *the Lord*" warranting a new departure, or a continuance in a certain course, or his grip of a given tenet when to many others outside of himself, who are observing him from a perfectly unprejudiced point of vantage,—it may be that some fault of temperament or natural obstinacy seems to be the only correct explanation of his conduct. We all have a more or less pronounced natural tendency to claim the divine authority and direction for those ways which have grown up with us in family and social connections, which are most favourable to the bent of our natural inclinations, aye, or even personal convenience.

The writer does not tell us in *what way* it became evident to the apostles that the leading of the Spirit was not towards Bithynia, but they, in obedience to their Master, must pass by Mysia, and go down to Troas, where, subsequently, the purpose of God concerning their future journeyings appeared in the vision with the call of the man from Macedonia.

When we are not suffered to go as we assayed, and must needs pass by Mysia, and leave behind the Bithynia where we desired to live and to labour, and take some totally different way from that of our own choosing, it may be possible for us *even at the time* to be inwardly assured, like the apostle was, that it is the Spirit of our Master who is ordering our steps in wisdom and love. The apostles soon had overwhelming testimony in Macedonia that it was the Lord's doing in *their*

case, and it must have been marvellous indeed in their eyes. Our gracious and wise God not only overturneth our ignorant though sometimes well-meant proposals, because by so doing He will secure our personal safety and well being, but also—and especially—because there is *nothing* down in the divine programme for us to do at *Bithynia*, and *much* to be accomplished in *Macedonia*. As the Master Himself once *must needs* go through Samaria, so His servant *must needs* pass by Mysia, and go through Troas, on to the Macedonian mission. There are cases in which *not till years afterwards* do we learn the overturning of our propositions to have been by the Spirit's direct veto.

And, lastly, in some matters, it may be, not until we be farther along on our immortal way than the few mile-posts of this brief life can measure, shall we be given fully to comprehend *how* infinitely the best was the Lord's way.

SAMUEL BANKS.

263, Victoria-park-road, N.E.

## CHRISTIAN WATCHFULNESS.

BY PASTOR WILLIAM HY. EVANS.

*Being the substance of an Address delivered at the Meeting of the Suffolk and Norfolk Association of Strict Baptist Churches, at Fressingfield, June 6, 1894.*

BELOVED BRETHREN IN THE MINISTRY, MESSENGERS FROM THE ASSOCIATED CHURCHES, AND CHRISTIAN FRIENDS,—With sincere desire for your prosperity, and thanks for the honour you have conferred on me, I stand here as your moderator, and take the opportunity of saying that during my year of office it will be a pleasure to render to the Churches any assistance it may be in my power to give them. My connection with the Strict Baptist Denomination dates back to the earliest days of my manhood, and now that I have passed the meridian of life there is no section of the Christian Church that has so high a place in my esteem, or so deep an one in my affections. Could life be lived over again, and had we liberty once more to choose, we should prefer the Strict Baptists to any other, believing them to be nearer in doctrine and practice to New Testament teaching than any other section of the one Church of Christ.

It is expected that a few words of instruction, counsel, or encouragement be addressed to you on this occasion. The difficulty is not so much the getting of a subject as in bringing it under your notice in such a way as shall be worthy your attention without trespassing too much on your time, and I hope that it may be felt that I have been Divinely directed in the selection of the one I will now commend to your consideration. It is, "Christian watchfulness." It covers a large area. "Watch thou in all things," was the exhortation of Paul to Timothy (2 Tim. iv. 5), and we offer no apology for saying the same. There has never been a season when the Church of Christ could dispense with it, and it was never more needed than at the present time.

First, then, we say, Watch your enemies, and chief amongst these is the Papacy. Others may affect us as individuals, or in our denominational life, but this touches us on every side—the nation and the Church, the home and the house of God, the family and the individual. It sets man against man, comes between husband and wife, parent and child, and robbing its followers of all that is noble, makes them the prey of superstition, the dupe of the priest, the miserable slave of the Pope. Remember the words spoken by Cardinal Manning, August, 1863: "We have to subjugate and subdue, to conquer and rule an Imperial race. We have to do with a will that reigns throughout the world, as the will of Old Rome once reigned. We have to bend or break that will which nations and kingdoms have found invincible.

inflexible." Again, in January, 1874, he said: "It is good for us to be here in England. A soldier's eye would choose by intuition the field of England for the warfare of the faith. It is the head of Protestantism, the stronghold of its power, and conquered in England it is conquered everywhere." Such is Rome's object; by fraud or force, cunning or cruelty, she will try to carry it out. As patriots and Protestants, it is ours to watch this enemy, and, sinking sectarian differences, unitedly to oppose her by every means that can lawfully be employed.

Next to Rome as an enemy to truth stands the Ritualistic Priests and their teaching in the Episcopalian Church of England, who, by their practices and instructions, are striving to accustom the eye to sights and the ear to doctrines that are Popish in their origin, and have for their object the advancement of Popery amongst us as a people and the destruction of those rights and that liberty which is dear to us as Protestant Nonconformists. It is our duty, not only to watch these, but by every act and word let such know that we are not a company of beggars, humbly asking for a few privileges, but a body of free-born Englishmen, demanding full and equal religious liberty for all, special privileges and exceptional power to none. These were principles for which our fathers fought, bled, and conquered; and with God's help we are ready, if need be, to do the same, and while as their children we hold the banner of truth in one hand, with the other we write upon it afresh the motto, "No surrender!"

I proceed with my subject, and call on you, secondly, to watch the ministry. It must be obvious to every thoughtful person that in the institution of the gospel ministry God had an object. "That I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8). Again, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Rom. i. 16); and for the carrying out of this He endows men with certain gifts. The Holy Spirit is given "for the work of the ministry, the perfecting of the saints, the edifying of the body of Christ" (Eph. iv. 12). It therefore follows that only as the gift is possessed the object is fulfilled; and where that is not the case the ministry, however pleasing to the natural senses and attractive to the multitude, is a failure, for the saints are not perfected, the body of Christ is not edified. The first and chief object of the ministry is not to gather a multitude. There may be the crowded congregation, and we all like that, but let us beware lest we rest satisfied with this, or, in our anxiety to obtain it, forsake principles that are for man's lasting good and God's glory, and miss those benefits and blessings which will bear fruit unto eternal life.

In watching the ministry let Churches be faithful to the trust committed to them, and see to it that they have the truth, and all the truth, without any adulteration of free-will, duty-faith, and creature ability. In the generations that are past such gospel preaching brought forth a race of sturdy believers, strong in faith, rich in knowledge, deep in experience, men that could give a reason for the hope that was in them, and gathered round the preacher large congregations, hungering for the bread of life, thirsting for the water of salvation; while the contrary has produced a worldly-minded, sickly, dwarfish multitude, who scarce know the difference between law and gospel, truth from error. If spiritual life and health is to be increased in our Churches, it will be by the divinely-appointed means, the ministration of the whole truth as made known in the Scriptures. But in watching the ministry see not only what is preached, but also how; for if it is not in the power of the Holy Ghost, no spiritual results will follow. The minister may have zeal, education, oratory, and acceptable manners, but beware lest you be ensnared by these things. They are good in their place, but out of it they have brought decay into many Churches, which, like a pestilential blight, has withered up all spiritual prosperity; and where gifts are regarded more than grace, where the minister's talent is idolized, and the power of the Spirit not sought after, ruin and death is sure to follow. In the records of the Strict Baptist Churches are names of many whose memory will be ever dear, men whose labours were

greatly honoured by God, some of them of very humble birth and training, others gentlemen in every sense of the word, men with refined tastes and well cultured minds; but the simple teaching of the first was no hindrance, and the more pleasing style of the second was not the efficient cause of their success, but both were filled with the Holy Ghost, and with this qualification the word ministered by them was the power of God unto salvation. In watching the ministry see to it then that it is not only the truth, but also the ministry of the Spirit, not of the letter only, for "the letter killeth, but the Spirit maketh alive."

But, thirdly, watch your schools, with them your missions. In reference to the first, I have a word to say upon your Board Schools, and in the election of its officers see that you are properly represented as Nonconformists. An effort has been made, and has already shewn itself in London, which, if successful, will make the Conscience Clause in the Compulsory Education Act perfectly useless. A certain portion of the Board have brought out a circular making what they, with craft, designate "Christian education" compulsory; but the so-called Christian education is High Churchism, as the initiatory step to Roman Catholicism. It has met with such opposition that its promoters have wisely withdrawn it for the present, but it still exists, and may be introduced again when the opportunity is favourable for getting it passed: and if that should take place, teachers who are conscientious Dissenters will have to resign their situations, and parents holding to the principles of Nonconformity will have either to depart from their religious convictions, or else to withdraw their children from the Board Schools, while as tax-payers they will have to support a system of religious instruction opposed to their own convictions and contrary to the Word of God. This action in London is but the first step. It will be followed by similar action in the country, and you will fail as parents in your duty to your children if you do not insist upon having Dissent properly represented on your country School Boards.

Watch your Sunday-schools. Get the children, and having done so, keep them. I feel certain that in this we have not been so active as we might have been, and in this work our Church members could and ought to help our teachers. No family should come into our villages without being at once visited by some of the members of either the Church or congregation, for the express purpose of getting them to send their children to our Sunday-school, and the parents to our chapels. To suppose that the pastor or deacons can do all the work is simply preposterous. They have their work to do, and as a rule are doing it; where they are not, our advice is, get others who will. But there is no difficulty in finding members of Church and congregation who, year in and year out, do nothing except come to hear, and always expect the minister to be at his best, and the sermon to be a good one. Friends, this ought not to be. We want heart, head, hands, and feet all employed in the service of our Lord. "For ye are not your own, but bought with a price. glorify God in your body and in your spirit, for they are His." Before leaving this part of my subject, a word to teachers. Are you really *teaching*, and is the instruction in the class and from the pulpit under the anointings of the Spirit of Truth? Bear in mind it should be. Children need the truth as much as those who are older.

Respecting your Missions, both Home and Foreign, I will say but a word. Both are worthy your watchful regard and generous support. Relative to your Home Mission, your Committee have taken an important step, and I think a wise one, in connection with the Lowestoft station. It involves a rather large outlay for so small a Society. The income will have to be increased this year £100; but if we all make up our mind to do something, and that something all we can, the amount will be raised with the greatest ease. The friend who is appointed to take charge of the station is a stranger to me, but if he preaches all the truth I should like to make his acquaintance and wish him God speed. The Foreign Mission should have more support, and I have no doubt but what it will. The field is large, the harvest great; prospects are encouraging. Let it have your prayers, with these your means also.

Fourthly and lastly, watch yourselves. See if ye are in the faith or not, and if so, add to it virtue, to virtue knowledge, temperance, patience, godliness, brotherly kindness, and charity, for abounding in these things ye will not be unfruitful, and finally an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. The God of peace be with you. Brethren, fare ye well.

[The address was delivered with the greatest ease, much earnestness, and perfect freedom, and listened to, by the vast multitude which crowded and surrounded the tent, with minute attention, save now and again a hearty applause with a slight indication of a little Kentish fire at the conclusion in which we heartily joined.—J. W. B.]

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## OUR YOUNG PEOPLE'S PAGE.

### THE PASSOVER.

Exodus xii.

**W**HAT a wonderful night was that when, in every Egyptian family, the eldest son was dead, slain suddenly by the angel of the Lord, when a bitter cry arose from thousands of relatives at once, and both king and people pressed the Israelites to go free that very hour, lest, as they in their terror exclaimed, "We be all dead men." And how wonderful to think that all the children of Israel were preserved; the angel "passed over" their houses, and did not enter to destroy one of them; God knew them and their dwellings, but that was not the reason He gave for sparing them: each of their houses had *blood* upon and over the door-posts, and He had said, "When I see the blood I will pass over you." And then, inside each protected dwelling, a joyful feast was being held, and the roasted lamb was eaten with the sweet assurance that the days of cruel slavery were ended, and God was about to set His people free.

But all this says to us, who know the sweet Gospel story, "Behold the Lamb of God," and we think of another memorable night more than eighteen hundred years ago, when, in a large upper room in the city of Jerusalem, Jesus sat, or rather reclined, on a couch, and with His disciples partook of the annual feast, saying, "With intense desire have I desired to eat this passover with you before I suffer." And He, the true Lamb, the heavenly "passover," ate the sacrifice which so strikingly pointed to Himself. But let us notice a few things about the "paschal lamb" which sweetly tell us of Jesus.

It was to be a healthy, perfect, unblemished lamb, about a year old, in the prime of its short life, and it was to be chosen and set apart four days before it was killed. Then, when it was killed, not a bone of it was to be broken, the heart and other parts of it were taken out, washed, and replaced, and it was roasted whole, and all that was not eaten of it was to be burned with fire, not left to become unfit for food. Its blood, carefully caught in a basin, was that night in Egypt to be sprinkled upon the door of each Israelite's house, and although afterwards that ceremony was no doubt omitted, yet it was always to be thought of; and the feast was to be kept every year in memory of the great deliverance God had wrought for them. And they were to explain it all to their children, that they might know the wonderful things which God had done for them.

How beautiful is this picture of the Lamb of God. He was holy, harmless, and undefiled; He was chosen by God before He became a sacrifice, "fore-ordained to be slain from the foundation of the world"; and in His death, though He suffered that awful death of the cross, not one of His bones was broken, and this meant much more than His body being a perfect sacrifice—it meant that He offered *Himself*, the *whole of Himself*, to God; He loved His God with all His heart and mind and soul and strength, and gave Himself for the salvation of His people. And, dear young reader, just as the blood of that ancient lamb must be sprinkled on the door of each dwelling, or death would enter in on that solemn night of old, so it is only by faith in the Lord Jesus Christ that we can be saved from eternal death. We all have sinned, and all who sin must die, unless another has died instead of the sinner; Jesus *has* died for a great multitude that no man can number, and if by God's grace we are trusting in this great Saviour, we are for ever safe, but *only thus*. "He that believeth on the Son of God hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

And have you ever noticed how the singular number is used over and over again in the directions given for the passover. A lamb was required for every family, therefore thousands of them must have been necessary; yet God continually spoke of *a lamb*, and *its* flesh, *its* blood, *its* bones. And this, read in the light of the New Testament, tells us there is one *only* Saviour, and that there is "salvation in no other, for there is none other name under heaven given among men whereby we must be saved." And every household had its own lamb, if that household numbered ten persons; but we must come closer still when we speak of the Lamb of God and ourselves, each *one* of us must seek and know Jesus if He is to be our Saviour. My parents' faith will not save me; I must come to Him myself, or there is no salvation for me. O that we each may long by precious faith to say, "He loved *Me*, and gave Himself for *Me*!" Yes, it is all personal—*one* Saviour and all His saved ones gathered *one by one*, loved, saved, and blessed for ever.

And the people, young and old, ate the passover lamb; it was their food, as well as their protection. So Jesus spoke of eating His flesh, and living by Him. What does it mean? *Not* what Roman Catholics would have us believe, that a piece of bread blessed by a priest becomes the real body and blood of Christ. No, but when we hope and believe that Jesus died for us, when we feel His love shed abroad in our hearts, and love Him, and desire to be His for ever—this is feeding upon Him by faith and living by Him.

The Israelites ate the lamb with bitter herbs,—to remind them of their bitter slavery in Egypt,—and with unleavened bread; and if we love Jesus, we shall find sin bitter, and desire to be sincere and true; and just as they went into liberty that night, and began their journey to the land of Canaan, so, if the Son makes us free, we shall be free indeed, and we shall become pilgrims to the promised land above, and by-and-by we shall reach that blessed place where "the Lamb that is in the midst of the throne" shall feed us, and lead us to fountains of living water, and God shall wipe all tears away. May you and I be there.

H. S. L.

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NOTHING TO PAY? NO, NOT A WHIT!

"It is finished."—John xix. 30.

Nothing to pay? No, not a whit!  
 Nothing to do? No, not a bit!  
 All that was needed, to do or to pay,  
 Jesus has done in His own blessed way

Nothing to do? No, not a stroke;  
 Gone is the captor, gone is the yoke.  
 Jesus at Calvary severed the chain,  
 And none can imprison His freemen again.

Nothing to fear? No, not a jot!  
 Nothing unclean? No, not a spot!  
 Christ is my peace, and I've nothing at stake;  
 Satan can harass, but he cannot take.

Nothing to settle? All has been paid!

Nothing of anger? Peace has been made.

Jesus alone is the sinner's resource,  
 Peace He has made by the blood of the cross.

What about judgment? I'm thankful to say,  
 Jesus has met it and borne it away,  
 Drank it all up when He hung on the tree,  
 Leaving a cup full of blessing for me.

What about terror? It has not a place  
 In a heart that is filled with a sense of His grace;  
 My peace is divine, and it ne'er can alloy,  
 For such is the heaven I hope to enjoy.

Nothing of guilt? No, not a stain;  
 How could the blood let any remain?  
 My conscience is purged, and my spirit is free;  
 How precious that blood is to God and to me!

What of the law? Ah! there I rejoice,  
 Christ answered its claims and silenced its voice;  
 The law was fulfilled when the work was all done;  
 How can it condemn a justified one?

What about death? It has not a sting;  
 The grave to a Christian no terror can bring:  
 Death has been conquer'd, the grave has been spoil'd,  
 And every hope of the enemy foiled.

What about feelings? Ah! trust not to them.  
 What of my standing? Who or what shall condemn?  
 Since God's on my side, there's nothing more clear,  
 From self, sin, and Satan I've nothing to fear.

What of my body? That Christ will bring  
 To God as a holy, acceptable thing;  
 For that is a temple wherein He abides,  
 And for the redeem'd all good He provides.

Nothing to pay? No, thanks be to God,  
 The matter is settled, the price was the Blood!  
 The blood of the victim, a ransom divine,  
 Applied by God's Spirit, His peace shall be thine.

What am I waiting for? Jesus, my Lord,  
 To take down the tent and roll up the cord,  
 To be with Himself in the mansions above,  
 Enjoying for ever His infinite love.

THE LATE MR. W. K. SQUIRRELL, OF MOUNT ZION,  
HILL STREET, DORSET SQUARE.

WHEN the news reached us of the death of our highly-esteemed and beloved brother William Knibb Squirrell, we could scarcely believe it—it came as a shock; and we find it was the same with many others; and we have no doubt, as the intelligence reaches our numerous readers in different parts, it will come to them also with great surprise. Our brother was frequently laid aside, and when we heard of his illness, we thought as we hoped, that it was only of a temporary nature. But He who is “too wise to err” had determined otherwise, and while human reason fails to comprehend, faith says:—

“‘Tis the right way,’ though dark and rough,  
Mysterious, yet ‘tis plain enough;  
And we, when faith is changed to sight,  
Shall know the ways of God were right.”

We are continually learning the truth of Cowper’s words, that “God moves in a mysterious way.” To us it is mysterious. In the prime of life, and in a sphere of great usefulness, our brother is called from earth to heaven. The messenger came on Thursday morning, June 7, 1894, at 3.30, with the summons, “Child, your Father calls—come home.”

Our deepest sympathies are with the widow and family which, we are sure, will be shared by the whole Denomination, especially so by those who were favoured with a personal acquaintance with the deceased.

The Church at Mount Zion, Dorset-square, where for many years the late John Foreman laboured with so much success, and by whose instrumentality this time-honoured sanctuary has gained a world-wide reputation for contending for the principles and practice of the Gospel, will, with the widow and family, be remembered at the throne of grace in their now bereaved condition, both in public and private, that the Lord may still unite them together for the good of the cause, and in His own time send them a pastor after His own heart.

In a future number we shall (D.V.) refer briefly to the origin, life, and experience of our departed brother Squirrell—we say briefly, because many of our readers may be familiar with it as it appeared in the number of 1891, when he was recognised as pastor of the Church at Hill-street. We shall also publish a full-page portrait in our next issue.

Our departed brother preached his last sermon in Mount Zion on Whit Sunday. On the following Monday he fulfilled an engagement by preaching anniversary sermons at Willingham, Cambs., his last discourse being from the words—“When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day” (2 Thess. i. 10). He returned to his home, soon took to his bed, and was for some time previous to his death in an unconscious state. All that could be, was done for him, both in reference to medical treatment, careful nursing of a beloved wife, and other kinds friends. The deacons, brethren Wilson, Cobb, Millwood, Harris, and many friends evinced continual care and solicitude, but all had to yield to the Divine will when, at the appointed time, his ransomed spirit was ushered into the presence of the Lord who gave it, to join the everlasting song, and crown Him Lord of all.

THE FUNERAL.

took place Tuesday, June 12, when the mortal remains were brought into the chapel, and a service was held, presided over by Mr. Adam Dalton. Long before the time for arrival of the funeral cortege at the chapel, friends began to arrive from far and near. At one o’clock the funeral obsequies commenced by brother Thomas, of Watford, announcing 1020 hymn (Denham):—

“O for a sweet inspiring ray  
To animate our feeble strains,  
From the bright realms of endless day,  
The blissful realms where Jesus reigns.”

Brother E. Beecher, of Shouldham-street, read the Scriptures, and brother R. E. Sears offered prayer. Our old friend and brother A. Dalton briefly said,

“ We are called together on a very solemn occasion—our brother has been taken home, and we are left behind. Hope the Master will be with us, and that we may hear His voice saying, ‘ Be ye also ready,’ and that when our time comes we may unite with our brother in singing the praises of the Lamb for ever.” Mr. Dalton then called on brother White, of Woolwich, to give an address. Mr. White said:—

“ There are times when the tongue refuses to do the bidding of the mind, when feelings are too deep for words; such I feel is the present occasion, called thus to speak unexpectedly on the departure of our dear brother Squirrell. When we heard of his death down at Laxfield, Suffolk, it sent a thrill of pain through all our hearts. There were several of us gathered together, and it cast a gloom over our happy gathering. Our hearts went up at once in prayer to God on behalf of his dear partner and children; then for you, as a bereaved Church; and for ourselves in this great loss we had all sustained in the so sudden removal of our dear brother in the midst of his usefulness. I am forcibly reminded just now of the words of the Jews when they saw our Divine Lord weep at the grave of Lazarus. They said, ‘ See how He loved him.’ It is not wrong to weep with such an illustrious example before us. We cannot help it under such a widespread sorrow as this. But in the language of those comforting words read by brother Beecher just now, ‘ Ye sorrow not even as others which have no hope.’

“ Yes, we loved our departed brother, and when I say that I feel that statement awakens an echo in every one of your hearts. *We loved him as a man.* His genial loving disposition drew our hearts towards him. His was a nature to love and be loved again. He had many amiable qualities naturally, which endeared him to us all. To come into contact with him was to catch the contagion of his vivacious, loving spirit. I feel the glow of it now as I stand beside his livid form. I cannot think of him as dead, though I know we shall see his face no more until we meet in that glory where partings are unknown.

“ *But we loved him as a Christian,* as we saw the grace of God manifested in him; that spirit, which would otherwise have been very proud, perverse, and rebellious subdued by sovereign grace. We felt the gracious influence of his character as a child of God. To know a man, it is said, you must live with him. We have spent a week together in our brother’s house, and have had much sweet intercourse with him in the things of God. Up early in the morning, we have bent the knee together at the throne of grace, then sallied forth to view the works of God in nature. How he loved everything that was beautiful of our heavenly Father’s marvellous works. With what rapture he would admire and call our attention to a little tiny floweret in our path. He is now ‘ where everlasting spring abides and never withering flowers.’ Oh, what joy his soul is drinking in draughts of bliss unknown to us, but which one day we hope to share with him. His religion was no gloomy thing; he had his dark seasons of deep soul depression, when the deacons have told me they almost had to force him into the pulpit. We know something of those feelings by sad experience. But on the whole our brother’s life was joyful in the Lord, he enjoyed much nearness to his God, and those who knew him best loved him for the happiness which he sought to impart to others which he himself had derived from communion with his God.

“ *We loved him as a minister of the Gospel.* There is not one of us but felt it a pleasure to sit at his feet as he delighted to extol and exalt a precious Christ, unfolding His matchless riches in the glory of His Person, and the grandeur and completeness of His redeeming work. There are some to whom God has been pleased to give greater abilities, superior talents, and they make you feel it too. They look down with coldness, if not with contempt, upon less favoured brethren in the ministry. There was nothing of this in our brother. Whatever talents or gifts he possessed they were freely used in his Master’s service, but they did not make him proud or supercilious. He delighted to preach the glorious Gospel. He is now revelling in the joys he spoke of here below. Now he knows fully what he but tasted here, and we loved to hear him proclaim so sweetly and so well by divine help.

"*We loved him as a friend.* I have known him for twenty years. I have sought his advice in my ministerial work. This was always readily given, as far as his wisdom and experience enabled him to do so, entering with the deepest interest into anything where he could render help by loving counsel and brotherly sympathy. He has fallen on sleep. I love that view of death. He is sweetly resting from his labours. It implies an awakening; his sacred dust shall rise again when our Divine Lord shall call it from the tomb. Though asleep, he is still of the family. We cannot think we are separated from him. When you return to your home late at night, the children are in bed asleep, but you do not consider they are not with you because of that. Our brother is asleep. Our heavenly Father has taken him up into the upper chamber of His house; but he is still one with us, of the family still. If he could speak to us from that heavenly land, he would say, 'Beloved flock, follow on to know the Lord; keep close together until we meet in the unsullied brightness of our Father's home above.'

"What can I say to you, my dear sister and his loved children? The heart of everyone present is in deepest sympathy with you in this sad hour. May the God of all comfort support you, my dear sister, and you his dear children, is the earnest prayer of every one of us. I feel I am speaking the hearts' desire of all this congregation. I have known you, his dear children, long, and have watched your growth with pleasure, and have rejoiced to see the grace of God in some of you. Oh that your father's God may be the God of every one of you!

"With you, the Church bereaved of your pastor, we all deeply sympathise in your loss. I have been full of grief until to-day, but as I stand here I feel I cannot grieve when I think of the joy he has entered into, and I am sure he would wish you to look up with hope, his beloved people, even in this dark hour, that your faith may pierce beyond the gloom into that blest region where he has gone, and is waiting to greet you when you too shall join him in that happy realm.

"Brethren in the ministry, this voice of death speaks solemnly to each one of us; at least it does to me. A year ago we mourned the departure of our brother Masterson, of Brighton, and now our dear brother, the pastor of this Church; they were both my age. May the Lord stir us up by these events to greater diligence in His service, that when we depart and mourning friends gather as we do now to carry us to our last resting-place, they may do so with the same joyful assurance concerning us, and loving memories of what we have been as faithful servants of Jesus Christ, as we do our dear brother Squirrel this day."

At the conclusion of Mr. White's most suitable address, Mr. Dalton said some might wonder why he occupied that position. It was a mutual arrangement between the departed and himself, whichever was taken first the other should officiate. He (Mr. D.) then went on to speak of his long acquaintance with brother Squirrel, and of the unbroken friendship and fellowship from the beginning of their acquaintance to his last days, the speaker expressing himself in most eulogistic and loving terms. Newton's hymn (975 Denham)—

"In vain my fancy strives to paint  
The moment after death,  
The glories that surround the saints  
When yielding up their breath"—

was sung, and the benediction being pronounced, closed the preliminary service, and the funeral procession re-formed and wended its way to Nunhead Cemetery. There were about fourteen mourning coaches, beside private vehicles. The first five coaches contained members of the family and the deacons; the sixth coach was occupied by five of the deacons from Chadwell-street, Messrs. Sawyer, Hodges, Abbott, Fricker, and J. W. B. The remaining coaches conveyed members of the Church and congregation and several ministers of the Gospel.

Arriving at the cemetery, Mr. Dalton took up his position at the head of the grave, and was surrounded by about 300 people. Mr. Dalton proceeded to

give an address bearing on his long and cordial relationship with the deceased, most of which was quite inaudible to us at a distance. At the conclusion Mr. Dalton gave out the hymn of Watts:—

“Give me the wings of faith to rise  
Within the veil and see  
The saints above, how great their joy,  
How bright their glories be.”

Mr. Dalton then offered prayer, which brought the solemn occasion to a close.

Among the ministers present we noticed Messrs. Dolbey, Belcher, T. Carr, Stringer, J. H. Lynn, Sampson, Waite, Mutimer, Herring, Langford, Burbridge, Osmond, Flory, Beecher, Holden, Bennett (B.A.), Horton, Copeland, Wheeler, and brethren Abrahams (Woolwich), and Smith (Eltham).

### THE ONLY LIFE-GIVING STREAM.\*

“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”—John iv. 13, 14.

JESUS “must needs go through Samaria”:  
Exhausted, by the well He sat at noon,  
And there He met a soul He came to save,  
A sinful woman, ignorant and lost.  
He craved a drink from her—she gave it not;  
But He, intent on blessing, gently said,  
“If you but knew the ‘richer gift of God,’  
And who addressed you, you of Him had sought,  
And He had freely given you the boon.  
Who drinks of Jacob’s well will thirst again,  
May even die of thirst unquenched at last;  
But whoso drinks the water I bestow  
Shall never suffer drought unsatisfied,  
Within his soul a living fount shall rise,  
Springing up ever into endless life.”  
Thus spake the loving Saviour, and within  
His listener’s heart a gracious thirst arose:  
He gave her “living water,” and she drank,  
And still is drinking at the Fountain-head,  
For ever living, and for ever blest.

The streams of earth can never fill the mind;  
King Solomon, the wealthy and the wise,  
Drank of them all, then mournfully exclaimed,  
“All, all is vanity, an empty show,  
Yea, worse, a sore vexation to the soul.”  
A great philosopher of modern days†  
Desired the world might better by his life,  
And nobly strove to benefit mankind;  
Yet disappointment dogged *his* footsteps too.  
“You cannot make square pegs fill rounded holes,”  
“Man never is, but always to be blest;”  
No satisfaction’s found beneath the sun,  
Earth’s joys are cyphers, an array of “naughts,”  
“Godliness” puts a figure to their front,  
And then they represent a goodly sum,  
For *that* “hath promise of the life that is,  
And of the everlasting life to come.”

\* Lines suggested by and being the substance of a Sermon preached by Mr. Edward Mitchell, on Sunday morning, Oct. 29th, 1893.

† John Stuart Mill.

O precious "water" which Emmanuel gives,  
 Its sacred source the wondrous love of God,  
 Its aqueduct the gospel of His grace,  
 And in the heart His Spirit deigns t' indwell,  
 A sweet, perennial spring of life and love ;  
 The water may at times seem very low,  
 Joy may decline, and worldliness prevail,  
 Blocked up by stones and dirt the well may be,  
 But 'tis its nature still to spring and rise  
 Until it clears those obstacles away.  
 The life of God in man can never die,  
 Its Author's immortality it shares.

O ye who oft have heard the Saviour's name,  
 Say, have ye ever felt His saving power ?  
 To look on water will not quench our thirst,  
 We must *imbibe* the vital stream or die !  
 And if ye ne'er have thirsted for His grace,  
 Ye are "already dead" in guilt and sin,  
 And everlasting darkness lies beyond !  
 O may ye hear His mighty voice and live !

And you, my brethren, never set your hearts  
 On earthly objects; seek for those on high.  
 "Poor earthly cisterns at the best contain  
 Some stagnant water, yea, are damaged oft  
 And only hold a muddy sediment.  
 God is the pure, pellucid Fount of Life,  
 He never fails, nor fails to satisfy  
 The souls that truly seek His glorious face.  
 Then may we drink, and from that Head of bliss  
 The springs of grace within, divinely fed,  
 Shall rise and rise to everlasting joy,  
 And bear us upward to their glorious Source,  
 To sing with satiated heart and voice,—  
 "All my fresh springs of infinite delight,  
 I find, my God, for evermore in Thee."

H. S. L.

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**"EBENEZER."**

*Composed on the occasion of Mr. Ebenezer Marsh's recognition as Pastor at Gurney-road, Stratford,  
 April 17th, 1894.*

"EBENEZER," years ago, was writ on stone, which mortal hand did lay,  
 For an house of God at Gurney-road, wherein to praise and pray ;  
 Once more our "Ebenezer" raise, yet not in crumbling stone,  
 But living, loving, fleshy hearts, which God has made His own :  
 We lay it not upon the ground, but lift it to the sky,  
 To Father, Son, and Holy Ghost, with praises clear and high.

And yet one "Ebenezer" more—this time a human one :  
 A pastor sought—a pastor given—a man from God sent down.  
 "Hitherto" we write afresh, and "Helped" inscribe again,  
 While God has heard, and God has kept, and God has sent His rain,  
 Like Joseph was, in Pharaoh's eyes, so may our pastor be :  
 "A man in whom God's Spirit is"—the Church to ever see.

Forest Gate.

S. J. TAYLOR.

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AFTER all the learning of men, if they have nothing else, they are still natural men, and perceive not the things of God. Their light is still but darkness, and "how great is that darkness." It is the Lord Jesus alone who is anointed to open the eyes of the blind.—*Owen*.

\* See the beautiful and striking contrast in Jer. ii. 13.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

By the time this number of the EARTHEN VESSEL AND GOSPEL HERALD is in the hands of our readers, many of them will have heard the glad news which our commissioner, Mr. S. Gray, recorded at the meeting in Mount Zion Chapel, Hill-street, London. His account makes it very difficult for this pen to write anything deserving of great attention.

Our united thanksgiving should go up to our loving Master, who has so significantly blessed the work in the Tinnevely, and sustained so many godly and consistent native agents. A solid and genuine work for the Lord is being prosecuted with loving zeal by our Indian brethren, though not without considerable difficulty. The pressing need of our Mission at this time is—*men from England*. We must have one European missionary in the Tinnevely, one in Madras, and one in Ceylon. These are wanted *at once*. Our hearts are up to the Lord for the right men, and the committee is considering carefully two young applicants who are ready to devote themselves to mission work in India as soon as they can be prepared. We trust that the committee, after due and prayerful examination, may find that these young men are gifts from the Lord for the work of the Mission. Meanwhile, for the consolidating of the Churches and stations in India, along the line so ably laid down by our commissioner when there, we require the services of some godly and experienced pastor who would go out for a couple of years and get everything into thorough working order, so that the younger men might be able at the end of that period to walk alone. O Spirit of God, go Thou through the Churches, crying, "Whom shall I send, and who will go for us?"

As a committee, we desire the prayers of all Israel at this exceedingly anxious period. We have had to make important changes in the management, both at Tinnevely and Madras. This has necessitated the removal of Mr. Noble from Ceylon to the Tinnevely, where he is doing good work for us under very trying circumstances, but this arrangement can only be temporary.

At this crisis in the history of our Mission the good hand of the Lord is evidently upon us. Cheering reports have come from Mr. Noble of many baptisms, while he tells us that he is anticipating even larger numbers. The Gospel is spreading among the heathen abroad, and a generous spirit is spreading among the brethren at home, so that the exchequer is kept well supplied.

This is greatly encouraging, because to carry out our purpose of sending forth English missionaries will mean a large outlay. But we have no fear. If God sends the men, He will be sure to send the means.

The future of our Mission is bright with hope and promise. It may be doubted if at any time in its whole history its prospect was so glorious as it is to-day. Dark, heavy clouds hung over us for a time, and some of us trembled; but the clouds were big with mercy, and already they are breaking in blessings on our head.

PHILIP RAYNOLDS.

Highbury, June 9, 1894.

### THE ANNUAL GATHERING OF THE SUFFOLK AND NORFOLK ASSOCIATION.

*Held at Fressingfield, Suffolk, on Wednesday and Thursday, June 6th and 7th, 1894.*

THE tent was erected for worship this year upon a meadow kindly lent for the occasion by Mr. H. Berry, of Church Farm, Fressingfield. The service commenced on June 6th, by singing the hymn commencing "Awake, and sing the song," No. 1 on hymn-sheets. The moderator, Mr. W. H. Evans, read Psa. ciii. and 2 Cor. vi. Mr. Garrard, of Stowmarket, implored the Divine blessing. Another hymn, and the moderator, after a few preliminary remarks, proceeded to give a stimulating, stirring, appropriate, timely address upon the subject of "Christian watchfulness." We trust, in the hands of the Spirit, our brother's address may be made a very great blessing.\* This was followed by the secretary, Mr. S. K. Bland, reading the articles of the Association. Hymn, "O Thou the hope of Israel's host" was announced by Mr. Ranson, of Somersham, and an abstract of the letters from the various Churches composing the Association was then read by Mr. Bland; these letters were on the whole of an encouraging nature. Another hymn, announced by Mr. Bowtell, and the benediction brought this part of the service to a close.

Near to the preaching tent ample provision was made for the needs of the body in a barn. Thither now a large part of the congregation adjourned, the Fressingfield people doing their best to make everyone comfortable.

The afternoon service commenced at 2.30 by Mr. Hazelton giving out the hymn, "Jesus, away from earth I fly," &c. Mr. Copeland, of Croydon, read the Word; and Mr. H. Tooke, junr., prayed.

\* Mr. Evans' address is given on page 205.

After this Mr. R. E. Sears, whose genial face and loving voice is ever welcome in dear old Suffolk, before announcing his text, said he took it that he was asked to preach on the present occasion because he was president of the Metropolitan Association of Strict Baptist Churches; thus the Metropolitan and Suffolk and Norfolk Association shook hands, and he (Mr. Sears) was delighted to see so many representatives of the Metropolitan Association present. He then delivered in a warm-hearted way a stirring discourse on "The coming of Christ."

In the evening a large concourse of people assembled in the tent, and service commenced by Mr. Hazleton giving out the hymn, "Now to the Lord a noble song," &c. Mr. F. H. Harsant, of Otley, read 1 Peter i.; and Mr. Tooke, senr., prayed. After this, a great many of us for the first time in our lives had the pleasure of listening to Mr. E. White, of Enon, Woolwich, as he sought, in a choice and savoury manner, to extol a precious Christ, while preaching from Heb. ix. 14, to the joy and delight of his hearers. Kent says: "All God does is for the lifting of Jesus on high." Yes, and the believer loves to see Jesus lifted on high, and hear Him extolled.

The day being far spent, we sought our various places of rest. All who needed were provided with beds; the kindness and hospitality of those of all creeds and professions, who opened their homes to receive us, was wonderful, and greatly appreciated by those who were recipients of the same.

#### SECOND DAY.

The second day's services commenced as usual at six o'clock in the morning, which is designated "the Delegates' Prayer-meeting," presided over by Mr. John Hazleton, which commenced by singing—

"Now begin the heav'nly theme,  
Sing aloud in Jesu's name."

And they did sing, not only loud but harmoniously, the song of praise, borne on the brisk, though beautiful and bracing breeze, was heard a mile away. There were about 300 present at this meeting, and it was pleasing to see so many from London—among whom were Messrs. Applegate, Burrows, J. W. Banks, Cooper, Copeland (Croydon), Smith (Eltham). Several brethren from various Churches took part in the same. Nature seemed to harmonise with our feelings as the voice of prayer and praise ascended to God upon the pure morning air.

At the conclusion breakfast was served, and at nine o'clock almost every part of the spacious tent was well filled, when again the mercy-seat was besieged. Several ministerial brethren took part in the services—viz.: Messrs. Glasgow (Tunstall), Rowtell (Bungay),

Debnam (Horham), Kern (Ipswich), and Hazelton (Wattisham). This led up to the greater service; people kept adding to our numbers from all parts. "Sovereign grace o'er sin abounding" was sung, and Mr. Colls read 2 Cor. ix., x., and sought God's blessing on the services. Mr. S. K. Bland then preached a cheering sermon from a very precious portion of God's Word—viz., 1 Cor. iii. 21, 23. Our brother handled his text in a masterly way. Many listened with joy to the truths he sought to advance. After dinner we came to the

#### CONCLUDING PUBLIC SERVICE.

After singing, Mr. A. Knell read and prayed. Mr. Dixon, of Bradfield-St.-George, preached a grand establishing sermon from Acts xx. 24. Knowing so little of brother Dixon hitherto, we were quite surprised at the eloquent, powerful sermon he was on this occasion enabled to preach; it was indeed a rich gospel feast; we think the best wine was at the last. Mr. Dixon having concluded, votes of thanks were accorded to Mr. H. Berry for the use of his meadow, &c.; to brother Broome and his companion, and numerous helpers; to all who had given beds, or in any way sought to make visitors comfortable. These votes of thanks were briefly responded to by Mr. Berry and Mr. Broome. The dear old hymn, "Blest be the tie that binds" was then sung to the proper tune (Glasgow). It was a touching sight to see so many young and old joining in the services and uniting in the closing song. It was estimated that on Thursday over 3,000 people were present at the services. Brother Broome commended all to God, and brought these happy gatherings to a close by prayer. Before we parted, however, brother R. E. Sears gave a brief address upon the behalf of the Strict Baptist Mission in India, as a representative of 60 London Churches, urging its claims upon our prayers and support.

The Churches belonging to the Association were very well represented by ministers and messengers, most of whom assisted at the services.

Several ministerial brethren and friends from London, and other places, visited us, among whom we noticed Messrs. Marsh (Stratford), Bonney (Biggleswade), Copeland (Croydon), Burrows (Kentish Town), Cooper (Wandsworth), Howard (Limehouse), J. W. Banks (representative of the E. V. & G. H.), Applegate (Clerkenwell), Newman (Clapham Junction).

Considerable service was rendered by Mr. F. Goldspink, Mr. E. Goldspink, Mr. W. Goldspink, and other friends.

Reflecting on these services, what can we say but, "Bless the Lord, O my soul, and all that is within me be stirred up to bless His holy name?" There were



some things to sadden—absence of many dear friends with whom we used to mingle at these services in former years. But there was much to encourage and gladden our hearts, a spirit of earnestness and consecration seemed to characterise all the services; new voices were to be heard supplicating the mercy-seat. We felt what a mighty attractive power the Gospel possesses! because it contains One mighty to save, and brings down numerous blessings to men. Truly,

"How charming is the place  
Where our Redeemer God,  
Unveils the beauties of His face,  
And sheds His love abroad."

Not the least pleasing feature, during the interval of worship, was to see groups of pilgrims here and there greeting, and seeking to warm each other by the way. May the blessing of the Lord be added. Through these services may His kingdom on earth extend, and glory redound to His holy name. So prays your Suffolk correspondent,  
P. BARRELL.

#### SURREY TABERNACLE.

THE anniversary services in connection with the seventh year of Mr. Dolbey's ministerial labours at the Surrey Tabernacle were held on Wednesday, June 13th, when Mr. Lambourne, of Warboys, preached, in the afternoon, a soul-comforting sermon from, "God is our refuge and strength, a very present help in trouble."

Tea was served in the vestries, and at the evening meeting Mr. Dolbey presided. Mr. Osmond read the Scripture, after which Mr. Bush engaged in prayer.

The chairman's opening remarks were based upon three things he desired to notice, to the praise and glory of God. (1) His ministry; (2) its results; and (3) the continuance of it. He also dwelt upon the symbolic number seven, making some very seasonable observations befitting the occasion.

Mr. Myerson expatiated profitably on the parable of the Prodigal Son.

Mr. Marsh spoke a few words with regard to the manner in which the Word of God was read, mentioning many ways in which the people of God read it; and though all the forces of enmity, and all the powers of darkness, and all the emptiness of so-called "Modern Thought"—that thoughtless something which no thought could devise—should combine against it, they would still prefer the ancient thoughts and firm decrees of God.

Mr. King presented in the name and on the behalf of the Surrey Tabernacle Benefit Society, an illuminated address as an expression of the Society's gratitude and indebtedness to the Church at the Surrey Tabernacle for their kindness in granting to the Society, for fifty years, the use of the vestries. The

members of the Society had voted, at their last annual meeting, twenty guineas for the purpose of executing the address, and the sum remaining over he handed to the chairman; and Mr. Dolbey subsequently, on behalf of his brethren, suitably thanked the Society's representatives for what he had received at their hands.

Mr. Rundell testified to the character of Mr. Dolbey's ministry, and said that the Lord was still blessing His Word in bringing in others beside those who were gathered.

Mr. Lambourne said a few words relative to the difficulties, afflictions, and trials which ministers of the Gospel had to endure, but notwithstanding them all, they could adopt the language of the apostle Paul, "For which cause we faint not." Fainting oftentimes they might be, but still they were pursuing.

Mr. Mutimer followed, taking for his text 1 Tim. i. 15.

Mr. Carr expressed his gratitude to God that their pastor had been sustained for seven years, during which time he had fed their souls with the glorious Gospel of the blessed God.

Mr. Crowhurst also addressed the meeting, followed by the chairman, and after the singing of the doxology and the pronouncement of the benediction, a good day at the Surrey Tabernacle closed.—W. A. RIDDLE.

The following is a copy of the address above referred to:—

"To the Church of God worshipping at

THE SURREY TABERNACLE,  
WANSEY-STREET, WALWORTH-ROAD,  
LONDON, S.E.

This Address is inscribed by  
THE SURREY TABERNACLE BENEFIT  
SOCIETY,

to mark its high appreciation of the great benefits and advantages derived from the above Church during the last fifty years.

"The Society, which was instituted in the month of November, 1843, by seven members of the Church, presided over by the pastor, the late lamented Mr. James Wells, of honoured and beloved memory, has ever since its formation been generously accorded the free use of the committee-rooms at the Surrey Tabernacle for the purpose of transacting its business; and it desires to acknowledge the hearty good will and sympathy of the Church during that long period of time.

"The Society with gratitude records the fact that the grand and distinguishing doctrines of grace, which are so highly prized by the Church, and which also form the basis upon which the Society is founded, have been, during the past fifty years (and are still), held very dearly by its members.

"It would also record its thankfulness to the Lord for His continued goodness both to the Church and the Society, and trusts that as in the past so in the future He will guide, guard, and direct the affairs of the Church now under the pastoral care of the much esteemed and beloved Mr. O. S. Dolbey, and earnestly prays that the blessing of God, which maketh rich and addeth no sorrow therewith, may be abundantly realised and enjoyed by both pastor and people, so that the Triune Jehovah, Father, Son, and Holy Ghost, may be glorified thereby now and for ever. Amen.

"Dated this 20th day of March, 1894.

*Trustees:*

J. Mead,	T. King,
J. M. Rundell,	E. W. Symms.

*Committee:*

G. Eggleton,	G. B. Mitchell,
F. S. Fairey,	J. Parnell,
T. W. Fancett,	W. J. Stanbrook,
J. W. Forrester,	R. Walter,
J. Green,	F. White.

Thomas Knott, *Secretary.*"

BUCKLEBURY SLADE.—Encouraging anniversary services were held here on Whit-Tuesday, May 15. In the afternoon Pastor W. H. Rose, of Reading, delivered a powerful and savoury discourse from Eph. i. 7, &c., noticing—(1) "In whom we have redemption"; (2) "In whom we have obtained an inheritance"; (3) "In whom ye also trusted"; (4) "In whom ye were sealed." There lie conveyed in these words such glorious truths which are verily a source of holy joy and consolation unto that people who are called unto the liberty of the Gospel; and our brother was enabled to open up, and our souls were blessed in viewing, the doctrinal and experimental relationship there set forth by the apostle as pertaining to children of light. A large number of friends sat down to a well-provided tea, and afterwards gathered to the evening service presided over by our own pastor, Mr. Henry Coxeter. In his opening remarks we were reminded, with the speakers for the evening, of that one and only theme which should employ the tongue and mind and spirit—viz., salvation by grace through the redeeming work and love of the Son of God. Mr. Martin, of Reading, having engaged in prayer, and expressed heartfelt gratitude for that sustaining grace bestowed upon us to the present season, &c., Mr. H. Grimwood, of Newbury, addressed the meeting from the words, "For the time will come when they shall not endure sound doctrine" (2 Tim. iv. 3). Reference was made to that which was sound, and had for its only foundation the "Word of God," and remained with unspeakable joy in the hearts exercised by a knowledge of the truth. Mr. F.

Grimwood followed, speaking for a short time from the words, "By faith ye stand" (we record with gratitude the sweet enjoyment realised while hearing so noble a testimony borne by one so young as our brother, Mr. F. Grimwood). Pastor W. H. Rose founded his remarks upon the word "Continue," and by reference being made to the various paths and truths mentioned in Scripture wherein Zion's pilgrims continued, and were exhorted so to do, much spiritual delight was experienced. Mr. Rose has served the Church on many similar occasions hitherto, but his visit this time was received with especial pleasure and profit, for which united praise be unto the Lord. Mr. W. Welman, of Reading, afterwards addressed us, and that with particular reference to the Church and her Head. The president, in concluding, spoke of the nature of that Church whose only faith and order was clearly revealed in the pages of New Testament truth, and, in saying he was known as one of those Baptists, declared the purpose of his heart to continue in the observance and setting forth of those ordinances which constituted a Christian church, and which were in their foundation of divine institution. Prayer by Mr. Clarke, of Ham Bridge, brought our meeting to a close, when many could exclaim it was good that we went unto the house of the Lord. On Sunday morning, May 20th, four candidates were baptized before a large congregation upon profession of their faith in and toward our Lord Jesus Christ; and in the evening of the same day received the right hand of fellowship unto church membership. Truly grace triumphant reigns, and the Lord will continue to gather unto Himself a people to speak His praise and to form the eternally-chosen Church.—HENRY COXETER, *Pastor*, Wolverhampton, June 13th, 1894.

WALDRINGFIELD.—The Sunday-school anniversary was held on Whit Monday. The weather being fine, a large number of friends from the surrounding district gathered together. Prizes were distributed to the scholars. The singing of hymns and anthems, led by brother Dorling and our esteemed superintendent, brother Brett, was very much enjoyed. Tea was provided, of which a very large number partook. Above all, the presence and blessing of the dear Lord was realised. The addresses given by brethren Bardens, Welton, and Keeble, of Ipswich, brother Ranson, of Somersham, and brother Tooke, of London, were full of earnestness and soul-stirring, and much enjoyed by all. Our dear pastor was unable to preside, although present, being unwell and suffering much from his bereavement in the recent loss of his beloved

partner. We were pleased to have him present, and to hear a few words from him in the evening. May the dear Lord support him in this his heavy trial. We thank all our kind friends for their presence, and for helping the funds of the school by giving a good collection. "O Lord, send now prosperity" to the Church, the school, and the congregation. Amen.

**PRESTWOOD.** — The anniversary services were held on Monday, May 21st. Just before we arrived at the chapel one of the friends remarked, "It would have done you good to have heard that man pray last evening" (referring to one whom we met). "We had a prayer-meeting after the service, to pray for a blessing on the day." The thought occurred, "This is the right thing; we shall have a good day." So it proved. To begin with, the numbers were good. Friends from Aylesbury, Chesham, Kingshill, Lee, Wycombe, &c., were here to wish our friends at Prestwood God speed. Brother John Box, of London, preached two Christ-exalting sermons, which were listened to with much appreciation and profit. The friends felt greatly encouraged. Some said, "Well, this looks like an answer to prayer." And does not our covenant God still answer prayer? Why is it the sermons at anniversary services are often so much enjoyed? Is it not because there is special prayer poured out before God for a blessing on the speaker and on the services? Would it not be better, much better, if there was more earnest prayer to God to bless His servants and the Gospel they preach? Try it! The Word and past experience proves it is worth trying. Try it!—**MINIMUS.**

**MENDLESHAM GREEN.**—Another page of our little history as a school is run through; another leaf is turned, and another milestone is passed on our homeward journey. In looking back we feel there is much cause to mourn over our many failings, but to the praise of God we must say, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities," but His lovingkindnesses and tender mercies have been very great towards us. We can say, "Surely goodness and mercy have followed us all the days of our life." Our position as a school bears witness to the fact that He has not failed nor forsaken us. He removes His workers, but carries on His work. We know the good seed is sown among the children still, though the workers feel their efforts are feeble indeed. But may we not look forward with joy for the upspringing of the precious grain. We have the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoic-

ing, bringing his sheaves with him." If the latter part is not our portion, yet we trust others may share in the blessing, take up the work, and reap with joy. Then, in the end, may we join in that grand song, "To Him be all the glory for ever and ever." May 13th was the tenth anniversary of our Sunday-school. Mr. Harsant, of Otley, came and preached three excellent sermons to good congregations. His morning text was Acts xvii. 7, "Another king, even *Jesus*"; afternoon text, John i., part of vers. 41, 42. From this he spoke mostly to teachers and parents. It was a searching time for many of us. We pray for more grace and wisdom, that we may be more meet for the Master's service. In His strength may we be strong. The evening text, John xix. 30, helped us to rest on the finished work of Jesus. So, amid all our weakness, we desire Him for our tower of strength. Hymns were sung by the children, several of which were taken out of "Mr. Winters' Sunday-school Hymnal" (which we are using in our school. *We never feel afraid of the children choosing a hymn for themselves now*). Mr. F. Arbon kindly undertook the instruction of the children, assisted by Mr. J. Arbon. We know many felt it good to be there. Our souls were fed with the finest of the wheat. Our congregations were good, our collections were good, and we were encouraged to press on again, looking unto Jesus, from whence cometh our help. Our own pastor is still with us. We thank God for sending him amongst us, and pray that he may be encouraged in his work by seeing that his labours are not in vain. We know they are not. We often feel the blessing come whilst listening to him; but, oh, for a revival, a real spiritual awakening, to those who are dead in sin, so that we all may rejoice with the angels over repenting sinners, is the earnest wish of—**L. SCARFE.**

**MOUNT BURES.**—Fifty-fourth anniversary was held on May 13, when brother G. F. Smith preached morning and evening and G. Appleby in the afternoon. If the cheerful countenances of the hearers can be taken as an index of the heart, they had been, like Mary, sitting at the feet of Jesus. On Monday afternoon (14th) brother G. Appleby again preached, and the Master's presence was realised. Tea was served, and a public meeting followed, brother Smith presiding, who read Isa. xii. Brother Quinney, of Colchester, in an admirable address exhorted the friends to look unto Jesus for guidance and direction in all things. Brother Appleby followed with some loving words, as also did brother Woodrow. We were much cheered and refreshed by some sound and savoury sentences from the heart and lips of

brother George Lovelock, of London, who, although a stranger in the flesh, was not so in spirit. Brother Quinney, deacon, thanked all the kind friends for their presence and help, and, after prayer by brother Appleby, we sang, "Praise God from whom all blessings flow," which brought the very happy meeting to a close.—R. BONE.

**BRADFIELD-ST.-GEORGE.**—Our anniversary services on Whit Sunday and Monday were very encouraging, helpful, and stimulating. Friends came from all round us, and we thank them for their presence. This is what we must do, help one another. Brother J. Hazelton, of Wattisham, preached on the Sunday. One friend said it was a feast of fat things, full of marrow. We thank the Lord, and thank our brother too. Brother Morling, of Hadleigh, preached on the Monday afternoon. We are sure the Lord will not let our brother's earnest words fall to the ground, for they were words of truth and soberness, perfumed with the aroma of the person and work of the Lord Jesus. 160 took tea. In the evening addresses were given by brethren Garrard, Clarke (of London), Evans, Hazelton, Rumsey, and Morling. W. Dixon, pastor, presided. We thank God and take courage.

**KENTISH TOWN ROAD (CAMDEN-STREET).**—The twenty-second anniversary of the Sunday-school was celebrated on Wednesday, May 16th, and Sunday, May 20th. On Wednesday afternoon the scholars were served with tea, gratuitously provided, and at seven o'clock a public meeting was held, ably presided over by I. R. Wakelin, Esq. The annual report was read, which showed 120 scholars and 10 teachers upon the books; the library contains 333 books; collected in the school during the year for all purposes, £5 8s. 5d. The balance-sheet was read, showing the Sunday-school fund to be in a prosperous condition. Brethren R. Sampson, R. E. Sears, and H. J. Wileman delivered profitable addresses. At this meeting the late superintendent, brother C. J. Burrows, had a very pleasing duty to perform in presenting our esteemed superintendent, brother J. K. Freeman, with a handsome volume of "Denham's Selection" of hymns and a volume of "The Voice of Praise" hymns, both for chapel and school use, from the scholars of the two Bible-classes, and was acknowledged by brother Freeman in a few loving remarks. On Sunday, May 20th, the services were resumed. Special sermons were preached by brethren P. Reynolds and H. J. Wileman to good congregations. We were exceedingly pleased to see such a large attendance of scholars, teachers, and friends from the New

Avenue School in the afternoon. The collections were good, and these happy services which proved to be seasons of refreshing from the presence of the Lord, were concluded by singing, "All hail the power of Jesu's name" and "God be with you till we meet again."—P. H.

**BRAINTREE (SALEM).**—The 30th anniversary of the above chapel was held on Whit Sunday and Monday, May 13th and 14th. On Sunday, two sermons were preached by Mr. Chisnall, the hon. secretary to the London Strict Baptist Ministers' Association. On the Monday afternoon, a sermon was preached by Mr. Burgess, of Chelmsford. A public meeting was held in the evening, presided over by our muchesteemed brother and friend, Mr. Beach, of Chelmsford, when addresses were given by brethren Burgess, Chisnall, Baker, and others. Several friends from Chelmsford and Colchester paid a friendly visit, and many felt it good to be there; and those few who usually meet at Salem were much refreshed by the spiritual sermons and addresses, and thankful to the God of grace for bringing so many together, and for the collections, which amounted to £2 3s. 9d.—A. BAKER.

**ILFORD (EBENEZER).**—We held our 58th anniversary services on the 13th and 15th May. On Lord's-day, 13th, brother W. Waite preached two excellent sermons. On Tuesday, 15th, brother F. C. Holden was graciously helped in speaking of Christ's love to His Church. A public meeting was held in the evening, at which our friend and brother, Mr. John Piggott, was expected to preside, but he was unavoidably prevented through illness, and brother Symons kindly occupied the chair in his absence. Brother J. Mayhew was also absent through illness. Good spiritual addresses were delivered by brethren W. H. Lee, G. Lovelock, J. Margerum, G. Webb, and G. E. Buttery. Brother Flory closing with a few appropriate remarks, and prayer. Between 40 and 50 friends partook of tea. Each of the services were well attended, especially that in the evening, when the building was quite full, several friends being present from distant Churches. The collections were very good, and, together with a liberal donation from Mr. Piggott, not only made good a small deficit, but left us with a nice little balance in hand. Thus once more we have much cause to praise our Triune God for His continued mercy towards us as a little Church and people.—W. G. F.

**BROMLEY, KENT.**—The first anniversary of the opening of the Strict Baptist Chapel, College Slip, was commemorated on Tuesday, May 1st. In the

afternoon an excellent discourse was delivered by Mr. Box from 2 Tim. i. 12: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (1) Conviction, (2) Persuasion, (3) Apprehension, (4) Subjection. From 60 to 70 sat down to tea, kindly provided and served by the lady friends. In the evening, a public meeting was held, presided over by J. Piggott, Esq., who, after singing a hymn, read a portion from Rom. viii., and called upon brother A. Dalton to engage in prayer. A short report was then read, shewing a debt of £5 on the chapel, also expressing a hope that at this meeting it would be wiped off. The chairman called upon Mr. J. H. Lynn, who very ably addressed the meeting from Heb. x. The chairman followed with a good exposition upon the leadings of God's Spirit (Rom. viii. 14). Another hymn being sung, Mr. White gave a savoury address from Exod. xxix. 43. Brethren Wileman and Cullingford also spoke. Collection, £8 Os. 3<sup>d</sup>. May the Lord bless the testimony borne, and increase us, as a flock. So prays a wellwisher for Zion's prosperity—J. ASPINALL.

AYLESBURY.—Mr. D. Witton having completed his first year's pastorate at Walton-street anniversary services were held on Thursday, June 7th. There was a good number of friends present from neighbouring Churches, and the chapel was comfortably filled at each service. Pastor Philip Reynolds was the preacher, and he took as a text, in the afternoon, Psa. xvi. 5, 6. He dwelt much upon the psalm being a prophecy relating to Christ, and then applied the words to the Lord's people under three divisions—viz., that it was a *divine* inheritance, a *secure* inheritance, and always a *pleasant* inheritance. After tea, at which about 120 sat down, Mr. Reynolds preached from Exod. xii. 21—23 what might be called, "a sermon for the times." The advanced teachers of to-day, who preach a "Gospel of incorporation, and not of substitution," a Gospel which has in it "the beauty of the daises and of the stars, but none of the beauty of Calvary's rugged tree," were severely handled, and their fine-spun theories shewn to have no foundation in the Word of God. "No," said the preacher, "I have no Gospel to preach if the atonement is taken out, no hope for perishing sinners without the shedding of blood on Calvary." Space will not allow of a lengthy report, but the spiritual meaning of the Passover was throughout prominently brought forward, and one could not but feel that, whatever might be the tendency of the modern pulpit in some quarters, this, and this alone, was the Gospel of the grace of God as preached by the apostles.

So ended the first year of brother Witton's pastorate in Aylesbury, from which the Church may take courage and go forward in the strength of the Lord.

LIMEHOUSE (ELIM).—The eleventh anniversary of laying memorial stones was celebrated on Sunday, May 27th. Mr. Chandler, of Prittlewell, preached morning and evening from Rom. viii. 34 and John vi. 37, respectively. On Tuesday afternoon the services were continued, when Mr. Ebenezer Marsh, of Stratford, delivered a powerful discourse from Psa. lxxi. 3. Several ministers and friends partook of tea, which was provided in the chapel. The evening meeting was commenced by singing hymn 538 (Denham's). The chairman (Mr. J. Haines, of Homerton-row) impressively read Isa. xii., and asked Mr. J. W. Banks to offer prayer. After a few introductory remarks upon the geographical position of the chapel ("Elim," Pekin-street, East India-road, Limehouse) the chairman called upon Mr. W. H. Lee, who addressed the meeting from Rev. i. 5, upon the personality of Christ and the blessed relationship of His people. Mr. C. Cornwell, of Brixton, followed with some weighty remarks upon Mark i. 1, "The beginning of the Gospel of Jesus Christ." Mr. Myerson then described the characters of those embraced by the gospel—"sinners" (Luke ii. 15), and said, "Moralists, speaking of Christ, say, 'This Man'; whilst Christians, taught by the Holy Spirit, exclaim, 'This God-Man.'" After hymn 559 had been sung, Mr. J. H. Lynn, of Dacre park, Lee, spoke from 1 Peter ii. 4. "Coming," said the speaker, was positive proof that the energy of God was at work, that the purpose of God had been busy from all eternity, and was made manifest by being wrought out in the poor sinner's heart. Mr. Parnell expressed heartfelt sympathy with our dear pastor in his painful bereavement by the loss of a beloved sister, and spoke with apparent freedom from Psa. lxxviii. 10, upon Zion's poor and their provision. Mr. G. W. Shepherd then encouragingly dwelt upon God's covenant mercy to forgive and goodness to supply. Mr. F. C. Holden (pastor) followed by simply stating that at the present time he was experiencing the truth of the words, "The Lord is good, a stronghold in the day of trouble" (Nahum i. 7). Singing and the benediction terminated this spiritual anniversary.—A. H. POUNDS.

LITTLE STONHAM.—The anniversary was held as usual on Whit Wednesday, and two excellent sermons were delivered by Mr. Harsant, of Otley. Afternoon, from Matt. xxviii. 19, 20; evening, from Psa. cxlv. 10, 11. There was a very good attendance. We thank our kind friends who so kindly rendered

help. The preacher was happy in exalting the Master, and many felt it to be a gracious opportunity, and we trust that good results may attend the Word then so ably spoken, and many poor sinners be plucked as brands from the fire, and be led to cry for mercy, and follow in the Lord's appointed way. We long to see the day when it shall please the Lord to enlarge the cause at Stonham, and we pray that He might strengthen us abundantly, and pour us down such a blessing that there shall not be room enough to receive it. The meeting closed with earnest prayer for a blessing. May many have to confess that the prayer was answered in their experience, for Christ's sake. Amen.

**HOMERTON-ROW.**—Services commemorating the 51st anniversary of the Sunday-school, were held on May 27th and 29th. On Sunday morning, Mr. W. Jeyes Styles preached from Heb. vi. 10: "For God is not unrighteous to forget your work and labour of love;" and many have testified how they were refreshed, as our beloved brother dwelt upon (1) The ministry; (2) The blessed motive; (3) God's memory of our service. At the children's service in the afternoon, Mr. Styles gave a most interesting and instructive address from the words, "The Lord hath need of him" (Luke xix. 31). The children were greatly interested; and at the conclusion of his discourse, Mr. Styles stated that during his life, he had delivered hundreds of addresses to children, but never had he received better attention than on the present occasion. In the evening, our pastor, Mr. S. T. Belcher, preached a most encouraging sermon from the words, "The way of salvation." The attendances were excellent, the singing very hearty, and the word preached was greatly enjoyed. The following Tuesday, about 70 scholars and 40 friends partook of tea in the schoolroom, and, thanks to the indefatigable efforts of our lady helpers to make all feel "at home," the event was a very happy one. At the evening meeting, Mr. John Fowler (a former superintendent) very ably presided, read Prov. viii., and most earnestly besought the blessing of God. The secretary read a report, which showed the school to be in a fairly flourishing condition; scholars on books, 85; average attendance 67, being an increase of 13 for the year. The treasurer, Mr. B. R. Booth, read the balance-sheet, which showed a deficit of £3 18s. 11d., which he explained was due to a purchase of new forms. Addresses were then delivered by Messrs. Box, Marsh, Mutimer, Sears, Belcher, and Grimwood, with great earnestness, and were at once encouraging, touching, and powerful; a few well-timed remarks from the chairman, followed by prayer and singing, brought to a close a happy meeting that one could wish for. Col-

lections £9 6s. From hearts full of gratitude we sing, "Praise God from whom all blessings flow."—ERNEST A. BOOTH, Sec.

#### SHOULDHAM-STREET YOUNG MEN'S MUTUAL IMPROVEMENT SOCIETY.

A SUCCESSFUL session was brought to a close on Tuesday, May 1st, when Mr. Wm. Harris very kindly entertained the members to a tea. A public meeting, which was well attended, was afterwards held in the schoolroom, presided over by Mr. Beecher (pastor), who takes a warm interest in the society, and an interesting programme, consisting of singing, recitations, and a short debate, was carried out by members and friends. The debate (subject:—"Has High-class Education Tended to Develop Primitive Christianity?") occasioned a good deal of interest, being ably conducted by Messrs. C. Webb, F. Beeby, H. Harris, and W. Beecher, and it was eventually carried in the negative.

The report showed that the society had done some useful work during the session, twenty-eight meetings having been held, at which various subjects were treated and discussed, from a Biblical point of view. Weekly contributions have been made in aid of the Strict Baptist Mission Fund, with the result that the sum of £4 11s. has been forwarded to the treasurer, on behalf of the society, during the year ending March 31st—a practical outcome of the discussion on "Missionary Work," held in the previous session. A little help was also rendered to the poor sufferers in the mining districts, last autumn, seven weekly contributions amounting to £1 8s. 11d. having been forwarded in aid of the Women's and Children's Fund. It is hoped that this society, for seeking the moral and religious welfare of young men, may increase in usefulness, and extend its influence. The meetings will be resumed (God-willing) in October next (Thursday evenings at 8.45), when young men in the district, desirous of joining, will be heartily welcomed.—W. J. MATLOCK, Hon. Sec.

**SHOULDHAM-STREET, W.**—The 13th anniversary of the cause, and the 15th of its location as above, took place on Lord's-day, May 20th, when sermons were preached in the morning by the pastor, Mr. E. Beecher, and in the evening by Mr. P. Reynolds, at both services many felt it good to be there. On the following Tuesday afternoon, Mr. O. S. Dolbey, of the Surrey Tabernacle, was listened to with much pleasure, and we trust profit, while helped to bring out some precious truths from the narrative of the restoring of sight to blind Bartimæus by our blessed Lord. The tea-tables in the schoolroom were all well surrounded, and sweet fellowship en-

joyed. At 6.30 the public meeting commenced, the pastor presiding, after singing, Mr. G. Webb prayed, and a portion of God's Word was read, and our much esteemed and respected deacon, brother E. Harris, said, in a desire on the part of the members and well-wishers of the Church, and in acknowledgment of the zeal and earnestness evinced by the pastor who had now completed four years service, he had, on their behalf, much pleasure in presenting him with a cheque for £15 12s. The pastor, in reply, who spoke with somewhat emotional feelings, heartily thanked all for their great kindness, and also stated in a concise speech, that unity and peace reigned amongst them as a Church, that he had during his ministry received upwards of 80 into Church fellowship, that the attendance was well maintained, although there was room for more. The meeting was then addressed by Messrs. R. E. Sears, F. C. Holden, E. T. Davis, P. Reynolds, R. Mutimer, and O. S. Dolbey, all of whose speeches were brief, bright, and brimful of good things. Regret was expressed at the absence, on account of ill health, of Mr. W. K. Squirrell. The members and those connected with the cause would tender their grateful thanks to all those kind friends from sister causes near and far, for their presence and kind help, through whose united efforts another successful annual gathering can be recorded with those that are past. Collections realised £27 13s. 3d. ONE PRESENT.

**HORNSEY RISE (ELTHORNE-ROAD).**—Special services to commemorate the twenty-eighth anniversary were held as follows. On Sunday, May 20th, two sermons by pastor W. Osmond, from Exodus xii. 14 and 1 Thess. i. 12, and on following Tuesday sermon in the afternoon by Mr. F. C. Holden, from Psa. xci. 1, 2, and public meeting in the evening, Mr. J. W. Banks in the chair, who, after reading part of John xvi. and opening remarks, called upon brother Capelin to offer prayer. The secretary then read an account of the Lord's dealings in providence and grace during the past year, and stating present position and prospects of this Church, which are encouraging and hopeful. There were 13 additions during the past year, seven being by baptism, with loss of only one member, or, rather, translation to Church above. Good and encouraging addresses were given from various portions of Scripture, by ministerial brethren Bootle, Belcher, Crook, Parnell, Noyes, Langford and the pastor, and the closing prayer by brother G. Herring. Several of the old, well-known hymns during the evening brought a homely feeling, and altogether these anniversary services were felt by many to be amongst the best we have experienced, and the result of collec-

tions enabled us to clear off debt for repairs and current expenses. Having obtained help and blessing from our covenant God during so many years, constrains the desire to render the praise due unto His name and to take courage in still following as He shall lead.—H. G.

**SOMERSHAM.**—We held our school anniversary on Sunday, June 10th, when our beloved pastor preached a good sermon from the words, "He brought me to the banqueting house, and His banner over me was love." We felt indeed the table was spread with rich things, of which we did eat and drink. In the afternoon some of the children recited some nice pieces, after which our pastor gave an address to parents, teachers and scholars. In the evening brother Morling, of Hadleigh, preached from the words, "Despise not the day of small things, which was very encouraging. We had large congregations throughout the day, more than had been seen for many years. On Wednesday, June 13, we had a public tea, after which addresses were given by brethren Bland, Bardens, Morling, Kern, and Hazelton. The meeting was opened by brother Knell, by reading and prayer. The brethren gave some very encouraging words to pastor, teachers, and friends. We felt the Lord was with us. We are glad our school is increasing. To God be all the glory.—W. J. HILL.

**MARCH, CAMBS.**—Very encouraging and successful anniversary services were held at Providence Chapel, March, on Lord's-day and Tuesday, June 12th and 14th, sermons being preached on the former day by Mr. J. Jull, and on the Tuesday morning and afternoon by Mr. W. J. Styles, and in the evening by Mr. J. Bush (who kindly took the service which our now glorified brother Squirrell had arranged to take). The congregations were excellent, and the total proceeds amounted to £45. At the close the pastor (Mr. B. J. Northfield) thanked the friends who had helped to make the occasion so successful, and referred to it as one of the best anniversaries. The large congregation then joined in singing, "All hail the power of Jesus' name," &c.

**PLYMOUTH.**—The first Sunday-school anniversary in connection with Trinity Chapel was held on June 10th. Services in the morning and evening were taken by pastor E. M. Bacon; subject, "Israel's King and Sheba's Queen." In the afternoon by C. S. Pellatt; subject, "The Call of the Publican." Good congregations present at each service. The children sang appropriate pieces for the occasion, led by T. Wingate. Through the kindness of a member of the congregation we were enabled to present

each child with a book. The outing took place on the following Monday, when 125 adults sat down to a good tea, the children enjoying themselves in the usual way. The weather was showery, but not enough to mar the pleasures. From the collections on the Sunday and the profit on the tea, after paying expenses, we have a balance in hand of about £6. To God be the praise.  
—C. S. PELLATT.

**ALDRINGHAM.**—The Sunday-school anniversary was celebrated on Whit Sunday, May 13th. In the morning a very suitable and Christ-exalting sermon was preached by the pastor, Mr. J. B. Groves. In the afternoon and evening recitations, &c., were given by the scholars. On Monday the children had their usual treat, when each scholar received a prize, the presentations being made by Mr. and Mrs. Groves. The following day (Tuesday) two services were conducted by the pastor, when about 260, besides the children, sat down to the annual tea, after which a number of special prizes were given as rewards for regular attendance, good conduct, &c. Throughout the services the children sang very sweetly a number of hymns learned for the occasion, and not a few felt it a time of refreshing. Somewhat about 600 were present on the Lord's-day, and the gatherings on each of the days were larger than on any previous occasion; and it ought not to be omitted, but recorded with grateful hearts, it was the best anniversary, spiritually and financially, the friends have ever known. May the Lord go on to bless both pastor and people. So prays—ONE WHO WAS THERE.

**STEPNEY (REHOBOTH, WELLESLEY-STREET).**—Special services were held Tuesday, May 8th. The friends present at the afternoon service found the ministry of the Word by our brother O. S. Dolbey, came not in word only, but also in power, and in the Holy Ghost, and in much assurance. Evening meeting, brother G. F. Gray presiding, announced hymn 118 (Denham's), brother J. Parnell sought the Lord's blessing. The chairman read Isa. xii., and gave an animating address from the word "Praise" (Psalm cl.), remarking that praise might be rendered hallelujah; it occurred twelve times in the Psalm, being a hallelujah for each of the twelve tribes. Brother Holden spoke from John xvii. 2, with much warmth and zeal, challenging false teachers. He remarked, where are the contingencies? where are the probabilities in my text? Brother G. J. Baldwin gave utterance to some very precious truths on Psa. lxxiii. 2. Brother W. H. Lee spoke upon Christ's answer to John's query (Matt. xi. 5). Brother Noyes sweetly led us into holy contemplations upon "Considering the end

of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever." Brother Dolbey called our attention to David's prayer for God's people (Psa. xxviii. 9), and to the Saviour's assurance of our heavenly Father's answer to prayer (Luke xi. 11—13). Brother J. Parnell concluded the speeches for the evening, by reminding us of the Master's own words, "These things have I spoken unto you, that in Me ye might have peace;" and the meeting closed with "Praise God from whom all blessings flow."—HAYTER SCRIVENER.

**STOKE ASH, SUFFOLK.**—The anniversary of the Sabbath-school was held on Lord's-day, June 10th. We were so disappointed to see, instead of Nature's sun shining forth in his strength, the rain coming down in torrents nearly all the morning; yet, in spite of it, many for miles around wended their way through rain and storm to Stoke Ash Baptist Chapel. In the afternoon and evening our spacious chapel was so well filled that seats had to be placed down the aisles. Friends visited us from Ipswich, Stowmarket, Rishangles, &c. Excellent Christ-exalting sermons were preached morning and evening, and an address given to the children and teachers in the afternoon by Mr. E. Marsh, of Stratford. During the day several hymns and anthems were sung by the children and friends connected with the school in a manner that reflected great credit on Mr. and Miss Bendall, who trained them, Miss Bendall presiding at the organ. Collections on behalf of the school fund greatly exceeded our expectations. Pastor E. Marsh, with many others, felt at the close of the day they had abundant reason to say, "The Lord hath done great things for us, whereof we are glad." Our hearts' prayer is—

"God of our fathers, be the God  
Of their succeeding race."

—P. BARRELL.

**HORHAM.**—On Thursday, May 24th, the members' annual tea and social meeting was held. At 5.30 a goodly number gathered, after which a most enjoyable and profitable meeting was held. The pastor, Mr. J. R. Debnam, commenced by giving out hymn 393 (third part of Rippon's Selection), and read with much feeling Psa. ciii. Brother George Chapman was much helped in leading us in prayer. The pastor then delivered his address to the Church, in which he reviewed the gracious and loving dealings of our heavenly Father. Nine members had been called home to glory, also some from the congregation. We could but thank God on behalf of those to glory gone, and rejoice in the Triune God for the hope given us of



being followers of them who through faith and patience now inherit the promises. We also rejoice because the Lord has by His love constrained others to cast in their lot among us, some by baptism and some by transfer. There are others whom we trust will soon unite with us whose hearts the Lord hath touched. Mr. Debnam closed with the motto, "Go forward." After singing, brother John Harding gave us sweet and practical words, stating that for a great number of years he had been upheld by divine grace as a member of the Church, and for a few less as deacon. He closed his remarks by saying it gave him great pleasure that evening on behalf of the Church to present to their beloved pastor a sum of money as an expression of their united love and practical sympathy with him and his dear wife in their late affliction. The pastor, with much feeling, thankfully acknowledged the repeated kindness of the Church, saying that this present was quite unexpected by him, and prayed that many rich blessings would be afforded them from the Father's hands. Brother Barney rose and presented Mrs. Debnam with a neatly-decorated tray of table provisions, this being duly acknowledged by Mrs. Debnam. Kind, loving, spiritual addresses were given by brethren J. Knights, J. Chapman, and S. Barney. The hymn, "Blest be the tie that binds," &c., and prayer by the pastor, brought another happy meeting to a close. We thank God and take courage.

OCOLD, SUFFOLK.—Whit Tuesday, May 15th, is a day that will long be remembered by the Church of Christ meeting for worship in the village of Occold. Services were held, and very refreshing and helpful they proved to be. A precious powerful sermon was preached in the afternoon by brother A. J. Ward. Tea followed. In the evening a public meeting was held, several brethren with the pastor (S. Haddock) taking part in the same. Many felt it good to be there. May the Lord add His blessing. So prays—Your SUFFOLK CORRESPONDENT.

#### A REASON FOR THE HOPE THAT IS IN ME.

BY PASTOR G. FLOWER.

LAST month we gave an outline of the recognition services at Boro'-green. We now give the newly chosen pastor's

CALL BY GRACE, &C.

Mr. Flower said, it was some 30 years ago when God first began the work of grace in his soul. He had convictions of sin when young; and he had reason to thank God for Christian influence from godly parents at home. But when he

left home, he was ensnared into the company of evil companions. He forsook the house of God, choosing to spend his Sabbaths elsewhere. One Sunday he was setting off as usual with his companions, when "he came to him-self." His conscience smote him. He was at a standstill; when with an impulse he turned from his companions, and ran as fast as he could. Seeing a chapel door open he rushed in, resolving never again to spend an hour in the company of those young men. From this time he became a regular attendant at the Wesleyan Chapel; and was asked to take a class in the Sunday-school, which he did. Still, however, he remained ignorant of the reality of the saving power of grace. For a short time he was satisfied but not at rest. His thoughts were, "How can I speak to children that which I know nothing of myself." His mind became darker, his burden of sin more troublesome. One Sunday, in soul destitution, he sought refuge in his bedroom with the Word of God. After awhile he opened the book, and his eyes met the passage, "The Spirit of the Lord God is upon me, &c. (Isa. lxi. 1-3). And then again, "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee." He said, he went that day to his class with a full heart, full of the news of the Gospel—rejoicing himself in its free salvation.

After this he was soon asked to take a cottage service, by a Wesleyan minister. This he did very reluctantly, and with much nervousness, but gave out his text (John xiii. 16). He could never remember any portion of what he said, but noticed a few women present in tears. He left the place determined never again to attempt to preach. But in a few weeks he was again called upon to speak at the cottage. After this he laboured in the Wesleyan cause for many years, preaching whenever and wherever opportunity afforded. His mind now became troubled about the ordinance of believers baptism, which at length led to his application to Mr. C. H. Spurgeon by whom he was baptized. He remained preaching as usual, until again he was perplexed about certain fundamental truths in God's Word. During conversation with a brother in the ministry about these things, his friend exclaimed, "Why you are a Strict Baptist," and requested him to go and hear Mr. Lynn. He did so; and heard a sound, truthful Gospel sermon; which at once brought union with the principles and practice of the Strict Baptist denomination. This was in the latter part of 1892. He afterwards attended the cause at Eton-road for a time, until he was again called to speak of the goodness of a covenant God amongst the Strict Baptists. Correspondence with this Church at length led to his invitation here for three months, and after to the pastorate.

**LOWESTOFT.** — **TONNING-STREET BAPTIST CHAPEL.** — We are grateful to state that our much-esteemed brother, Mr. D. Bennett, B.A., has accepted the invitation of the Suffolk and Norfolk Baptist Home Missionary Society to undertake the regular preaching of the Gospel at this beautiful and popular seaside resort. We ask the prayerful sympathy of friends upon the commencement of our brother's work amongst the many hundreds of precious souls surrounding this neat and commodious house of prayer. We need not add that friends visiting Lowestoft from London and the provinces will be most heartily welcomed at Tonnings-street. Mr. Bennett commences his stated ministry on Lord's-day, July 1, 1894.—L. H. COLLS, Secretary.

**DUNMOW.** — The friends at "The Ark" had a blessed day on June 10th. C. Cornwell was greatly helped to extol a precious Christ, and saints were comforted. The Lord's presence was sweetly realised. So says—S. BELL.

**NEW CLEE.**—We record with pleasure signs of awakening and spiritual prosperity at this cause of truth on the bracing Yorkshire coast. The situation of the chapel will be found in our "Sea Coast Gospel Directory." This Directory has been much appreciated. We hope those who contemplate a seaside sojourn will ponder it, and act accordingly.

#### THE IMPORTANT QUESTION.

(Lines suggested on hearing a sermon preached by MR. M. E. GREEN, of Swansey, Combs, in Providence Chapel, New-ark-street, Leicester, from Psalm lxxvii. 17, on Lord's-day evening, Feb. 25th, 1894.)

OH, Lord, some token to me shew,  
Some token that shall prove  
That I am born a child of God,  
Loved with eternal love.

But stay! let me examine well  
My heart, and try to find  
Some token there, some omen good,  
To prove that I am Thine.

Do I not feel my urgent need  
Of Christ to save my soul,  
And daily sigh, lament, and grieve  
Because I am not whole?

Do I not mourn my powerlessness  
To keep Thy righteous law?  
Does not Thy Word my spirit fill  
With reverence and awe?

Do I not feel a constant strife,  
A mighty power within  
Which wars against my better mind  
And brings me into sin?

Does not my heart with longing turn  
To things I once despised?  
And can I now with earthly joys  
Be really satisfied?

Do I not love Thee, Saviour dear,  
At least desire to love?

Do I not love Thy house of prayer,  
And thither willing move?

Do I not love Thy people, Lord?  
My dearest friends are they.  
Have I not cried to Thee, although  
I dare not say I pray?

And do I not receive Thy rod,  
Which Thou dost lay aside  
Upon Thy chosen, true-born sons,  
Thus proving them Thine own?

Oh! surely these are tokens all,  
Good omens every one,  
Proofs of Thy favour to my soul,  
A work of grace begun!

Then let my heart with gladness sing,  
Raise songs of grateful praise,  
For such rich favours at Thy hand,  
Such tokens of Thy grace.

LEICESTER. ETHEL ASPFELL.

### In Memoriam.

**WILLIAM PIPE**, Stradbroke, entered into rest on April 24th, aged 67. Our brother had been a most consistent member of the Church at Laxfield over forty years. His life was one of simple faith and trust in Jesus, always ready to speak a word for his Master, especially to those who were seeking the Lord, and a constant visitor of the sick and dying, walking many miles to minister to them the Word of life. His mind was well stored with Scripture and many precious hymns. In prayer he was sublime; it always gave the listener the impression he was talking to his Lord and Saviour. Never will the writer forget the last prayer he heard him offer. Religion to him was a living reality, an every-day experience. In September last he showed signs of falling sickness, which gradually increased, but this only helped to increase the spiritual tone of his conversation, making it most pleasing and profitable to visit him and hear him relate the Lord's goodness to him. He often repeated the verse—

"Then let my trembling soul be still,  
Thy purpose though I may not see,  
And wait Thy wise, Thy holy will,  
All must be well since ruled by Thee."

The last month he became very weak, but his faith grew strong, and, during the two weeks preceding his death, was carried beyond his sufferings. During the short intervals of sickness he sang many sweet hymns and prayed earnestly for Zion, its pastor, members, and congregation. The Sabbath-school had always been specially dear to him. The last week he longed to tell the children of the love of Jesus to him, and his power to save sinners. To his only son he said, "The Lord bless thee, and prepare thee for a prepared place." To his only daughter he said, "I shall meet you again 'where the surges cease to roll.'" To his wife he spoke sweetly, committing her to his God. His last words were, "Yea, He is altogether lovely, the Chiefest among ten thousand," which was a true experience of

his life for forty years. Four days he lay in a peaceful sleep without taking any notice, and then fell asleep in Jesus. He was laid to rest on April 30th, many friends being present, and all feeling we had lost a man of God; but knowing our loss was his gain, we left the grave, hoping to meet again.—A. J. WARD.

MRS. C. L. MACER died on May 25th, after a long and painful illness, aged 56. Deceased was the only sister of F. C. Holden, of Limehouse. Her's was a life of testimony to the power of divine grace, in a separation from the world unto the Gospel of Christ. She was for several years a conscientious and consistent member of the Strict and Particular Baptist Church at Peckham, under the pastorate of Mr. G. Plummer, who conducted the funeral service and preached a memorial sermon at Ezra Chapel, Camberwell, on Lord's-day afternoon, June 10th. "Not lost, but gone before."

HARRIETT ANDREWS, the dearly beloved wife of pastor John Andrews, of Waldringfield, passed away to her eternal rest on May 5th, after a long painful affliction. During the last eight months her sufferings were intense, yet in the midst of it all her patience was marked with sweet submission to her heavenly Father's will, always speaking of Him as "My very best Friend." When spoken to in her intense agony of suffering so much, she calmly replied, "Oh, this is nothing compared with His for me!

"What He endured no tongue can tell,  
To save MY soul from death and hell,"

placing great stress on *my*. "And all because He loved ME; and *why*?" "Oh, I *do* love Him." A little while before she passed away her sufferings increased. I expressed my sorrow at not being able to relieve her. She calmly said, "Don't say more about my suffering. The dear Lord *is* good." She could not speak the last hour, but clasped my hand, and so passed away to behold Him in whom her soul delighted, and to dwell with Him for ever, a trophy of His sovereign grace.—A. J. A.

EMILY LOUISE NEWCOMBE entered into rest, April 20, 1894, aged 26. Deceased, with her parents and three sisters, were members of Mount Zion, Hill-street, Dorset-square. Naturally of a very delicate constitution, her life was one, more or less, of continual suffering. Called early to know the Lord and love the distinguishing doctrines of grace, she realised their sustaining power in the time of trial and pain. Desiring her family to surround the bed, she told them, "Twice I have heard my Lord say, 'Child, your Father calls, come home.'" To her afflicted father she said, "I shall be home first now." When the doctor came she thanked him

for his kindness to her, and spoke to him about his soul. She then prayed audibly for each of the family, mentioning their names separately, whether present or absent, desiring they might be an unbroken family in heaven. Her mother asked, "Are your feet on the Rock?" "Yes!" she replied with energy, and further said, "I sweetly realise the beauty of Psalms xxiii. and xxvii." In this peaceful frame of mind the ransomed spirit departed to be with Jesus.

CHARLES BUNTING was born at Deben, near Saffron Walden, in 1833, and from an account he has left in his own writing he tells us that from early childhood he had alarms of conscience and convictions of sin, but was preserved from gross outward iniquities. While quite a youth he went to reside with a relative who was a godly man, and who loved the distinguishing doctrines of God's Word; here he obtained a knowledge of the way of salvation and the truth of God, though still unacquainted with its power in his heart. But about the year 1851, he says, "I began to think more seriously about my state; light broke into my mind, and discovered to me my lost and ruined state; I felt how helpless I was in myself, and my need of just such a Saviour as the Lord Jesus Christ. But would He save me? This was the difficulty. Now I wanted to know if He would pardon my sins. Oh, how I did long to know that I was interested in Him and His love! till one day I opened my Bible upon the words, 'Then shall ye know if ye follow on to know the Lord,' which greatly encouraged me to trust in Him; and how many times that precious promise, with others, has cheered my heart. Such peace and joy have flowed into my mind that I have felt as if I could sing and dance for joy; such gratitude has filled my soul that I think, if I had ten thousand tongues, they could not half speak the Lord's praise for what He has done for me." He was baptized by Mr. David Wilson, and received into the church in April, 1856. He was chosen deacon in March, 1866, and through seasons of prosperity and adversity the Lord kept him firm in His truth and ways, enabling Him to contend and seek for that ministry which laid the sinner low and exalted the Lord Jesus Christ. He manifested a warm love to the Lord's dear servants. Though not strong, his health had been as usual until a few days before he died. Yet several have remarked from his prayers how he seemed to have been ripening for the harvest. On Saturday, March 17th, he took to his bed, and the doctor was called in, but all means proved unavailing, until he passed away on Wednesday, March 21st. His mortal remains were committed to the grave by Mr. P. B. Woodgate.



WILLIAM KNIBB SQUIRRELL.

*(From Photo by Messrs. Russell and Sons, Baker Street.*

# A Godly Man's Petition.

BY EDWARD MITCHELL.

“Gather not my soul with sinners.”—Psa. xxvi. 9.

WE *must all be gathered.* As the sickle is put in when the grain has ripened; as the fruit is plucked when ready for eating, so at the appointed time our souls must return to God who gave them. *The time and means are uncertain.* How few or many our remaining days may be is mercifully hidden from us. What shape death may assume for us we know not. It may reach us with a sudden stroke, or consume us in a lingering manner. *God is the gatherer.* Thou sayest, “Return, ye children of men.” Accidents are His arrangements; diseases His decrees. He rules supreme:—

“Plagues and death around me fly,  
Till He bids I cannot die.”

*Times and circumstances should not trouble us.* We may leave them to His wisdom to arrange, without anxiety on our part. It is of small consequence, comparatively, when, and by what means, we are gathered. *Whither and with whom we shall be gathered is what most concerns us.* The Psalmist felt the importance of this, and cried, “Gather not *my* soul with sinners.” This petition finds an echo in every godly heart.

The prayer expresses “*the saint's horror at the sinner's hell.*” Whatever delusions sinners may cherish, saints know the destiny of sinners to be an awful one; and they dread the thought of even the possibility of sharing it with them. They know the day is coming when the tares shall be gathered together in bundles to be burnt. They apprehend something of the solemnity of appearing before God, unsprinkled with the atoning blood, and not clothed in Jesus' righteousness. They contemplate “the last great day of assize,” and the wicked gathered at the left hand of Him who will sit on “the great white throne”; they hear the dread sentence pronounced, “Depart ye cursed”; and, as they shudder at the sinner's doom, they cry, “Gather not *my* soul with sinners.”

*Where this prayer is genuinely offered it expresses a profession.* It professes a separation from sinners now. Grace is ever separating in its effects upon those who are its subjects. Saints are separated from sinners in their affections. “Lord,” says David, “I have loved the habitation of Thy house, and the place where Thine honour dwelleth.” Saints love God's house, His Word, His people, and the things of God. Once they loved them not, but rather hated them; but grace has wrought a mighty change, and they now love what they hated before, and what the wicked ever detest. They are separate, too, in their desires. They long for assurance of His mercy to them, to walk in the light of His countenance, and to enjoy manifestations of His gracious presence. They desire to be conformed to the image of their Lord, and to be truly spiritually-minded. They are also separate in their principles. They trust in the Lord with all their heart. Set Him ever before them. Walk in His truth, and seek to approve themselves unto Him. This separation in affection, desire, and principles leads to a *distaste of the company of sinners here.* “A man is known by the company he keeps.”

If we love and choose the company of sinners here, we may expect to be gathered with sinners hereafter. A Balaam may pray, "Let me die the death of the righteous, and let my last end be like His." But Balaam loved the wages of unrighteousness, and the fellowship of sinners, and with them he was gathered. If we are not separate from sinners *now*, our hope to escape their destiny is a snare and a delusion. "If any man love the world, the love of the Father is not in him."

This petition may indicate *a measure of fear in the mind*. Most of the saint's fears arise from the natural unbelief of their carnal natures. Yet there is a holy caution, a desire not to be deceived, a not taking things for granted, that characterises true believers. They sing, tremblingly, at times:—

"When Thou, my righteous Judge, shall come  
To fetch Thy ransomed people home,  
Shall I among them stand?"

He who never has a fear may fear too late. Many things conspire to arouse anxiety, and cause fear in the mind. There is *the remembrance of past sins*. "Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me, for Thy goodness' sake, O Lord." "Guilt removed may return and remain," and cause fears to arise, and make us cry, "Gather not my soul with sinners," "of whom I am chief." There is also *the sense of present ill desert*. "Enter not into judgment with Thy servant; for in Thy sight shall no flesh living be justified." To this we may add *felt barrenness*. "When I would do good evil is present with me." Living souls have many exercises. Well they know they have deserved nothing less than banishment from His presence. They often feel to be only cumberers of the ground. They sigh under a sense of awful evil within, and sometimes fear, and faint, and grieve. Under such exercises, with what intensity do they cry, "Gather not *my* soul with sinners!" Lord, I love not their company, I detest their practices, and I deprecate sharing their destiny. Let Thy mercy order it otherwise for *me*!

*This prayer, though negative in its form, has a positive meaning.* Gathered we must be. "Gather not my soul with sinners" means, *Gather me with Thy saints:—*

"With them numbered may I be,  
Now, and through eternity!"

This implies *willingness to share their lot here*. Moses cast in his lot with despised Israel. He "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." This arises from a *perception of their present condition*—freed from condemnation; enjoying peace of conscience; standing in favour of God; possessing a good hope through grace; dignified as children of God, and under His special protection—*sympathy of soul*—having the same spirit, Saviour, Lord, experiences, and expectations; loving the company, worship, principles, and aims of the saints—and *intelligent belief in their destiny*. When Philip Henry, father of the commentator, Matthew Henry, one of the 2,000 ejected ministers, sought the hand of a daughter of a country gentleman in marriage, the father objected to his daughter that he did not know where the young man came from. "But I know where he is going," said the daughter, "and I want to go with him." She used the

words in their best sense. We apply them to the saints. We know where they are going, to the new Jerusalem, that city which is paved with gold; where sin nor sorrow are ever known, where they need not the light of the sun or moon, for the glory of God lightens it, and the Lamb is the light thereof. They are going to inhabit heavenly mansions, to wear white robes, wave palms of victory, and cast grace-given crowns at Jesus' feet. They are going—

“Where they shall see His face,  
And never, never sin,  
But from the river of His grace  
Drink endless pleasure in”—

*and we want to go with them.* O Lord, “Gather not *my* soul with sinners,” in the gloom and darkness of eternal despair, but gather me with Thy saints “in Thy presence, where is fulness of joy, and at Thy right hand, where are pleasures for evermore.” Amen!

## OUR PORTRAIT GALLERY.—No. VIII.

MR. WILLIAM KNIBB SQUIRRELL.

RESIDING in the vicinity, when our translated brother was preaching at the neat and commodious chapel, “Trinity,” Trinity-street, Boro’, and being without a home, we frequently dropped in there. Mr. Squirrell was a young man then, yet considerably in advance of his time of life in the experimental truths of the Gospel, and we have often remarked, after hearing him preach, that the Lord was preparing him for a larger sphere of usefulness. We can testify (at that time, feeling somewhat like a forlorn, dejected wanderer) to being often lifted up and helped on the way under his ministry.

Mr. Squirrell’s origin, &c., having been given *in extenso* in the March and April numbers of the E. V. & G. H. of the year 1891, only a brief summary is now necessary.

The excellent portrait is from a photo by Messrs. Russell, of Baker-street.

It is known to many of our readers that Mr. Squirrell was a Suffolk man, being born in the town of Ipswich, in the year 1846. He was, in early life, brought up to the watch-making trade; entered into business and married before he was 20, and settled down in Bermondsey. Was induced by his wife’s relations, who were members at New Church-street, to hear Mr. J. L. Meeres, who was instrumental in cutting him down and building him up, but was set at gospel liberty when listening to the late Mr. Thurston, of Croydon, who preached from the words, “Who, then, can be saved?”

Mr. Squirrell preached his first sermon in Mr. Osmond’s chapel, Hoxton. Later on Mr. Osmond introduced Mr. Squirrell to the cause at Dartford, Kent, where he preached for twelve months. His first pastorate was at Trinity, Borough; second pastorate was at Meopham; third at “Enon,” Woolwich; fourth and last at Mount Zion, Hill-street, Dorset-square. Each of which places our departed brother made many friends, and left in peace, with a “God be with thee.”

Mr. Squirrell’s was an interesting career, fraught, through childhood

and on to the latter part of his career, with many changing scenes, which can be summed up in two words, "miracles" and "mercies."

We thank God for his life, and the use He made of him among the Churches of truth. By the grace of God he was what he was, and by which he was enabled to walk before the world as becometh the Gospel of Christ.

The funeral service, as we said last month, was on June 12, when Mr. Adam Dalton conducted the service in the chapel and at the grave. A great number of ministers were present.

On Lord's-day, June 17th, the funeral sermon was preached by Mr. John Bush, of the Surrey Tabernacle, when every seat in the noble and spacious building was occupied. Mr. Bush was led to base his remarks from: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13). The following is a brief summary of his discourse:—

Beloved friends,—The Word of the Lord informs us that Moses, the servant of the Lord, died according to the word of the Lord. Just so, our departed brother Squirrel, although so unexpected, yet he, the servant of the Lord, died by the same word. The details concerning the death of all God's saints are by divine appointment. Our brother's work was done, quite finished, and although to us so mysterious, yet he is now for ever with the Lord, and we are exhorted by the apostle to comfort one another with these words. With Christ, his life, his light, his peace, his rest, his joy, for ever. The departure of God's saints, and especially of God's ministers, should teach us useful lessons, that we may by the blessing of God profit by every dispensation of His providence and grace. First, it speaks to each one of us, saying, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Secondly, the dust of the righteous teaches us, or should do so, their value. On looking at the mourning-card, I find the words, "A loving husband, an affectionate father, and a faithful friend," and we may add, a faithful minister of Jesus Christ. Thirdly, it should teach us to pray earnestly to God that if it be His gracious will He will send more such men to take the place of those who He is removing from the Church below to the Church above. Fourthly, another truth it does teach, and that is, that although God is taking His servants home, He Himself is the same, so that our dependence is in Him.

But coming to the words of the text, let us by the help of the Holy Spirit notice: (1) The characters referred to; (2) the rest mentioned; (3) the reward, "Their works do follow them." First, their character. In the previous verse they are described as *saints* (by *nature*, *sinners*). Saints by divine grace. *Holy, separate, sanctified*. Sanctified by God the Father, sanctified by Christ Jesus, sanctified by God the Holy Ghost. (2) *Redeemed ones*. In the 3rd and 4th verses they are spoken of as redeemed from the earth and from among men.

"Redeemed, by Jesu's blood redeemed,  
His beauties called to trace;  
No angel can be more esteemed,  
Than sinners called by grace"

(3) *Patient ones* (see 12th verse). Patient in tribulation, in waiting, in



watching, in enduring. No cross, no crown. "He that endureth to the end shall be saved." (4) They are further described as they that keep the commandments of God (see 12th verse). This our brother, by divine grace and sovereign mercy in Christ Jesus, was able to do. He was a believer in Christ, a lover of God's people, united to them, and walked in the ways of his God. (5) Another character of the blessed dead is given us in the 12th verse. They keep the faith of Jesus, His doctrine, His precepts, His ordinances, contending earnestly for the faith once delivered to the saints. (6) They continue faithful unto death, for they are said to *die in the Lord*. Our brother was chosen in Christ, lived in Christ, died in Christ.

Secondly, The rest mentioned. From labour, such labours they were engaged in here. (1) From the toil of labour; (2) the woe of labour; (3) the faults of labour; (4) the discouragements of labour; (5) from the disappointments of labour, from sin, sorrow. A perfect rest in Christ, a rest with Him.

Third and lastly, Their works follow them. This is the right place for all works. Jesus has gone before. He said, "I go to prepare a place for you," and He will come again, and when He shall receive His people home, He, the King of kings and King of saints, will say to each, "Well done, good and faithful servant," &c. And again, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Blessed dead! Blessed rest! Blessed reward! All of grace. To God be all the glory. Amen.

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#### THE CALL HOME.

BY ETHEL E. MARSH.

"ANOTHER gone from the ranks! Who will take his place?" This thought forced itself into our mind on hearing of the call "Home" of our beloved brother in Jesus, Mr. W. K. Squirrell. Oh, what a gap has been made! How much will Zion miss the well-known form and smiling face with which he greeted all. It seems, perhaps, strange to our shortsightedness that one so soon should have been called to lay aside his armour and enter into rest, and at a time when sound, faithful soldiers of the cross are needed so much, but faith answers, "The Lord knoweth best," and in that fact do we rejoice, feeling that He who raised him up to tell of redeeming love can also raise up others, and who so cares for His Church that He gave His life for her, will appear on her behalf in this time of need. Can we imagine half the glory that the faithful servant of the Most High God is now realizing? No! Can we form any idea of the joy that He now feels, of the brightness of the crown of life that he is wearing? No! Not until by sovereign grace we have entered the glory-land shall we know what joy awaits those that are washed in the blood of the Lamb. He knows now all he desired and wished below; the why and wherefore of the thorny road that led him home apace to God; the crooks in the lot; the dangers from which he was shielded; that it was the good pleasure of his Father sometimes to hide His face. He understands it all now. He tasted of the streams, and with us sang—

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

And now he is drinking at the fountain. He is face to face with Jesus. He has clasped hands around the throne with those that had gone before—Moses and the prophets, the apostles, with the numerous train of those who endured much for Christ's sake on earth, and testifying their love to Him by gladly giving their lives. Yes, and with those too of our own loved friends is he now singing in the heavenly choir the music of which they will never grow weary.

"O think that while you're weeping here,  
His hand a golden harp is stringing,  
And, with a voice serene and clear,  
His ransomed soul, without a tear,  
His Saviour's praise is singing."

He has received his crown that was awaiting him. We cannot but bless God for His goodness and mercy in removing the sting of death, in having conquered it, and in taking away His servant from the many cares and trials that surround a pastor's pathway, to be for ever with Him. Yet we mourn; for while to him it is gain, it is our loss. The Church at Hill-street have lost an under shepherd indeed, but, bless His dear name, they have not lost the Shepherd. He ever remains. The beloved family of the dear departed feels a wound that only the Great Healer Himself can heal; and while they "sorrow not even as others which have no hope" (1 Thess. iv. 13), yet only Christ can understand a widow's grief. And think you that He whose heart, when on earth, was moved to pity by the sight of sorrow, feels the less for His children who by His own act of love are plunged in grief? No! a thousand times no; but will fulfil His promise, "I will be a Husband to the widow, and a Father to the fatherless."

Who will take his place? Who will fill the gap? Oh! you who are proclaiming to the world the preciousness of Christ and His love to men, how needful it is in the present day that you should be very earnest. It is an important work, and "the harvest truly is plenteous, but the labourers are few." The great enemy of souls is ever on the alert, and is using all that lies in his power to get especially the young into his net. There is much need for more grace, especial grace, to speak boldly in His name in spite of all oppositions, to those who are still careless as to their future state. Stop and think! A voice from this open grave says to you, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The messenger of death may soon, very soon, declare that time with you shall be no more. But then there is an eternity to spend, and where will you spend it? You may ere long be summoned to the judgment-bar of God, and how will you meet that Judge? May God in His mercy grant that your eyes may be opened, that you may see where you are standing.

Oh that our heavenly Father, who knoweth the special needs of His bereaved children may grant them grace to say, "Thy will, my God, Thy will be done," feeling that He knoweth best, and confidently resting in His love and tender care, that we may be ready whenever the messenger is despatched from heaven for us. Then shall we have the joy of once more meeting with our loved ones, and never part again; but, best of all, to see Him who loved us, died for us, and entered the "valley of the shadow of death" before us, and conquered the last great foe.

## OUR YOUNG PEOPLE'S PAGE.

## DRY DOCTRINES.

"WHAT a queer title!" I think I hear you exclaim; "and if your page is as dry as its heading, who do you think will read it?" Well, dear young friend, perhaps *you* will, just as when you see a bill beginning with the words in big letters, "DON'T LOOK," or "DON'T READ THIS," people are almost sure to want to know what it is all about, and so the writer of the advertisement thought, and that was the very reason why he chose such a beginning.

But *are* Bible doctrines dry? A minister the other day asked the question, "Did you ever know of a dry shower of rain?" And he repeated the words, "My doctrine shall drop as the rain, and My speech shall distil as the dew" (Deut. xxxii. 2), both rain and dew being the exact opposite of dryness, as the thirsty earth and the parched and withering plantations very plainly show when they have been refreshed by the copious dews of Eastern countries, and blessed with the rains of autumn or of spring; for in those lands where they have much sunshine the dew and rain are all they need to give them rich plenty and abundant harvests.

If, then, the doctrines of God's Word are like these moistening, cooling, gracious influences of heaven, why do people talk about dry doctrine? Just because they don't know what the word really means. We find it in a few places in the Old Testament, and in a good many in the New. Jesus used it, and the people spoke of His and His apostles' "doctrine"; but in the Revised New Testament the word is translated "*teaching*," and this makes it plainer. And what wonderful teaching Christ's teaching was, how interesting and beautiful! "Never man spake like this man!"

A little girl once remarked that she didn't care for a sermon she had heard, because there weren't any *likes* in it; she was interested in Christ's parables because He showed how the kingdom of God was *like* so many different things, so that the doctrine of the great Teacher was anything but dry. How beautifully He teaches us the love of God to every poor sinner that truly seeks His grace in the parable of the prodigal son, when the youth who had acted so foolish and wicked a part was returning home weary, ragged, sorrowful, and truly penitent, and the father saw him when he was still a long way off. He had been watching for him from the top of the house, and in that clear climate, with few houses near to intercept the view, he could see for a long distance round; and as soon as he caught a glimpse of his still-beloved and never-forgotten child, he ran with open arms to meet him, and fell on his neck and kissed him. The prophet Isaiah had said long before, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon," and here Jesus shows us what the welcome He gives is *like*; it is like a tender, loving father meeting his long-lost child, and rejoicing over his return with great and tender delight.

Then what a lovely picture He draws for us in John x., where He describes Himself as the great and good Shepherd seeking, watching over, feeding, and caring for His lambs and sheep, loving them so dearly that He not only risked His life to save them, as Jacob and David did

when watching and defending their flocks, but actually laying down His precious life for their sakes, and redeeming them with His own blood.

But all this is "*doctrine, teaching* ; it tells us that we have gone astray from God like lost sheep,—that, like straying sheep, we are too foolish to find our way back to Him,—but that Jesus, who died to save, lives to gather His people ; and if we have heard His voice, and desire to follow Him, we are His, and may thankfully believe His words, " My sheep hear My voice, I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand."

The psalmist said (Psa. xxxiv. 11): " Come, ye children, hearken unto me, and I will teach you the fear of the Lord," and then he showed how long life and good days were connected with walking in the paths of truth and uprightness, and following after God ; for the eyes of the Lord are upon the righteous, and His ears are attentive to their cry, but His frown is directed against the wicked, and those who forget and forsake His ways.

All the children of God shall be taught of the Lord, and great shall be their peace and joy. I was hearing to-day how the head master of a London school was so beloved by his scholars—and he has nearly a thousand under his care—that they learn well, and speak in the highest terms of him ; and I am sure, if the Lord Jesus by His Spirit teaches you, you will love your Teacher ; and though some of the lessons you may have to learn will be hard and painful, yet you will have to say, " He hath done all things well," and you will find that all things work together for good to them that love God. May we each be led to pray, " Show me Thy ways, O Lord, teach me Thy paths," and we shall then be made wise unto salvation, and made fit for everlasting joys on high ; for He will guide us now by His counsel, and afterward receive us to glory. " Behold, God exalteth by His power ; who teacheth like Him ?"

Lord, teach each one of us, and may we learn of Thee, who art meek and lowly in heart, and thus find rest and peace and everlasting life and happiness. Amen.

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## A FEW THOUGHTS FOR DUE CONSIDERATION.

BY HENRY COUSENS, BUCKHURST HILL, ESSEX.

THE vastness of the ransom price required for the redemption and salvation of sinners indicates the utterly ruined and desperately bad condition of the ransomed—the heinousness of sin in the sight of God. We have at present but a very imperfect conception of, neither can we adequately realize the full claims of Divine justice for perfect satisfaction, ere transgressors can not only be acquitted, but stand justified before the Omniscient. It is alone through the finished work of the great Lord Jesus Christ that we can become righteous before God and inherit everlasting life. Had there been any other way, we cannot suppose that Infinite Wisdom would not have spared the Christ from becoming Incarnate for the purposes of redemption, and all the inconceivable sufferings He endured as the Surety and Substitute of His redeemed. " He that believeth on Me," said the adorable Saviour, " hath everlasting life." Faith in Christ proves interest in Christ. Of course we understand it to

mean a practical faith, which works by love, purifies the heart, and is of the operation of the Holy Ghost.

In view of the foregoing, it will follow, that as the stupendous sacrifice of the Immaculate God-Man; was required by the claims of Divine law and justice to secure the complete salvation of the guilty, the results procured must be commensurate to the infinite merits of His vicarious obedience and unparalleled sufferings, even unto His ignominious death on the cross. What, then, must be the glorious consequences in favour of the redeemed, who will most assuredly participate in their Saviour's fulfilment of all His covenant engagements on their behalf! The brilliant prospects of the saved are necessarily in accordance with the boundless resources of the Saviour. All the wealth and honours of this world can only be properly estimated as tinsel compared with the inheritance of the saints in light secured by Omnipotence and lasting as eternity, their title is indefeasible, and their certain entrance into possession of the inheritance is incontestable, according to the Divine Scriptures.

Any persons who read this brief paper will do well to consider that our conditions are very bad through sin, and that it is wise to enquire after the remedy which the divine records disclose.

That a writ of summons will be issued from the high court of heaven at some moment, and will be sure to reach us, none but a novice will question. When our pulse ceases to beat we become powerless, our immortal souls will have to appear before our Almighty Creator, and it must be worthy of due consideration what our prospects are for this inevitable and irresistible change.

The divine law does not meet our case, because we are transgressors thereof. But the glorious Gospel of the grace of God does fully. It being a divine warrant for any and every penitent sinner to sincerely entreat for mercy, pardon, and salvation through Jesus Christ, and they may not only expect, but will most assuredly receive the same.

The writer fails to see how any one can expect to receive the superlative blessings of salvation who never seek them of God. Truly, the apostle Paul was arrested by Omnipotent grace while red-handed in wickedness and high rebellion against the Lord, but he had no reason whatever to have expected such infinite mercy and sovereign grace. It is worthy of due consideration that his infamous conduct was a terrible risk on his part; and so is all persistency in wickedness, and rejection of the Divine Scriptures.

The secret will of God belongeth unto Himself; but the revealed will of the Almighty belongs unto us, for our instruction and use, and with that we have to do.

We cannot awaken careless sinners to a sense or discovery of their danger and need; but we can try to teach, warn, and persuade them on Scriptural lines, knowing that the Lord the Holy Ghost is the efficient of all such means used; and that although He can, and does, as He pleaseth, quicken the dead in trespasses and sins, without and apart from any human instrumentality whatever, yet it is clearly revealed that He is graciously pleased to a marvellous extent to work out the counsel of His will through the latter, which is the basis of our encouragement to continue our sincere and earnest endeavours, in hope, and expectation of the divine blessing.

## THE SECRET OF THE LORD—TO WHOM REVEALED.

*Notes of a Sermon by PASTOR H. F. NOYES.*

"The secret of the Lord is with them that fear Him; and He will show them His covenant."—Psa. xxv. 14.

**B**Y the Lord's help, we will divide the text as follows: 1. THE PERSON. 2. THE SECRET. 3. THE COVENANT.

Firstly, the *persons* whom the Psalmist speaks of are God's own people. In the first verse of this Psalm he says, "Unto thee, O Lord, do I lift up my soul."

"Other refuge have I none;  
Hangs my helpless soul on Thee."

None but a child of God fears God, for he feels his own helplessness. He fears God with a godly fear, not with a slavish fear, because God has put His fear in our hearts—not the fear of the law, nor a fear of vengeance of the wrath of God. The apostle Paul said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephes. iv. 1). Though a prisoner of the Lord Jesus Christ, he was sent by God to the Gentiles to show unto them the way of salvation, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ.

Secondly, *the Secret*. Every regenerate soul is born of the Spirit, but the world in its wisdom knoweth not God, therefore have no part in Him, but the secret of the Lord is with them that fear Him. If we take Daniel's case, when the decree was issued concerning the king's dream, Daniel called a prayer-meeting, and the secret was made known to him, and, in Joseph's case, when in prison and before the king. In the case of Hezekiah we see what faith he had in God. Speaking of Sennacherib, he says, "With him is an arm of flesh, but with us is the Lord our God to help us" (2 Chron. xxxii. 8). The Lord said to Peter, "Flesh and blood hath not revealed this unto thee, but My Father which is in heaven" (Matt. xvi. 17). Yes, it was by divine revelation that Peter knew that Jesus was the Christ of God; it is also by divine revelation that we understand the plans of salvation (read 1 John iii., iv.). When John was banished to the Isle of Patmos, the secret of the Lord was there revealed unto him, that he should also make it known unto the Church, "He that hath an ear, let him hear what the Spirit saith unto the Churches" (Rev. iii. 22), for the secret of the Lord is with them that fear Him.

Thirdly, *the Covenant*. God in His covenant love hath given us His only begotten Son, that by Him should be made manifest the love of the Church through the sprinkling of the blood of His dear Son, who so loved the world that He gave Himself a ransom for all whom the Father hath given Him (John xvii. 24). "Thus saith the Lord God, if the prince give a gift unto any of his sons, the inheritance thereof shall be his sons, it shall be their possession by inheritance" (Ezek. xlvi. 16). Heirs of God through the merits of Christ's covenant love, not by works nor by what we deserve, but by sovereign mercy, sovereign love, sovereign grace. "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David; His seed shall endure for ever, and His throne as the sun

before Me" (Psa. lxxxix. 34—36). No; God cannot lie. Heaven and earth shall pass away, but not His Word. Heirs of God by covenant grace and love which was ordained in the Triune-Jehovah before the foundation of the world, that whosoever believeth in Him should not perish but have everlasting life, and those are the people to whom the secret of the Lord is revealed. It is those who fear the Lord to whom He will show His covenant. Amen.

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"A BONE OF HIM SHALL NOT BE BROKEN."

BY J. DEARING.

"They brake not His legs."—John xix. 33.

THIS had been a busy time with wicked men and devils, and, to use a familiar term, no stone had been left unturned by them,—every diabolical scheme had been carried out for the purpose of overthrowing the Son of God in His mediatorial work on behalf of the election of grace. There is no doubt that Satan knows God's purposes are all fixed and settled, although he is, and must be, in the dark respecting them till they are brought to light. He can then see and feel, too, his own defeat and overthrow. What a wonder-working God is ours, preventing both the powers of darkness and wicked men carrying out their malicious intents beyond the limits of His will, leaving them to their own wicked acts, yet making those acts of theirs do His will in the fulfilling of His own words. The reason for their not breaking the legs of Jesus is not because it is written, "A bone of Him shall not be broken." The reason on their side is because they saw He was dead already; but on God's side it is because it is written, "A bone of Him shall not be broken." It was impossible that Jesus should, as it were, be taken off His legs by either men or devils, nor was He, in His mediatorial goings, taken off them when hanging on the accursed tree. To break His legs, would it not, in figure, have been to break in upon His strength and destroy His progress? No, He is now, that His precious feet and legs are fastened to the tree, moving on in the accomplishment of the work the Father gave Him to do; He is, as it were, making a short stay by the way, with the full intent of spoiling principalities and powers, and, in due time, break off His bonds, pursue His course till He ascend to the right hand of the Father, where Stephen saw Him standing ready to receive Him, when He had suffered His righteous will on earth. John afterwards saw Him walking between the golden candlesticks. We read in prophecy concerning Jesus, "They prevented Me in the day of My calamity, but the Lord was My stay." All the obstacles that men and devils could raise were laid in the pathway of a precious Christ, but they all proved to be no more than smoke which the wind driveth away. Let God arise, was His release proclaimed, and the Son of God came forth; at whose appearance the keepers became as dead men. What a triumphant Lord is Jesus! and what a triumphant body of living bones shall all His members be when all are come to their proper places! They are, and will be, more or less, while in this world, bruised and beaten like their precious Head till, like the apostle, they begin to despair of life; but so long as it is written, "Because I live, ye shall live also," they can never die. Some think it a great favour to move on easy in divine things; but I must think it is

quite as great a favour to have fellowship with Jesus in His sufferings; for it is in suffering with Him we fill up our measure in the body; while mercy waits on all sufferers, relieving them in their distresses, binding up all their wounds, and taking care of all their bones, so that none are broken. Bruised they may be, but at last, on their feet, they shall stand in Him and with Him, a body complete, without spot, wrinkle, or any such thing.

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## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

No. VI.—HIS WORK.

By H. S. L.

“For this purpose the Son of God was manifested that He might destroy the works of the devil.”—1 John iii. 8.

HOW exactly this New Testament passage harmonizes with the initial declaration of our God, “that the seed of the woman should bruise the serpent’s head!” showing in the most conclusive way that “Known unto God are all His works from the foundation of the world.” The work of the Lord Jesus Christ was twofold, *destructive* and *constructive*. He came to cast down and to build up, to demolish and to create anew. And both these operations were simultaneously carried on. He did not, like human builders, have first to pull down and clear away the rubbish before He could commence His own glorious erection; but every step of His earthly journey, every day of His life below, saw some evil vanquished and some good performed, all tending to the one grand consummation of making an end of sin, and bringing in everlasting righteousness for His people.

How early in the history of Jesus was this illustrated? When Herod’s jealous fears were excited concerning Him that was born King of the Jews, and the babes of Bethlehem were massacred that Jesus might be slain, we see the policy of Satan completely nullified and overmastered; preserved by God’s overruling Providence the divine Infant is carried into Egypt, and there He remains until Herod’s death, and His heavenly Father’s recall, that it might be fulfilled which was spoken by the prophet: “Out of Egypt have I called My Son;” while the fear which prevented Joseph from returning to Judea, fulfilled other prophecies concerning Galilee, and the heavenly light that should visit that darkened place and people. And thus the wondrous panorama begins to unfold itself to our admiring gaze. While the kings of the earth conspired together with the prince of darkness at their head, and took counsel against the Lord and His Anointed, He that sitteth in the heavens only laughed at their useless efforts, and derided their ineffective rage. When God and the mightiest and most crafty of His creatures come into collision, who must prevail? “Surely their wrath shall praise Him, and the remainder of it He will restrain!”

Mark the temptation in the wilderness, when for forty days the great foe engaged in single combat with the Son of God, and emptied his full quiver of the most fiery darts, and poured forth his most envenomed poison, determined if by any possibility he might overcome the second



Adam as he destroyed the first. But all the darts recoiled upon himself, and Jesus gloriously triumphed. He indeed *suffered* being tempted, yet not one inch of ground could the adversary gain; on the contrary, he was repelled and driven back, and that hungry, thirsty, weary Man was left sole master of the field, and glad, adoring angels came on swift and cheerful wings to minister to their victorious Lord.

Or shall we follow Jesus through one of those days of loving toil, which He so often spent while here—days which make our busiest and best seem so poor and worthless by comparison? Shall we hear the gracious words spoken in season to the weary, the enlightening teachings which taught and directed the perplexed and the ignorant? Shall we watch Him as He heals the sick, gives sight to the blind, strength to the palsied, and life to the dead, and see how in all these things He was defeating Satan, spoiling his plans and destroying his works?

For misery and ignorance, disease and death, are all the dire and inevitable consequences of sin. By man's fall they all came upon the human race, and by this great and glorious Man they were all grappled with, overcome, and shall all eventually be destroyed. By one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned; but "as by man came death, by man came also the resurrection from the dead," with all the blessings that are the exact opposites of the evils sin has wrought.

But the grand triumph was reserved for the time of which Emmanuel said to His enemies, "This is your hour, and the power of darkness." Then, when all the forces of evil were gathered together—and, to all human appearance, the fears of the timid disciples of the Saviour seemed only too well grounded—and falsehood, jealousy, enmity, and pride combined with all the infernal cunning of hell to sweep righteousness, truth, and goodness away, and frustrate God's great plan of salvation,—who apart from Divine revelation could have thought that that meek, uncomplaining Victim, who was led as a lamb to the slaughter and stood as a sheep dumb before its shearers, misunderstood, calumniated, lonely and forsaken, was indeed the Captain of our salvation, mighty to save? Yet so it was, and although the great victorious Champion of Isaiah's prophecy (chap. lxxiii.) was red with blood—*not* His own, but that of His enemies—though He is there represented as *treading*, not being trodden in, the winepress of the wrath of God," yet it is true, and abundantly proved by the Scriptures, that the grand foundation of all Emmanuel's final victories was laid in the very midst of His own agonies and death; for through death—*His own* death—He destroyed him that had the power of death—that is, the devil—and wrought eternal deliverance for all His people.

He conquered when He fell; He spoiled principalities and powers, and ascended to His throne of glory to complete by power what He had begun by humiliation, pain, and sorrow.

" By death He death's dark king defeated,  
And overcame the grave;  
Rising, the conquest He completed,  
He lives, He reigns to save.  
Heaven's happy millions bow before Him,  
He comes the Judge of men;  
These eyes shall see Him and adore Him:  
Lord Jesus, own me then."

God grant it to us each and all. Amen.

THE MEMORIAL TO THE  
LATE MR. WILLIAM WINTERS, F. R. HIST. SOC.  
SERVICES IN MEMORIAM.

THE very interesting ceremony of unveiling the Monument, erected to the memory of our departed brother, took place on Monday, July 23, 1894, being the anniversary of his death. A large concourse of admirers of the departed assembled in the afternoon in the cemetery at Waltham Abbey, also in Ebenezer chapel at the evening service. We can do no more this month than give the following statement:—

On Lord's-day, July 23, 1893, our universally-beloved brother, William Winters, passed from earth to heaven, and realised the truth of his own word—

“The gates of pearl are reached,  
And toil and conflict o'er.”

The event cast great gloom over the whole Denomination, of which he was a most honourable and consistent member, and hearty and intelligent representative.

At the Half-yearly Meeting of the Metropolitan Association of Strict Baptist Churches, held October 10, 1893, in Bethesda Chapel, Notting Hill-gate, the President, Pastor E. Mitchell, after opening the meeting in the usual devotional way, referred in suitable terms to the great loss the Association and Denomination had sustained by the translation of Mr. William Winters—“a brother beloved.” The Vice-President, Pastor R. E. Sears, followed in the same strain; and J. W. Banks was requested to move a vote of condolence to the widow and family, and the Church at Waltham Abbey. In doing so, he suggested that a Monument to the Memory of Mr. Winters be erected by the Denomination in Waltham Abbey Cemetery.

The vote of condolence was seconded by Mr. J. H. Lynn, who also supported the suggestion which was spoken to, and heartily taken up by several delegates, and unanimously adopted.

J. W. Banks volunteered to act as Secretary, and was urged by many present to commence the matter at once.

At the Quarterly Meeting of Trustees of the EARTHEN VESSEL AND GOSPEL HERALD, held in Little Alie-street, October 27, 1893, a Committee to carry out the before-named suggestion was formed. The following firm friends and admirers of the departed constitute the Committee:—

Mr. E. MITCHELL, Pastor of Mount Zion, Chadwell-street, London (*President*).

Mr. F. C. HOLDEN, Pastor of Elim, Limehouse (*Treasurer*).

Mr. R. ASH, Clapton.

Mr. W. PALLETT, Junr., Waltham Abbey.

Mr. R. E. SEARS, Pastor Little Alie-street, London.

Mr. JOHN W. BANKS (*Secretary*).

Circulars and collecting cards were sent out by the end of the year. These have been well received.

In such a wide-spread Denomination it was only natural to suppose there would be some difference of opinion, but this has been experienced in a very small degree. In only one known instance has objection been raised.

The solitary known objection is, “That it is wrong to spend £100 in bricks and mortar while there are so many in needy circumstances.” This has a plausible sound on the face of it, but it is wrong in fact, and we meet that objection by saying more than two-thirds of the money goes to the wage-earning class, some of whom are married with families, and the parents and children need food and clothing; boots and shoes are wanted, and they have habitations to dwell in (not glass houses) which call into requisition carpenters, bricklayers, and men of other avocations. Some of these men, with their wives and families, are members of places of worship, and contribute towards the support of the parson, the Sick and Poor Society, the Dorcas Society, and

other institutions. Do away with fashions and customs, and half the factories in England, Ireland, Scotland, America, and the wide world over would be closed, and the poor half-remunerated parsons would get less still. We are not acquainted with the secular calling of our objector, but we venture to affirm that he is not a journeyman sculptor or monumental mason. We have thought it necessary thus to speak in order to disabuse the minds of any others who may have such crude ideas.

The money for this Monument comes from Strict Baptists in nearly every county in England. India and America have also contributed. None but those who belong to the Denomination have been solicited to assist in the movement, although a few others have thrown in their mite, among these—and the mention of this may be pardoned—being some of the employeés of Messrs. R. Banks and Son, who knew so well the hand-writing of our departed friend, and appreciated its clearness.

The contributions, for the most part, have been in small items. The largest amount received from one individual, and that only in a single instance, is £5. About twenty have subscribed £1; some few ten shillings, and so on downwards. A great many have been asked for one penny only.

In no instance has anyone been pressed or urged, so that we can fairly say it is the free expression of the ardent admirers of him whose name we this day meet to honour, venerate, and hand down to future generations.

We are not unmindful of, and rejoice in, the fact that it was the grace of God that made William Winters what he was, and the knowledge of this, together with the sweet communion which the people of God have been favoured to hold with him in all parts of the world, either through the pulpit or the press, has brought about the sacred, solemn, yet interesting proceedings of this day.

In conclusion, our departed brother was exceedingly fond of the word "Ebenezer"—"a stone of help,"—and our sincere and earnest prayer is, that the monument unveiled this day to his memory may prove to be a stone of help to many precious souls; that many a wayfarer, as he travels around Waltham Abbey Cemetery, may,

"With head uncovered,  
Here stay his steps, and call the children round,  
And slowly spell the rudely sculptured rhymes,  
And, in his rustic manner, moralise."

May the Holy Spirit write on the fleshy table of many hearts what is written on marble—

"His toil and suffering o'er,  
He takes with saluts his place;  
But gone as each has gone before,  
A miracle of grace"—

and Father, Son, and Holy Ghost shall have all the praise.

## THE STRICT BAPTIST MISSION.

**S**PECIAL meetings were held in Mount Zion Chapel, Hill-street, Dorset-square, on Monday, June 18th, to hear Mr. Gray's report of his visit (as the "Commissioner" appointed by the Executive of the Mission) to India and Ceylon. The congregation was large and appreciative, and Mr. Gray detailed the Lord's goodness to him in his journey. The first part of the service was devotional, Mr. Box presiding, and prayer was offered by brethren Thomas, Abbott, Goodley, and J. Harris.

Mr. Gray, in his opening remarks, alluded to the loss so recently sustained by the Church at Hill-street, and spoke of their late pastor, Mr. W. K.

Squirrel, in loving terms. He then took his audience from Victoria Station quickly across the continent and the seas to the streets of Bombay, thence to Bangalore, and then away to Madras and its stations, after which he took us all to Ceylon, and brought us safely back to Hill-street again.

Mr. Gray bore unhesitating testimony to the godly sincerity of our native agents, and gave several interesting details of spiritual conversation with them. He had the pleasure of baptizing some heathen converts. From his cheering report we were assured that, though changes had taken place in the management in India, our Mission was now in a better position than ever it had been, and deserved the confidence of its friends everywhere. The Lord had marvellously helped the native agents amid untold difficulties and trials, and Mr. Gray said they were a fine class of men, and should be supported in every possible way. He spoke very highly of Mr. and Mrs. Noble, who are truly godly, and whose character and influence tell. Our brother Gray's address in the afternoon was stimulating and assuring, and whetted our appetites for the great feast he spread for us in the evening.

#### THE EVENING MEETING.

After an interval for tea, the evening meeting was commenced at six o'clock. After singing, and prayer by Mr. Sears, jun., Mr. John Box, the president, again occupied the chair, and said that, on looking back, it was impossible not to recognise the special providence which had guided the committee in their choice of a Commissioner, while the fuller particulars which had been received proved the wisdom of the step which had been taken. They had needed a man of sagacity, sincerity, and perseverance, and they had been happy in their selection. They had gained through their Commissioner much useful knowledge that would enable them to advance without hesitation, and to infuse fresh energy into the cause they had at heart. Mr. Gray had returned home, tired and weary; but a short rest had enabled him to recover his accustomed vivacity, and they could gladly see that he was suffering no harm through the arduous mission which he had so ably executed. Mr. Bush referred to the sad and sudden bereavement which had befallen the Church in the death of Mr. Squirrel, and, though sorrow was in the hearts of many, yet they could look above and beyond, and "Rejoice with those that do rejoice." They could also rejoice in the providence of God over our dear brother Gray, and hoped that means would be forthcoming for carrying his various earnest suggestions into full effect.

Mr. Gray, who expressed the pleasure he felt in addressing such a large and appreciative gathering, wished (1) to record some experiences of travel, then (2) to repeat several gracious utterances of our Mission brethren, and last, but not least, (3) to emphasize some suggestions which would give them the opportunity of expressing their loyalty to the Lord of missions. He then resumed:—

On November 6th, 1893, I bade farewell to a gathering of friends at Victoria Station, and, as the train left the platform, they joined in singing that sweet hymn—

"God be with you till we meet again."

I then commenced the journey, which, leading through strange countries and sunlit seas, was to bring me to the work in which I felt such a deep interest. Mr. Doll, superintendent, accompanied me to Koilpati. Before leaving Madras, I provided myself with a well-educated native to act as interpreter, and one whom I found to be worthy of trust. I spent my first Sunday in India at Koilpati, where I was welcomed by about a hundred brothers and sisters in the Lord, afterwards inspecting the Mission station. There I visited the bungalow

that Mr. Doll, jun., lived in (or, rather, should have lived in) : he was, however, then present, having arrived ten days before myself. I spent Sunday under the same roof with Mr. Doll and his son. On Sunday night, however, I heard something which I was very sorry to hear, and on Monday (Christmas-day), instead of eating plum-pudding, I was chewing "bitter aloes." Various complaints were made to me by native agents, and they were such as to necessitate a strict inquiry. Investigation proved the reports to be too true. That evening I told Mr. Doll and Mr. Walter Doll that it would be necessary for me to go the round of the stations alone. I felt the task to be great, but knew the required strength would be given.

I left Koilpati on Tuesday, arranging to be back by the next Saturday, but before Thursday night they had packed up and left the district. The next morning I received Mr. Walter Doll's resignation.

Mr. Noble is a man of sterling worth, and it is he who is now in charge of the Tinnevely district; the agents and Mission interests are in good hands. We hope, however, that the Lord will raise up a man to take over the charge, and so relieve Mr. Noble; but if not, we can still rely on the district being well cared for.

Three months after my visit to Koilpati, Mr. Doll, sen., resigned, and I regret to say he had good reasons for so doing.

Mr. Chatterton has since been requested to superintend, *pro. tem.*, the stations in the Madras district. He is just the man for the post, and right well do I believe he will carry on the work. My object was to visit every station. This I did, accompanied by Manicum (the interpreter) and brother Swamathas.

The Tinnevely district is a vast plain, except for a long range of black and dreary mountains. The roads were rough and uneven, and our "bandy" devoid of springs. The result can be imagined—worn limbs and the loss of flesh. The scenery was varied. Sometimes we passed fields of rice and cotton, and then the scene would be varied by clumps of bamboo, groves of tamarind and palm trees, and buffaloes scattered over the plain. The villages consisted of mud-huts, with thatched roofs, very different from the bright and cheery villages of England.

On Sunday, the day of my arrival, I conducted the services, and afterwards spoke to the Hindoos in the bazaar, and then on Tuesday morning I left Koilpati, accompanied by brother Swamathas.

At Kangankulam, some ten years ago, six households were persecuted by the heathen, and driven from the place. They had become Christians, and would no longer worship the images to which they had previously bowed. They now live at Manditope, and on asking one of them if they still served the Lord with their hearts, I received the reply, "We keep trusting Him." "Do you believe God has a chosen people, whom Christ has redeemed, and the Holy Ghost regenerated?" "Yes, we do believe." They asked for liberty to return to their native village. I consulted a lawyer, but, am sorry to say, could not render them any service.

At another of the stations, of which brother Isaac has charge, I spoke to the Christians and to the Hindoos. While addressing them I noticed a blind boy, who had a portion of the Scriptures with embossed letters. I called him and asked him if he had ever been able to see, and he said he had always been blind. Turning to my hearers, I showed how those heathens were still spiritually, as the poor boy was literally, blind. He could not see the beauties of nature, they could not see the beauties of Christ. I told them of Christ's love, impressing upon them that He alone could open their eyes.

On one occasion brother Isaac was returning from a neighbouring village, when he was waylaid and assaulted. He recognised nine of his assailants, and complained to the authorities. I wrote the Collector of Tinnevely and the Superintendent of Police on his behalf. It is hoped he will eventually obtain redress.

Near the village of Paraputti was to be seen a pile of stones, rough and shapeless. One which had been painted with red ochre was their goal. Does

not this excite our pity? I heard brother Isaac preach, whose words were interpreted, and I was glad to hear the Gospel so sincerely explained in dark India.

The next morning, at eight o'clock, I held a short service at Mimmulapati, and then made my way to Kelakotai, where I saw brother Arulanandam. Here an address was presented by a deacon, who complained of the disrepair of the mud-hut where their meetings were being conducted, and asked that help might be given to enable them to build a brick chapel. They also stated their need of a bell to announce the hour of worship, as at present they have to guess the time, or unless the agent is able to visit or acquaint them of the approaching service. The wife of the agent is educated at Tamil, and well qualified to help her husband in his work.

I again came across images placed in obscure places. They were crude figures, and were held in such dread by the natives that they feared to go near them.

I was told that fully eleven months had elapsed since the members last received the Lord's Supper, and they were sad at the neglect with which they had been treated.

At Ellivarasanenthal thirty-one natives applied for baptism. It was, however, impossible for me to examine the different cases, but I have since heard that Mr. Noble has inquired into the various applications, and that several of the applicants have been baptized.

I asked the palace children who it was that saved sinners? they replied, "Jesus only."

At Cithrampati I learnt that the Christians have been molested by the Hindoos, their crops destroyed, and a cow poisoned. We should pray for our unfortunate brethren, that brighter days may be in store for them, and that the malignity of their enemies may disappear under the influence of Christianity.

On arriving at Malapathur I heard brother Swamidass preach, who conducted the service very ably and faithfully. Returning to Koilpati, I gathered the agents of all our stations, and went through the articles and doctrines of our faith for two days, each one having a written copy of the articles in his possession, which had been translated for them.

*En route* I saw several Juggernaut cars, and felt thankful that they can no longer be used for their old-time terrible purpose. As we resumed our journey from Christianpettah we came across an old fetish woman, sitting by the roadside. She was surrounded by natives, and using a form of incantation. On inquiry I was told she was possessed with a devil. I alighted, questioned, and charged her with imposing on the superstitions of the natives. At last she admitted that her practices were but artful deceptions, but asked me what else she could do for a living.

At Siva-Kasi I found that the Siva worship influenced the ignorant natives. On one occasion, pointing to an equestrian idol, I asked what would happen if I were to shoot it. The reply was, "It would fall to pieces." A god, and fall to pieces! Yet this is one form of the degrading power that is so dominant in India.

At Puthoor I had the opportunity of addressing upwards of one hundred Hindoos.

Returning to Koilpati, I received from the assembled agents a copy of the Bible in Tamil. In the Tinnevely district we have now seven Particular Baptist Churches, the agents and members of which have all accepted the doctrinal principles of the Mission. One of our Bible-women told me of her conversion, of her sense of forgiveness by the aid of the Scriptures, and said, "Christ becomes more and more precious to my soul."

Mr. Gray also related his experiences at several other stations, his conversations with the agents and members whom he had found to be sincere and devout Christians. He described the progress of the work to be satisfactory, and the cause one which should receive enthusiastic support.

In conclusion, Mr. Gray stated that several chapels were needed to place

the stations in an efficient state. Seven brick-and-tile buildings were necessary, costing £25 each, and fourteen smaller ones, with mud walls and thatched roofs, at a cost of £6 each. He appealed for promises to fulfil these requirements, and before the meeting closed generous donors had undertaken to provide all the necessary funds; Mr. Tankard, of Brighton, having kindly started the gifts with a cheque for £25.

Among others on and around the platform, and who took part, were Messrs. Abbott (treasurer), Briscoe, Catchpole, and Wakelin (secretaries), F. C. Holden, Beecher, R. E. Sears, Thomas, C. Wilson, Reynolds, Sampson, &c., &c.

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## THE PULPIT, THE PRESS, AND THE PEN.

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*Brixton Tabernacle Pulpit*, for May and June. Sermons by C. Cornwall. One penny. London: R. Banks and Son, or of the author, Brixton Tabernacle, Stockwell-road, S.W. The number for May is from Psalm lxxviii. 4, preached on the occasion of the Sunday-school anniversary, containing food for the aged Christian, instruction to teachers, and tidings for the taught, under the title of *The Importance of Right Teaching*. The title of the June number is *Suretyship*, based on the words, "He that is surety for a stranger shall smart" (Prov. xi. 15). Full of solid truth. The divisions of the text are (1) The Stranger; (2) The Surety; (3) The Smart. The brief introduction is worth the penny, and thus you get nearly eight pages of sound divinity gratis.

*What Doth Hinder?* The substance of a sermon on Baptism (by pastor E. M. Bacon), preached at Trinity Chapel, York-street, Plymouth. Plymouth: R. Bomyer, 19, Tavistock-place, and C. S. Pellatt, 8, Herndon-terrace, Mutley. One penny. The text is Acts viii. 36, 37. The anxious enquiry, a searching suggestion, and a noble confession, are Scripturally dealt with. We hope the sermon may prove helpful to those who are "halting between two opinions," and that the author may be honoured of God in leading many through the baptismal waters.

*The Way to the Kingdom.* A sermon by the late Joseph Irons. Brighton: David Fisk, 5, Brighton-place. 1d., by post 1½d. "We must through much tribulation enter the kingdom," is the text, and the sermon is well calculated to be helpful to the tried pilgrim in his

sojourn from this to the "city not made with hands."

*Conditional Immortality.* By J. W. Wren, Bedford. Two-pence, to be had of the author, 16, Ashburnham-road, Bedford. We will only quote the two first parts of this 36-page pamphlet, and leave our readers to form their own conclusions as to the Scriptural and intelligent way in which the author deals with the subject. He says: "Conditional immortality is the theme of many a writer, and of many a preacher. Instead of teaching men to be reconciled to God by the death of His Son, it has become more popular to teach men how to escape His justice." "A champion of this mystery of iniquity was preaching in B—a few days since; but I never go to meet Satan half-way when he assumes his own name as plainly as he does in such men as E— W—." If the promoters of this Satanic delusion had anything in the shape of sensitiveness in their natural system, they must write under the seathing enunciations and Scriptural expositions contained in Mr. Wren's pamphlet. We hope it may be extensively circulated.

*Circular Letter on Home and Foreign Missions.* By the Suffolk and Norfolk Association of Particular Baptist Churches. The article on Home and Foreign Missions by Mr. Abner Morling, of Hadleigh; the Moderator's Address, the various statistics, &c., make up a valuable *brochure*, which we are certain every Strict Baptist would highly prize. The price is two-pence. London: Robert Banks and Son, Raucecourt-cour, Fleet-street. By post three penny stamps.

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VITAL religion will always be of an operative nature; it will not be a mere profession.—*Philpot*.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

ANYONE who has listened to the detailed, business-like, and interesting report, given by Mr. Gray of his recent visit to the mission-field, must surely be satisfied that a real and most encouraging work is being carried on by our agents in India and Ceylon. There have been matters which have caused great anxiety and grief to the Home Committee; but it is felt that the Lord has very mercifully appeared for their help, and doubt not that, committing the work in believing and earnest prayer to Him, the very difficulties that have had to be encountered will eventuate in increased prosperity to the Mission.

Who, that considers for a moment the nature of the work and its results, would expect other than difficulty and opposition? To preach the Gospel faithfully and prayerfully means to use the instrumentality Satan most dreads and the world most dislikes. It ever has and ever will result in precious souls being delivered from the power of sin and Satan, and idolatry and man's superstitions being to that extent discarded.

If to preach the Gospel to every creature had not been laid upon us as a direct command by the Lord Himself, surely love to our fellow-creatures should lead and irresistibly urge us to make known to them that which has been so precious to us, and of which we sing—

"The Gospel bears our spirits up,  
While we expect that blessed hope,  
The bright appearance of the Lord,  
And faith stands leaning on His Word."

The increased interest which is being manifested in this Mission, and the liberal practical proofs of this, is cause for devout thankfulness. May God incline the hearts of all who read these lines to co-operate heartily and promptly in this most Christ-like work.

Will our dear brethren make it a subject of prayer at all their gatherings for prayer; pleading with the Lord that He will be graciously pleased to raise up, qualify, and send forth true labourers for the mission-field. Some are going from our midst; let us pray for them. Just try to think (it is almost impossible to realise) that to-day in the year of grace, 1894, it is estimated there are 856 millions of our fellow creatures in the gross darkness of heathenism, to say nothing of Mohammedans, &c. "Truly the harvest is great, but the labourers are few."

Dear reader, if you endorse the foregoing statement, the treasurer or secretaries will be glad to receive your loving help, be it much or little.

JOHN HARRIS.

### RECOGNITION OF

MR. H. D. SANDELL AT FULHAM.

ON Tuesday, June 19, 1894, Mr. H. D. Sandell was publicly recognised as pastor of Ebenezer, Lillie-road, Fulham. Mr. John Box presided in the afternoon, and commenced the service by announcing hymn 726 (Stevens)—

"Shepherd of Israel, Thou dost keep,  
With constant care, Thy humble sheep."

The chairman then read from Ephes. iii., iv.; and Mr. Cullingford offered prayer. The hymn commencing,

"Compared with Christ, in all beside  
No comeliness I see,"

having been sung, Mr. Box said, I believe, by God's grace, we have all given expression to the conviction of our minds in the hymn we have just offered as sweet incense to God. We have recognised therein that apart from Christ's presence we cannot be happy, and I am sure we cannot profit. After some further salutary and savoury remarks, Mr. Box called on Mr. S. T. Belcher to state

THE NATURE OF A GOSPEL CHURCH, of which the following is a brief outline:—

Mr. Belcher at the outset said: I am here to fill a space—I will not say a gap, perhaps such an expression would not be quite consistent with the occasion. Our brother Squirrelle was appointed to fill this position, but God has called him home.

I do think (said Mr. B.) this is one of the most important subjects that any who have been called by God's grace to believe in the Lord Jesus Christ can give their attention to. It is to know who I am, whence I came, my standing, position, and condition in the sight of the living God.

The speaker then went on to deliver a sound scriptural address, founded on the words: "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the Church of God which is at Corinth" (2 Cor. i. 1). This refers to a local church, but I would not fail to distinguish between The Church and a church. I believe the Church of God is one in the eternal purpose and covenant of God before the world began. The Church of God was chosen in Christ, given to Christ, loved by Christ, and was covenanted for by Christ, and I believe it should be holy, without blemish before Him in love, and being predestinated to the adoption of children is accepted in the Beloved. After speaking of the Church under various aspects, supported by Scripture, and drawing a clear distinction between The Church and that of Rome, and a national, natural, or



notional Church, Mr. Belcher concluded by expressing his best wishes for brother Sandell and the Church at Ebenezer, Fulham.

Mr. Box then asked brother Sandell to give his

CALL BY GRACE.

Mr. Sandell said: Not having the privilege and blessing of God-fearing parents, I grew up a stranger to the God of all grace. Passing on now to the time when I had served several years of my apprenticeship (at the age of 19), I began eagerly to pursue the empty pleasures and vanities of the various so-called places of amusement. My mind was fully occupied about the gratification of my carnal appetite. Wordly company was my chief desire, and had it not been for sovereign grace and mercy I should have wandered on in the broad road until endless ruin had been my portion. A very remarkable circumstance, just at this juncture, took place, which I am fully persuaded was of the Lord. One with whom I was serving my apprenticeship was a God-fearing young man, who took great interest in me and another apprentice, often reading interesting pieces from sound and wholesome books. After a while, finding he had gained a little influence over us, he proposed that each should go to a place of truth in our own locality. My companion was to go to a Baptist chapel in Hoxton, and myself to an Independent chapel, Earl-street, London-road, where the late Thomas Whittle, of Croydon, was preaching. We both agreed to comply with his wish. Accordingly my companion went on the following Sunday morning, while I attended Earl-street in the evening. Nothing effectual occurred to my fellow apprentice, but the result was altogether different in my case. I have a very vivid recollection of what transpired. It was about the middle of June, 1866. Feeling somewhat strange in such a place I took my seat close by the door, so that I might easily, and without disturbing the congregation, take my departure if I felt inclined. After singing, reading, and prayer, the preacher gave out the following words for his text: "For the great day of His wrath is come, and who shall be able to stand?" (Rev. vi. 17). These words fell with solemn power on my mind; immediately I was arrested and terror-stricken, just as though a thunderbolt had fallen through the roof of the chapel. I was so alarmed that I feared to move, and feeling every moment that I should sink through the chapel floor straight into hell. In this dreadful state of distress I returned home, wondering what would become of me, and my mother seemed very much concerned about me, asking what was the matter, but I could not describe my

feelings to her, and, having no desire to talk, I went up to my bedroom groaning beneath a sense of my sad condition; and I well remember trying to pray, beseeching God to have mercy upon me, a guilty sinner, but the more I cried the lower I sank in my feelings, until I was quite exhausted, and fell asleep. Thus I continued for about six weeks. One day while at work I had such a remarkable revelation that I shall never forget the effects it produced on my mind. I saw as though it had been a real cross standing erect, and One nailed to it. As He looked upon me His countenance bespoke the agony He was enduring. Presently He addressed these words to me, "I am suffering this for you." In a instant my heavy burden of sin was gone. My soul did then truly rejoice in the realisation of pardon and forgiveness. I had now "the garments of praise for the spirit of heaviness."

CALL TO THE MINISTRY AND TO THE PASTORATE.

Coming to the subject of my call to the ministry, the first time I spoke in the Lord's name was on December 24th, 1882. I was then holding office as deacon at Zoar Chapel, Wedmore-street, Upper Holloway. Our pastor, Mr. H. Boulton, was taken ill, and the Church being unable to obtain a supply, one good brother spoke in the morning, and I promised to do my best in the evening; the text was Isa. lx. 20. At the close of the service many said they realised it to be a season of refreshing. After this I supplied several times in the absence of our pastor, and frequently since His death. Some time elapsed, when brother Hewitt, of Ponder's-end, made an appeal through the E. V. & G. H. for ministerial help. Accordingly I wrote him, stating I could render him a little assistance. He willingly accepted my offer, and I visited the friends there frequently during 1892, and the Word was very profitably heard. Receiving many invitations from various causes I was fully engaged until I went to Fulham in September, 1892, promising to supply them as often as possible during 1893. This led to my being invited for three months, with a view to the pastorate, and having prayerfully considered the matter I complied with their request. At the termination of my probation I received a cordial invitation to the pastorate, and being persuaded it was the Lord's will, I consented, and commenced my stated labour as their under shepherd on the first Lord's-day in May, 1894.

At the request of Mr. Box, Mr. Purkiss gave the leadings of divine providence in directing the church to the choice of Mr. Sandell to the pastorate, which was of a most satisfactory nature, showing they had prayerfully sought, and patiently

waited, the Lord's time, brother Sandell being chosen unanimously save four.

The very interesting ceremony of joining hands was then attended to by Mr. R. E. Sears. Uniting the hands of Mr. Purkiss (on behalf of the Church) and that of the newly-chosen pastor, he (Mr. S.) expressed pleasure at being present, and offered the ordination prayer.

Two verses of "Grace! 'tis a charming sound," and the benediction brought the afternoon service to a close.

An account of the evening service will (D.V.) be given next month.

**WEST HAM LANE.**—Twenty-first anniversary of Sunday-school was held on Sunday, June 24th. Mr. A. Steele preached in the morning, and addressed teachers and scholars in the afternoon; the evening service was taken by Mr. S. T. Belcher. On Tuesday, 26th, Mr. G. W. Thomas, of Watford, preached in the afternoon. The large school-room was filled at tea-time. The evening meeting was presided over by Mr. John Piggott. The chapel was quite full. The children had been well trained in singing under the able tuition of Mr. George Oakey, Mus. Bac., who has been connected with the school since its commencement. An interesting part of the service was the presentation of a barometer and a valuable book to Mr. Oakey. This was done in a most elegant, easy, and effective way by Mr. W. Jeyes Styles, the minister of the place. Mr. Oakey was quite taken by surprise, and acknowledged the presentation in most excellent and appropriate terms. Mr. Upsdale, superintendent said it was the best Sunday-school anniversary they ever had, and spoke hopefully of the future. The secretary read an encouraging report for past year: four have joined the Church from school; two who were scholars are now teachers; half of the teachers are from the school; teachers, 18; scholars, 220; 16 scholars took certificates for Scripture examination at last Sunday-school Association meeting. Addresses were delivered by Messrs. A. Steele, Belcher, Marsh, Thomas, and others. The chairman made some savoury remarks on the seventh day. The chapel is much improved, and looks enticing. Collections good. So that under all the cheering circumstances they could well sing, "Praise God from whom all blessings flow."—J. W. B.

**CROWLE, DONCASTER.**—Under the divine blessing a most successful and encouraging anniversary was held in connection with this cause of truth, on June 10, 11, and 12. On Sunday the 10th, excellent sermons were preached, morning and evening, by Mr. J. F. Porteous, of Doncaster, and in the afternoon, a special service was held for children.

The following day (Monday), a public tea was provided in the large school-room, at which a goodly number of friends from all parts gathered; and in the evening, a public service followed, when sound and stirring Gospel addresses were given by the chairman, Mr. J. W. Wilson, and Messrs. Porteous, Camp, Ashmell, and the pastor, W. Rowton-Parker. The third day was devoted, mainly, for the Sunday-school children, whose spiritual and bodily needs were well and carefully considered. This is the 296th anniversary of this cause, and under the guidance and with the blessing of our Sovereign and Covenant Head, a very spiritual and profitable season was experienced. The congregations were overflowing, and the collections were good. "Thanks be unto God, who always causeth us to triumph in Christ."

**STOURBRIDGE.**—A room has been opened at Dennis-park for the proclamation of the Gospel in this town, with the hope of establishing a cause of truth. Our friend, Mr. Jenks, of King William-street, Dennis-park, Stourbridge, says the notice in last month's E. V. & G. H. has already borne fruit. A good brother—Mr. Yates—will (D.V.) preach each other Wednesday evening. Brother Smith, of Bilston, is also encouraging the friends to persevere. We advise our friends here to proceed prayerfully, and we feel sure, as their only desire is God's glory, they will prosper. Denham's Hymn-book. The following paragraph has since been received:—

On Wednesday, July 4, the first sermon was preached in the room recently opened here with the view of founding a Strict and Particular cause of truth. Mr. Yates was the preacher, and his testimony, as he exalted the dear Redeemer, was well received. We do love a free-grace Gospel. Hope soon to see some more added to us. Surely the Lord's hand is in all this.—A. J.

**BURGH, LINCOLNSHIRE.**—The anniversary of this time-honoured cause of truth, was held on June 17 and 19, when, for the fifth year in succession, Mr. W. Rowton-Parker, of Crowle, preached the sermons. The discourses were spiritually helpful, and were listened to with close attention by an appreciative audience. On the Sunday, the services were at Burgh, morning and evening, and at Monksthorpe in the afternoon. On Tuesday, preaching services were held at Burgh only, afternoon and evening, with a public tea between, to which an excellent company gathered. All went well, and a spiritually profitable time was experienced. Mr. G. F. Pitts, our present pastor, was able to report a measure of success during the year, and though not all we could wish.

yet we are thankful for so much. The pastor's labours are increasingly acceptable, unity prevails, and there are hopeful signs of larger prosperity in the near future, which, may the dear Lord be graciously pleased to send, "Awake, awake, put on strength, O arm of the Lord: awake, as in the ancient days, in the generations of old." "Awake, awake, put on thy strength. O Zion: . . . shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion, for the Lord thy God reigneth."

**WATFORD TABERNACLE.**—Anniversary of Sabbath-school was held on Lord's-day, June 24. Our pastor, Mr. Thomas, preached to Sabbath-school workers in the morning, to the children in the afternoon, and to parents and friends in the evening. Our children sang selected pieces exceedingly well, and the several services were attended by large congregations, that in the evening filling the chapel. We felt our Lord was with us, and the collections were the best we ever had. God is with us, and greatly blessing us. To Him be all the praise.

**POULNER, NEAR RINGWOOD, HANTS.**—The 54th anniversary of the Sunday-school and the cause was held on Lord's-day, June 17; when sermons were preached by Mr. Horsly, of Bourne-mouth. On the Thursday following, the annual tea was provided. A meeting took place at 7 o'clock, when the chair was taken by pastor R. Walker. After singing, prayer was offered by Mr. Colliss. Addresses were given by pastor Thomas Toy, pastor W. R. Chesterton, Mr. Wm. Lloyd, and Mr. J. W. Barnaby. The pastor gave the report for the year, which was very encouraging and hopeful. "Hitherto hath the Lord helped us," and

"His love in times past forbids us to think  
He'll leave us at last in trouble to sink."

During the year the school had increased in numbers, being higher than any previous year. The children had raised over £3 for the Foreign Missions. More teachers are needed. New windows have been placed in the chapel, which is a considerable improvement. Peace, love, and harmony prevail in the Church. Although no new members had been added during the year, yet the Word of the Lord had not been preached in vain, and He was working in our midst. The collections realised £117s. 6d. The meeting was much enjoyed, and closed by the children singing:

"God bless our Sunday-school."

We thank God and take courage. It is a matter of gratitude to God, that a cause of truth has been established and continued for 54 years in a neighbour-

hood where the nearest Baptist cause is 10 to 12 miles distant. To Him be the glory. Amen.—E. DIFFEY, Ringwood.

**CROYDON (SALEM).**—The fourteenth anniversary of the opening of our little sanctuary was held on May 30th. Our dear brother Mr. P. Reynolds was blessedly helped in the afternoon to preach an experimental and Christ-exalting sermon, which was much enjoyed. A good company partook of tea. At the evening meeting our kind friend Mr. J. Piggott was expected to preside, but was prevented by illness: in our extremity our brother Mr. W. Abbott kindly and efficiently presided over the meeting. Our speakers were brethren R. E. Sears, E. Beecher, H. D. Tooke, and W. Horton, pastor: and for variety of subjects, and sweet liberty in speaking, we felt they were indeed divinely helped: thus, the meeting was throughout both pleasurable and profitable. Through the great kindness of Messrs. Piggott and Abbott, and our kind friends from Derby-road, the collections were good. We held a special thanksgiving service the following Monday evening, for which we desire to acknowledge the kindness of dear friends. To God be all the glory.—J. C.

**BURY-ST. - EDMUNDS.**—Anniversary services were held here on July 5. Mr. Kern, of Ipswich, preached a soul-cheering sermon in the afternoon. Tea was served, and a public meeting was held in the evening under the presidency of brother Backhouse, who gave a spiritual and suitable address. The secretary read the financial statement, which showed that since November, 1893, £68 15s. had been paid to the mortgagee (Mr. D. Bland) off the £100, leaving £31 5s., towards which we have £3 3s. 10d. in hand. We desire to thank the Lord for help afforded, and all friends, especially those in London, who have so liberally subscribed. Any further help rendered towards clearing the balance will be gratefully received. Addresses were delivered by Messrs. J. Hazelton (Wattisham), Rumsey (Bradley), Kern (Ipswich), and Dixon (Bradfield). Prayer and praise brought the service to a close.—A. H. HART.

**CRANSFORD.**—The anniversary of the Sabbath-school was held on Lord's-day, June 3. The sacred edifice, which seats about five hundred, was filled to overflowing. Good recitations were given by the children, and very encouraging addresses were given by Mr. A. J. Ward, of Laxfield. Special hymns were efficiently rendered by the children and choir, under the leadership of Mr. W. Cook, Brother Raymer presiding at the organ. Collections made on behalf of the school funds were good, a satisfactory report being read by the superintendent. In the evening Mr. Ward

preached a soul-refreshing and God-glorifying sermon from the words, "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him there" (Gen. xxxv. 9). Truly the Lord blessed us, for we felt it to be "none other than the house of God" and "the gate of heaven" to our souls. Not unto us, but unto His great name, be all the praise.—ONE WHO WAS THERE.

GRUNDISBURGH.—On Lord's-day, July 1, we were again encouraged as we realised the Lord's presence in our midst. Our brother H. D. Tooke delivered a very profitable discourse from Matt. iii. 13-17 to a large gathering of people, and afterwards baptized one sister, to whom his ministry had been very helpful. For this we desire to thank God, and take courage. On Lord's-day, July 8, we held our Sunday-school anniversary, commencing with a prayer-meeting at 9.30. Mr. Tooke preached two excellent sermons, which were listened to by very large congregations with pleasure and profit. Many friends from all parts of the neighbourhood came to show their sympathy with us. A children's service was held in the afternoon. Recitations, &c. were given by the scholars, and an address to the children and young people by Hr. Tooke. Appropriate hymns were sung by the children at each service. The collections realised upwards of £11. The doxology closed the happy meetings, but not the savour of them. We are anxiously looking for answers to our prayers from Him who has said, "Ask and ye shall receive," and to Him we desire to give all the glory.—CHARLES DUNNETT.

NORTHAMPTON.—In connection with the Thursday evening Bible-class the quarterly gathering was held on Thursday in Providence Chapel. About forty sat down to tea. The tables were nicely decorated with flowers, and the arrangements being admirably carried out by the Misses Sharp and Hyde. Amongst those present were Mr. J. Walker, pastor, and Deacons Neville and Battle, Mr. Hull being unavoidably absent. Before leaving the table, Mr. Battle, on behalf of the class, presented Mr. Walker with a beautiful silver-plated inkstand, on which was inscribed the following words:

"Presented to Mr. J. Walker, pastor of Providence Chapel, as a token of love and esteem from the Week-evening Bible Class, July 5, 1894." In making the presentation, Mr. Battle remarked that it was very encouraging to Mr. Walker to know that his services were appreciated by the class. The recipient was quite taken by surprise, and thanked them for the beautiful present, which he assured them would be valued very much. Mr. Walker has thrown a

great deal of labour into the class, and the present was an evidence of appreciation of his services. Subsequently the usual business meeting took place. Miss Battle, secretary, presented her quarterly report, which was of a very satisfactory character, showing that the average attendance weekly was about thirty. Miss Sharpe, treasurer, also gave her report, in which it was stated that after the profit on the tea there was a balance of £1 2s., out of which the sum of 15s. was voted to the Strict Baptist Mission Fund. The programme was drawn up for the ensuing quarter, and with the usual votes of thanks and prayer by the pastor an enjoyable meeting was brought to a close.—J. BATTLE.

SHEFFIELD (ZION BARRACK-LANE).—"Lord, what wilt Thou have us to do?" Such has been the cry of the few who have been joined together by the seal of the King of Israel in the city of the valley of the Don. "Feed My sheep," the Lord hath said, and at the same time imparting grace has enabled us to say, "We can do all things if Thou dost strengthen us." In answer to prayer, not of ours alone, for we have a heavenly Advocate, we have received a token from our Father showing the way in which we could best expend our strength in His service. A room nearer the centre of the city has consequently been procured and opened in the name of the Prince of the chosen people. Mr. T. Greenwood, of Halifax, preached on this occasion two sound sermons from the words in 1 Cor. i. 1-3. The Church of God was fed with savoury gospel fruits, the earnest seeker was led into the glorious mystery of the cross of Christ, while the hardened sinner was warned against the dangers of his path. In the afternoon brother J. Taylor gave us an encouraging and helpful sermon from 2 Chron. vii. 1, "And the glory of the Lord filled the house." The God who heard the prayers of Solomon still lives to answer ours. On Tuesday pastor Jones, of Slaithwaite, reminded us that we were God's building (1 Cor. iii. 9), and preached a sermon well adapted to ground and settle us in the truth. Blessed be the Lord our God, our Father, our Saviour, our Comforter. If He be for us, who can be against us?—H. J.

LOCKWOOD (REHOBOTH).—The Sunday-school anniversary in connection with the above place of worship was celebrated on June 24th. In the morning an ordinary service was conducted by brother David Smith, of Bilston, the special services, on behalf of the school being held in the afternoon and evening only. At 2.30 brother W. B. Suttle, of Manchester, ascended the pulpit. The chapel by this time being filled, seats were placed up the aisles and speedily taken up. One has

only to listen once to the clear, forcible, and earnest way in which Mr. Suttle delivers his sermons to understand why he is so popular among the northern Churches for their special occasions. He took his text from 2 Cor. xv. and the latter part of the 3rd verse, the burden of the discourse being Christ our Substitute. The evening service commenced at six o'clock. The chapel was again packed, late comers having to be content with seats placed in the lobby entrance, even the pulpit steps being appropriated as seats by the ministerial brethren present. Rapt attention was paid to the discourse preached by Mr. David Smith from Eph. ii. 18. Special hymns and anthems were well rendered, under the conductorship of Mr. J. Sykes. Collections amounted to £23 12s. 3d., being a few pounds in excess of last year.

**STOWMARKET.**—Our Sunday-school anniversary was held on June 17th, which was one of the best days we have had for a long time past. We had two excellent sermons by Mr. A. J. Ward, of Glemsford, and an address to teachers and children in the afternoon. Special hymns were sung by the children in a very creditable manner, showing that superintendent and teachers had taken interest in training them. The singing was conducted by Mr. W. Elmer, Miss J. Garrard presiding at the harmonium. It did our hearts good to see the large chapel so well filled on this occasion. Friends came over to help us from Ipswich, Glemsford, Stonham, Stoke Ash, and Mendlesham. The collection was very good, upwards of £6 being collected for the school fund. In the afternoon Mr. Ward announced that a small parcel had been given to him to present to Miss Garrard for her past and present services in presiding at the harmonium. It proved to be a purse of money, which had been privately collected before the anniversary. In the evening Mr. Garrard suitably acknowledged the kind token of Christian esteem, and thanked the friends for their generosity on behalf of his daughter. A very happy day was enjoyed by all present, the weather being beautifully fine. We as a Church are still without a pastor, hoping that the Lord will raise up and send us one to preach the truth as it is in Jesus. We feel our congregations would increase with a pastor over the Church. We would also take the opportunity of thanking the brethren that have supplied us. Now, Lord, send prosperity. So prays—ONE THAT WAS THERE.

**ELTHAM.**—On Tuesday, July 3rd, the anniversary of the cause here was held. A goodly company of friends gathered, notwithstanding the postponement of the meeting, after being

announced, in consequence of the funeral of our late esteemed brother Squirrell, to whom many of the friends meeting at Eltham were much attached. In the afternoon brother White, of Enon, Woolwich, preached an excellent discourse from verse 3 in the epistle of Jude, calling our attention—I. To the subject matter, the common salvation, remarking that the apostle wrote about salvation, to him a joyful sound. It is a common salvation (1) because it occupied the mind of the Eternal Three. Father, Son, and Holy Ghost; (2) because it looks upon man as upon a common level, brings them to a common state, and from them a common cry; (3) because it produces a common experience: all born of one Spirit, all brought to the same repentance and faith, though different in degree, yet a common experience; (4) because the blessings contained in this salvation are common to all interested in it. II., The sacred trust, the faith once delivered. The apostle is speaking here of faith objectively, things believed, the revelation of God, the doctrines of the Gospel, the promises of His Word. That faith which rests upon the finished work of Christ. Hold fast to this faith. It was once delivered, complete and perfect. We have no warrant for present alterations nor additions. Men are not newly inspired. Delivered to the saints. Who are the saints? Not the Church of Rome or Church of England, nor any ecclesiastical party, but the living, redeemed, called, cleansed, and sanctified Church of Jesus Christ. III., The vigilance required. Contend earnestly. Why is the Church urged to contend earnestly? (1) Because we are apt to be led away by the example of others; (2) because there is a tendency in us to laxity; (3) because our peace of mind and communion with God is involved; (4) because our faithfulness to truth is honouring to our Lord and Saviour Jesus Christ. The sermon was listened to with evident interest, and we trust with great profit. By the kindness of Mrs. Hunt, the friends took tea together in her garden; being a very hot day, this was much appreciated. The evening meeting was presided over by our brother Wm. Tooke, who, after reading a portion of the Word of God, called upon brother Weekes, of Watford, to pray. After a few words by the chairman, brother Smith gave us a short report of matters relating to the cause, and while very little progress could be recorded, yet in his usual cheerful and sanguine way our brother expressed thankfulness for the past, and gave evidence that hope was alive in his heart as to the future. Brother Copeland sweetly discoursed upon forgiven transgression and covered sin. Brother Flegg encouraged us with the assurance that, "Having loved His own

which were in the world, He loved them unto the end." Brother White assured us of our safety, "Saying, Touch not My anointed, and do My prophets no harm. Brother Grimwood called our attention to "The great things of My law, but they were counted as a strange thing." The chairman rejoiced to know that the great things we had listened to, pardoning mercy, enduring love, perfect protection, and the great doctrines of the Gospel were not strange things to most of us present, but were things known, received, believed, and rejoiced in. Altogether Eltham anniversary was a happy time, and our friends can thank God and take courage.

**BILSTON (BETHESDA).** — A very happy day was spent on June 24, being the occasion of our Sunday-school anniversary. Pastor Wm. Price, of White-stone, Hereford, preached morning and evening, and delivered an address in the afternoon. It will suffice to say of the sermons and address that they were truthful, instructive, and comforting. The way in which the children sang their hymns and the efficient rendering of the special anthems by the choir reflect the greatest credit upon the leader, Mr. Wm. Woolley. The congregation was not so large the early part of the day, but the chapel was full at the evening service. Collections a little in advance of last year.

**BRISBANE, QUEENSLAND.** — We are glad to hear that Mr. John Kingford is still able to occupy the pulpit at "Jireh" Strict Baptist Chapel, and is the means of comfort and support to tried believers. We pray his life, and that of his devout and devoted helpmeet, may have many years of usefulness in their Master's service. They have been working together a great number of years, and we hope their united genial manner and Christian demeanour may continue to shed its influence in the sphere where they move, to the honour and glory of God, and thus "bring forth fruit in old age, and be fat and flourishing."

**POULNER, NEAR RINGWOOD, HANTS.** — It was my privilege to lead through the waters of baptism two dear brothers in the Lord on Sunday morning, July 1. This is the first time I have had the pleasure of burying believers by baptism into the death of Christ since I was led by God to take the oversight of His Church. I was enabled to unfold the will of the Lord in the morning from John i. 25, "Why baptizest thou?" and to show in a feeble way the many reasons why believers should be immersed, the highest reason being because Christ commanded and practised this blessed (but despised) ordinance, telling us plainly the words, "If ye love Me,

keep My commandments." In the afternoon one of the brethren was received into church membership, and given a cordial and loving welcome to the Lord's table. The other brother will be united to the Church at Verwood, Dorsetshire. There was a solemn feeling at the morning service, and we trust and hope for lasting results to be seen in God's time. May the Lord still add to our number, as Acts ii. 41, which is the Scriptural order laid down by God and practised by the apostles. — E. DIFFEY.

**CLAPHAM JUNCTION (PROVIDENCE).** — Special re-opening services were held on June 19th. In the afternoon Mr. J. Bush, of Kingston, preached a very savoury discourse, which was much enjoyed, from the words, "I have graven thee on the palms of My hands." Our brother was greatly helped to speak of God's care for His children. A goodly number sat down to tea. In the evening Mr. Bush presided, and in a very able and genial manner conducted the meeting. After singing, reading, and prayer, a report was read by the secretary, Mr. F. T. Newman, stating the cost for renovating, improving, and repairing chapel, school, and vestries, with the enlargement of one vestry, was £198, towards which sum £94 had been raised. Brethren Copeland, Dadswell, Holden, Sampson, and Kingston gave excellent addresses. The amount raised at the services from collections and tea was £16, making the sum total £110, leaving a balance of £88. Should any friends feel desirous of sending a donation towards clearing the balance off, F. T. Newman, of 272, Battersea Park-road, S.W., will willingly receive and acknowledge the same. — F. T. N.

#### THE RENT AND ALL THINGS FREE.

THERE is a house, not made with hands,  
Prepared in Heaven for thee;  
Eternal is the lease thereof,  
The rent and all things free!  
There no ejection can take place,  
Nor will it need repairs;  
The Builder is the mighty God,  
'Twill stand for endless years.  
There are many mansions in the place,  
The streets are paved with gold,  
The dwellings are the gifts of grace—  
Not one of them is sold.  
No Mamre cottages are there;  
Rebellion can't get in,  
And all that dwell within its walls  
Are free from every sin.  
Sin was their burden here below,  
From which they are set free  
By Him who lived and died for them  
Upon Mount Calvary.  
No tawdry dresses there are worn,  
'Tis linen white and clean.  
Our Jesus made the royal dress,  
On which no spot is seen.

Sister,—what think ye of the place.

The dwelling, and the dress?

Procured by Jesus, our dear Friend,

The Lord—our Righteousness!

W. LEDGER.

### "A DAY IN THY COURTS."

THE first anniversary (since the reopening) of the Strict Baptist cause at Bexley was observed on Tuesday, July 10th, 1894, when services were held morning, afternoon, and evening. Many friends went down from London by an early train, who joined in the morning worship, which took the form of a prayer-meeting, during which the chapel presented a most cheering and lively appearance. A hymn of praise, announced by Mr. Piggott, was followed by pastor H. G. Maycock reading 1 Kings viii. and earnestly seeking the Lord's blessing on the day's proceedings. The remainder of the morning was devoted to prayer and praise and a short address, in which Messrs. Haggerty, I. C. Johnson, J. P. E. Marsh, O. S. Dolbey, Brooks, and J. W. B. took part.

At the conclusion of the morning service, the friends adjourned to "Parkhurst," where, under a spacious marquee, an excellent luncheon was prepared, which was much appreciated, as was also a stroll over the terraces, gardens, and meadows surrounding the house.

At three o'clock the friends again assembled in the neat and clean little sanctuary, when the pastor announced the hymn commencing,

"My soul with joy attend,

While Jesus silence breaks:

No angel's harp such music yields

As when my Shepherd speaks."

The devotional part of the afternoon service over. Mr. Dolbey proceeded to give an intelligent, instructive, and experimental sermon, founded on 1 Chron. iv. 36-40.

Another adjournment then took place, and "Parkhurst" re-visited, this time to partake of the refreshing beverage, which was very acceptable, the marquee being well filled.

The concluding service of the day commenced at 6.15, when Mr. Piggott presided. Mr. J. Sanders read the Word, and Mr. Burbridge offered prayer. At the request of the chairman, Mr. W. Clutterbuck presented his financial statement, which had been printed and circulated amongst the members. The statement was prefaced by the following appeal: "The pastor, deacons, and trustees of the Church take this opportunity of thanking the friends who so kindly enabled the Church to commence the much needed re-building. The old edifice was unfit for public worship, either in winter or summer, but is now, through infinite mercy, worthy of the name of our covenant God and of the Strict Baptist Denomination. We require the sum of £406 to meet our

liabilities, and most earnestly appeal to all lovers of a free grace gospel, in the name of our blessed Master, to aid us in this our time of need, by their loving, liberal help. We have one dear friend who has promised to give a pound for every pound collected, to clear off the whole debt, and sincerely hope our dear friends will help us in this matter."

The Chairman followed with an able address, in which he spoke of the importance of extinguishing the debt existing on the Building Fund, adding that in regard to the conduct of the chapel itself they had been so successful as to start another year with a small balance in hand. Addresses were delivered by Messrs. O. S. Dolbey, J. Bush, J. W. Banks, I. C. Johnson, J. P. (Gravesend), the pastor (Mr. H. G. Maycock), Messrs. W. Coles, A. Boulden, and numerous other friends from London and surrounding district were present.

It was a day long to be remembered: the savour of the services still linger on the mind, and we can say, in the language of Holy Writ, "A day in Thy courts is better than a thousand." Miss Piggott very efficiently assisted the service of praise by presiding at the organ.—J. W. B.

### OLD MEMORIES—LOVING RECIPROCITY.

By W. MATTHEWS, GUILDFORD.

WHO does not love old memories! Those of us (God's chosen people, I mean) who have passed our threescore years, in looking back on the way the Lord has led us, have many sweet memories. Between forty-two and forty-three years the writer "has known His love," but it is some time since the first editor of the EARTHEN VESSEL received and inserted a communication from me, and I may well sing—

"O for a touch of the vanished hand,

Or a sound of the voice that is still!"

I received a grateful little note from the editor about twenty-five years ago, to this effect, viz., "We shall like to hear from you again." I have been induced to pen this note upon reading, among the excellent matter in your January number, the interesting proceedings which took place at Mount Zion, Chadwell-street, the previous month. After all the events of life, how much struck was I to read, "At the age of sixteen Edie was summoned home," and the consequent absence of the pastor, Mr. E. Mitchell, from his anniversary meeting. How my heart went up to God for him! And I hope he will be afforded some consolation (indeed, I feel sure, as a wise man and Christian minister, he will) when he remembers a very large constituency of Christian brethren alike

hold him up in his repeated bereavement and sorrow before a throne of grace.

As to Mr. William Kern, the preacher on the occasion of the anniversary, you apostrophise not a little. We know dear Mr. Kern down here, as we know Mr. Mitchell. A good many years ago I wended my way on a Lord's-day to West End, Chobham (a distance of perhaps ten miles), to hear that late wonderful minister, Mr. James Wells. I was favoured with a hand-shake of the dear man such as I shall never forget. I found Mr. W. Kern present, and I remember a most courteous conversation taking place between the great preacher and the then "layman" (Mr. K.).

A very few years after this event Mr. Kern was invited to become pastor of South-street Baptist Church, Guildford, an office he held most acceptably for some considerable time, and to the great regret (with a considerable element of surprise) of the church and congregation, he felt himself called to labour at Ipswich. Mr. Kern was succeeded by Mr. Mitchell in the ministering at Guildford. Is there much to be wondered at in the existence of loving reciprocity between these two ministers of Jesus Christ? May I say I am pleased to see their exchanging of pulpits? I am rejoiced to read good words about them. Let us all pray for God's servant, and may many more be thrust into the Lord's vineyard.

#### WAITING TO HEAR THE CALL.

BY THE WIDOW OF THE LATE  
GEORGE MOYLE.

[The following interesting spiritual letter by Mrs. Moyle, widow of the sainted George Moyle, is addressed to sister Ruth Chalmers. Additional interest attaches to it from the fact that it was written a few days before Mrs. M. attained her 98th birthday.—J. W. B.]

"MY DEAR RUTH,—I am sorry I have not written to you before, but I have been so poorly these past few weeks, and the weather, too, being so severely cold, my fingers would not hold the pen.

"How are you by this time? 'Faint,' you will perhaps say, 'but still pursuing'; like me, a weary pilgrim, tired and faint, that longs to be at home. Well, we both have had a long journey now, myself especially. Sometimes the path is rough, and at others smooth; but we are not walking alone, for there is One who bears us close company, walking and talking with us by the way, and while upholding our feeble steps, He bids us not to be troubled. 'I go to prepare a place for you, and whither I go, the way you know.' Yes, what a blessing that we have been taught to know the way, for this way leads to eternal life. What a Word—eternal, everlasting life! What are all the pomps and vanities of this poor, changing world?

'Tis like a dream—an empty show,  
But the bright world to which we go  
Hath joys and pleasures far more dear!  
When shall I wake and find me there?"

Well, we are waiting to hear the call,  
'Come up *higher*,' then we shall

'Rise and stretch our wings,  
Our better portion trace,  
Rise from transitory things  
T'wards heaven, our native place.'

But I need not say so much, for you know all about these things. I wonder whether we shall be permitted to see each other again on this side the river; we cannot tell how long the Lord may see fit to keep us dwelling in these 'tents of Kedar' here below—do we? Perhaps we may have that pleasure, even now, once more. I feel for you in the loss you have sustained in the departure of your beloved friend you were telling me of; she is all right now. We are all pressing onward as fast as time can move, and we too will, with them, join the happy songsters in singing unto Him that loved us, and washed us from our sins in His own blood, be glory for ever and ever.

"But my fingers refuse to write more. May the Lord's presence be still with you in the prayer of yours, with Christian love. "ANN MOYLE.

"Peckham, Dec. 7, 1893."

#### BRIEF HINTS FOR SUNDAY SCHOOL TEACHERS.

THE MIND OF CHRIST.

(Phil. ii. 1—13.)

*Introduction.*—The apostle here dwells on the condescension of our blessed Lord, who came down from the glorious mansions above. He came to our rescue, and behold His infinite humility to become a servant for our sakes, to be made sin, who knew no sin, that He may redeem us and make us a people to serve and love Him.

"He came down to earth from heaven  
Who is God and Lord of all."

The apostle here tells us to have our heart and mind like Christ, to be filled with His Spirit, to be full of humility and kind-hearted one toward another, as it was His glorious spirit when upon earth to seek to do good to all that came in contact with Him, that there may be love and union one towards another. How necessary and important that we should copy His glorious example! His example was glorious in that He came down to give us salvation. There was no other to redeem us; and although He came down and became obedient even to the death on the cross, yet His name is above every name, and at the name of Jesus every knee should bow. Learn from this subject—

1. The glorious example of Christ.
2. Imitate the perfect example and copy.
3. Pray for a humble and teachable spirit.



4. Seek to be a true follower of Christ.

### CONCERNING RELIGIOUS MIXTURES.

MANY of the readers of the E.V. & G.H. will, with me, doubtless, fully endorse the words of our brother Realf "Concerning Religious Mixtures." Can we not, in many instances, thus see the cause of the low state of many of our Christian Churches? When we see the sad mixtures which abound on every hand, we need great discrimination to discern any difference between the world and the professing Church of the present day.

Our mind recalls the words of dear Mrs. Chaplin (which are painfully true):—

'People are very religious to-day,  
Exceedingly pious they think,  
And so full of love that the Church and  
the world,  
S'oop at one pool to drink,  
Actors come to the Church for a scene,  
Christians (?) go to the stage," etc.

We have several times of late been compelled to stand still, and in looking around exclaim, "How can these things be?" When we see professing Christians, yea, members of our own beloved denomination, and within our own circle, so mixed up with and united to the world as to take part in and seemingly enjoy such as secular concerts wax-work entertainments, and the like we stand amazed! Is it possible for those who, as the apostle says, "are not your own, but bought with a price, even the precious blood of Christ," temples of the living God, in whom our Lord says, "I will dwell in them and walk in them," etc.? Can we, whilst attending such performances, look up to heaven and invoke the divine blessing upon such foolery? If not, dare we enter such places? Shall we, who, further, are distinctly commanded, "Be not conformed to this world," give the lie to our profession by saying we have fellowship with Him, and yet walk in darkness? What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Oh that grace from on high may richly be poured upon us to enable us to live above these carnal frivolities, which are as the earth, earthy, but to set our affections on things above, "redeeming the time" until called higher.

HARRY PATTERSON.

Ryarsh, Kent.

### RESIGNATION OF MR. R. E. SEARS.

The following letter was read at a Church meeting, held July 15th, 1894:—

To the Church of Christ meeting for the worship of God, Little Alic-street, Whitechapel, E.

BELOVED BRETHREN,—You are perfectly aware of the exercises of my mind respecting my position as your pastor.

The increasing difficulties of Christian work in this neighbourhood, principally because of the large number of Jews and foreigners, is well known to all who have any knowledge of this part of London.

Then we have the tendency of friends to move into the suburbs. Death also has thinned our ranks.

In God's strength I have tried bravely to face those difficulties, and to do my Lord's will.

For nearly twelve years I have laboured amongst you, and your kindness and love have encouraged me to persevere. We have dwelt together in peace, without one angry word.

I am also aware that financially the burden for you has been heavy; but you have nobly borne it; but my love for you constrains me to say, You must not bear it much longer.

It is *your interest* that I consider when I say, My ministry amongst you must soon cease.

My regular work at Little Alic-street began on Lord's-day, November the 5th, 1882. I think it will be a convenient and suitable time for my pastorate to cease on Lord's-day, October 28th, 1894, as I shall on that day complete *twelve* years of work. My anniversary and "Farewell" could then take place on Tuesday, October 30th. This will give you time to obtain the services of suitable supplies for the pulpit.

Respecting my own prospects, I have not the slightest idea where my Lord will lead me. But I *can*, and *do* trust in Him.

In resigning my pastorate I am only considering *your* welfare; and I know that my Lord and Master will consider *mine*.

"Peace! perfect peace! our future all unknown!

Jesus we know, and He is on the throne." We have lived together in love, and in the same spirit we shall part. The place will always be dear to me; sacred and hallowed memories will enshrine it in our heart until life's scenes shall close.

Finally, brethren, I commend you to God, and to the Word of His grace, which is able to build you up.

I am, beloved Brethren,

Your affectionate Pastor,

R. E. SEARS.

50, Grove-road, Bow, E., July 15, 1894.

TOLLINGTON PARK.—It affords me much pleasure to inform the readers of our Magazine that the Church at Zoar, after long and continued prayer, have chosen Mr. J. J. Cooler to the office of pastor. As he is well-known to the Churches, they will, no doubt, be glad to hear he is now settled in our midst, and we trust it is the Lord's doing.—  
H. THORN, Deacon.

### Marriage.

On June 28, at the Baptist Chapel, Garland-street, by Mr. A. Morter, John Edwin Chennell to Beatrice Felicia May, only daughter of Mr. A. H. Hart, Church-terrace, Bury-St. Edmunds.

### In Memoriam.

EMMA BARNES, a member of the Church at Fressingfield, finished her

course and entered into the joy of her Lord, June 29th, 1894, aged 70. Our beloved sister was one of the old-fashioned sort of Christians, who feared God above many. Called by divine grace when a girl twelve years old, it was her privilege for some years to sit under the ministry of a Mr. Smith, pastor of the Congregational Church at Halesworth, Suffolk, of whom she always spoke in the highest terms as an able minister of Jesus Christ, who preached the doctrines of free grace with great boldness and power. She received the truth with great joy, and became so well established in it that nothing else would do for her. In process of time she was removed by divine providence to Pulham, and attended under the ministry of brother Benjamin Taylor, by whom she was baptized, and for some years was a member there. Being again removed, she united with us at Fressingfield, and remained in honourable membership till translated to the Church triumphant. She was a very gracious, wise, and gifted woman, a mother in Israel, who adorned the doctrine of her beloved Lord and Saviour in all things for the long period of 58 years. Her last affliction, which was sharp and long, was borne with remarkable patience and fortitude, her mind being much occupied with thoughts of Christ and being soon with Him. Sometimes she would exclaim with joy: "I shall see Him. Yes, I shall soon behold my Lord in all His glory." Her end was peace. Her pastor laid her mortal remains to rest in the burying-ground at Fressingfield, in the presence of the weeping husband and family and several friends, and improved the event on July 8th from the words, "Unto Him shall the gathering of the people be" (Gen. xlix. 10).—

CALEB BROOME.

ELIZABETH WARREN, on May 8, 1893, aged 88, entered into the joy of her Lord. Over fifty years member of Rehoboth, Bury-St.-Edmunds. A consistent walker, and one that feared God above many. The last four or five years she suffered from softening of the brain, and unable to converse with friends, unless the name of Jesus was mentioned or a portion of Scripture quoted, which she would take up, and with much animation bless and praise the name of the Lord.—B. S. E.

SAMUEL WARREN, husband of the above, went home Dec. 21, 1893, aged 86. He waited on his wife till she passed away. They both joined the Church at Rehoboth, Bury-St.-Edmunds, at the same time. He was a useful and consistent member, firm and faithful to the truth. He was a wise counsellor on things pertaining to Christ and His Church. Suffered great pain at times, and cried out, "Why are the chariot wheels so long coming? Open the

window of my cage and let me fly to build my happy nest on high." Thus passed away two trophies of God's free and sovereign grace.—B. S. E.

ROBERT LOCK departed this life April 30th, 1894, aged 73. Was a member at Rehoboth Baptist Chapel, Bury-St.-Edmunds 43 years. Many years he led the singing, and was scarcely ever absent when the doors of the house of God were open. His health had been failing for some time, but was only confined to his bed the last two or three weeks. Many will say, on reading this, who are living distances from this town, being removed by providence, "I remember his prayers."—B. S. E.

STEPHEN DUMSDAY, of Enon, Chatham, fell asleep in Jesus on Wednesday, May 23rd, 1894, having reached the good old age of nearly 84. Our dear brother had been in membership with us since 1848, being baptized by the late venerable Thomas Jones, a former pastor, whose memory is held in loving esteem by many who have grown old in the pilgrim pathway. The departed had served the Church as deacon for 20 years, resigning the same on account of increasing years and infirmities in 1889. Of quiet, undemonstrative demeanour, his sole trust for eternal glory rested alone in his Almighty Redeemer. The words which he often quoted.

"My hope is built on nothing less  
Than Jesu's blood and righteousness,"  
were very sweet to him. Our brother was confined to his bed for nearly eight months before the Lord translated him from affliction and sorrow to perfect happiness and bliss. May the hearts of the bereaved widow and children be greatly comforted and blest, and that many may be added to the Church, as in apostolic days, is the prayer of—  
A LOVER OF ZION.

THE LATE MR. WM. KNIBB SQUIRRELL  
(An Acrostic).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. xii. 3.

W AFTED from the darksome night  
I nto mansions of the just,  
L eaving earth for cloudless light,  
L eaving earth the slumbering dust.  
I nward solace may we feel,  
A s we now devoutly kneel,  
M ourn no longer; God doth heal.  
K ings do yield to conquering death,  
N one escape the great decree.  
I n yon realms, the Scripture saith,  
B right as stars the heralds be;  
B righter still, the Saviour see.  
S orrow's but a passing shade,  
Q uenched as mist in solar ray;  
U nderneath how fast they fade  
I n the beams of perfect day.  
R oll thy burden to His feet,  
R oll thy sins to Calvary's tree,  
E nter now the golden gate:  
L eave the fatherless to ME.  
L eave them, yes, O Lord, to THEE.

June 13th, 1894.

H. BELCHER.



THE WILLIAM WINTERS' MEMORIAL.

(From Photo by Mr. Nicholls, Waltham New Town.)

# A Common Experience.

BY EDWARD MITCHELL.

“Faint, yet pursuing.”—Judges viii. 4.

“ALL Scripture is given by inspiration of God, and is profitable.” These ancient histories are no exception—they are brimful of instruction. The book of Judges shows us the awful departures of ancient Israel from Jehovah, the direful consequences of their sin, and the merciful dealings of their covenant God in raising up deliverers for them. The story of Gideon is full of deep interest; but, as our intention is to use our text in its spiritual suggestiveness, we may not tarry on it, tempting though it be. The case of Gideon and his men, though “faint, yet pursuing” after Zebah and Zalmunna, suggests a *common experience of the people of God*—“faint, yet pursuing” the heavenly road.

We notice—I. SOME CAUSES OF SPIRITUAL FAINTNESS. These are many and various in different individuals, and at different periods of experience.

With some believers *faintness is their usual condition*. They seldom feel other than faint. Solomon wrote upon trees, from the lordly cedar of Lebanon to the humble hyssop springing from the wall. The host of God contains individuals who differ from each other as widely as the cedar and the hyssop. There are the Great-hearts, and there are the Feeble-minds, the Much-afraids, and the Ready-to-Halts in God’s family. These latter are for the most part faint. Yet they are to be borne with, and not beaten—to be comforted, and not carped at. Our commission runs: “Comfort the feeble-minded”; “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not.” In the family the sickly and weak child receives the most attention; so these require the comforts and cordials of the Gospel. For them we select the tit-bits and most encouraging promises. To them we say, “Fear not.”

“Weak as you are, you shall not faint, Or fainting, shall not die;		Jesus, the Strength of every saint, Will aid you from on high.”
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Faintness may result from a *toilsome journey*. “The soul of the people was much discouraged because of the way.” Of David’s hardy band, “two hundred abode behind, which were so *faint* that they could not go over the brook Besor,” because of their long and forced march. So with the believer. The journey is often long and toilsome. Heavy burdens in the shape of trials, afflictions, losses, crosses, and bereavements have to be borne; and when these are long continued, the strength becomes exhausted, and the soul faints. “All these things are against me,” cried the experienced Jacob, the mighty Israel, who “as a prince had power with God and with men.” “I shall now one day perish by the hand of Saul,” said fainting David. And even Elijah became faint, and said, “O Lord, take away my life; for I am not better than my fathers.”

“How rough and rugged is the road, To some poor pilgrims’ feet!		In all they think, or say, or do, They opposition meet.”
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Small wonder pilgrims sometimes feel faint in their long and toilsome journey.

Faintness is also produced by *fierce conflict*. Once in battle “David

waxed *faint*," and Ishbi-benob thought to have slain him, but Abishai succoured him. The Christian life is a life of conflict. Our enemies are many and mighty. The allurements of the world, the fierce assaults of Satan, and the power of indwelling sin, give us little rest. So strong is the tide of battle at times that a Paul cries out, "O wretched man that I am, who shall deliver me from this body of death?" In the conflict we get wounded, become weary, and feel faint.

"We fear, we faint, we grieve,  
And feel the load of sin."

Another cause of faintness is *insufficient food*. Gideon's men had travelled far, but this alone had not produced their faintness—they had eaten nothing. So with the men of Israel, when debarred from eating by Saul's rash vow in the day of battle. They were "distressed"—became faint—for lack of food. So with us at times. The Gospel yields us no food. Prayer brings no return. The ordinances of His house are as dry breasts. His word is as a sealed book.

"We read, the promise meets our eye,  
But does not reach our case."

We sigh and moan, become faint, and mournfully sing—

"Where is the blessedness I knew When first I saw the Lord?"	Where is the soul-refreshing view Of Jesus and His Word?"
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Having touched upon some of the causes of faintness in the family, let us now consider—II. THE SOURCE OF THEIR PERSEVERANCE. "Faint, *yet pursuing*," a remarkable state of things verified in the experience of all the saints.

*The perseverance of the saints is the effect of sovereign grace alone.* They often feel as if they must give it all up, but they never do, nor can they, for He who began the good work in them carries it on. "He giveth power to the *faint*, and to them that have no might He increaseth strength." A living union with Christ, the Fountain of all fullness, secures, and the covenant promises of God assure us, that all needed grace will be given—

"More happy, but not more secure.  
The glorified spirits in heaven."

But grace operates in various ways. *A conviction of the importance of the issues at stake urges us on.* We know there is only death behind, and life before. So Bunyan's pilgrim faced the lions, and was not daunted by the evil report of those he met with on the road. So we, though faint, are kept pursuing. *Waiting on the Lord, our strength is renewed,* and we are enabled to address ourselves with fresh vigour to our journey. Our God *succours us in the day of battle*; He smites our enemies on the cheek bone, gives us a little breathing space, and strengthens us for the conflict. *He feeds us afresh with life-giving bread,* and restores to us the joy of His salvation. "The joy of the Lord is our strength." We are privileged to *lean on our Beloved*, who sweetly helps us over the rough places. *Hope is kept alive in our breast.* "We are cast down, but not destroyed." "Faint, yet pursuing." Still on praying ground. Still looking to Jesus. Still hoping in His mercy. Still longing after Him. What cause for gratitude and praise! All, all is of His sovereign grace!

"Twas grace that called our souls at first,  
By grace thus far we've come,  
And grace will help us through the worst,  
And lead us safely home."

## OUR YOUNG PEOPLE'S PAGE.

BORN BLIND, BUT LIVING TO SEE.

BY H. S. L.

**B**ORN blind!" What a sad picture at once presents itself to the imagination, a man or woman who has never once seen the light of the glorious sun, the green trees, the lovely flowers, the gently flowing river, or the great wide sea; one who has never looked into the face of a fellow-creature, and met the kindly smile, the beaming eyes of a dear relative or friend, and to whom all the beautiful sights of nature and art are things unknown! Such a man was sitting by the wayside in or near the city of Jerusalem when Jesus of Nazareth passed by. His disciples asked a strange question, "Master, who did sin, this man or his parents that he was born blind?" How could the man sin before he was born? But though the question was a foolish one, it was put to the right person to obtain a true answer. And Jesus told them that it was not for any special sin on anybody's part that this affliction befell the poor man, but that God might manifest His power and love to him. Sweet explanation of many sad and difficult things that befall us, God often brings good out of evil and sorrow; disappointment and pain have often been messengers of mercy to bring wandering sinners to the Lord, or to draw His saved people nearer to Himself. But the Saviour came to bring help and light to the poor blind man. He anointed the sightless eyes with clay and sent him to wash at the pool of Siloam, and he returned "seeing." What a word that was to him, "Now I see!" And what a change it must have made in himself and in all that surrounded him. He must have felt as if he were in a new world, and wherever he turned his eyes or bent his footsteps, whether he gazed upon the magnificent temple at Jerusalem, or found his way to the lake of Galilee, and looked on its clear, blue waters and the fruitful land around, all at home and abroad, in town and country, was new, for now he could see.

And all this, dear young friends, is a picture. It is like something else, and a good many cases we read of in the Bible are like this. For the mind, the heart, may be blinded as much as the natural eyes, and if the light within us be darkened how great is that darkness. There was a man about that time in Jerusalem who thought himself very good indeed, moral and strictly religious too, but he hated the very name of Jesus, and treated all who loved Him as cruelly as possible. And why? Because he was blind! He thought himself righteous, because he had never seen the real meaning of God's holy law; he hated Jesus because pride and ignorance like a black curtain shut out the light of God's Word, and though David, Isaiah, and the other prophets had written such things of the Messiah as were clearly seen in the wonderful life and yet more surprising death and resurrection of the Lord Jesus, yet this Pharisee went on year after year madly raging against Him and His followers, and doing his utmost to destroy the Christian faith altogether. But there came a day when Jesus of Nazareth stopped and gave sight to this poor deceived and ignorant persecutor. He saw a light from heaven so bright and dazzling that for the time it blinded his natural eyesight; he heard a voice from above, "I am Jesus, whom thou persecutest," and Saul of Tarsus began to see what he had never known

before. Like Job, he might have said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee: wherefore I abhor myself and repent in dust and ashes." The first sights he saw were painful and sad. He saw that he had been a great sinner while he had fancied himself righteous; he saw that Jesus of Nazareth whom he had opposed so bitterly was indeed the Christ of God, and he saw himself guilty, condemned, and helpless. Then for the first time in his life he truly prayed for mercy, pardon, and salvation, and the Holy Spirit "took of the things of Jesus and showed them to him," and he saw—tremblingly at first, as Bunyan shows in "The Holy War," where he describes the people of "Mansoul" when Emanuel first conquered them—how lovely and glorious was the Lord of life, the heavenly Prince so long despised; but soon, like "Mansoul," he heard His gracious voice saying, "Thy sins are all forgiven," and then he saw heaven opened," and things which natural eyes have never seen, and glories that he had never before imagined, were revealed to his heart and mind, for God had "opened his eyes and shown him wondrous things out of His law," His holy Word; and henceforth the one desire of the new man, Paul the apostle of Jesus Christ, was to know Him who had loved and died to save him, and to be found in Him at last. O what a change this God-given sight made in his whole heart and life, and the man who once lived to persecute Christ's disciples was now willing to live to Him alone and lay down his life for his Saviour's sake.

Dear reader, you too were born spiritually blind. You may never have hated the name of Jesus; you may simply have been careless and indifferent about the matter, but only those who love Jesus are His people, and if you do not love Him as the very best and dearest Person to be found in heaven or earth, it is because you have never seen Him by faith. Moses "endured"—held on his way, laboured patiently, and served God faithfully to the end of his life—"as seeing Him who is invisible," and the Psalmist said to his God, "Whom have I in heaven but Thee, and there is none on earth I desire in comparison with Thee." May we see Jesus by His own enlightening grace, and then we shall see all other things in their true light, and while we are thankful for all earthly blessings, we shall see that nothing but godliness will really do us good; and setting the Lord always before us, we shall be looking up to Him to guide and help us continually, and be looking unto Jesus with the sweet hope that we shall one day see Him as He is, and be perfectly like Him for ever.

Dear young friend, hath He opened thine eyes?

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A FELLOW CHRISTIAN, or any conspicuous character, may shine unregarded; whereas, if his brightness becomes in any respect clouded or overcast, our telescopes are up, our eyes in full employ, our tongues proclaim his defects; and it is well if magnifying and multiplying glasses do not lend their assistance on the occasion.—*Toplady.*

PRAYER, like Jonathan's bow, returns not empty. Never was a faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others; but then they return with the richest lading at last.—*Gurnall.*

## THE APOSTLE'S DIFFICULTY AND DESIRES.

BY PASTOR E. WHITE.

*Notes of a Sermon preached at Enon, Woolwich, Sunday Evening, June 17th, 1894, on the occasion of the death of Mr. W. K. Squirrell.*

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."—Phil. i. 23.

WHEN the apostle wrote this epistle he expected to die, for he was a prisoner at Rome, and hardly expected to come out of prison. But he speaks of death in a calm way, as only a Christian can. The Christian has no need to fear death, though he often does. The apostle speaks of it as a departure ready to be taken up; but he leaves the issue to God, knowing that He will make no mistake. It is a blessed thing, not only to be prepared to die, but to die at any time. The apostle felt he could leave the matter in his heavenly Father's hand. There were various reasons why he should wish to live, and there were various reasons why he should wish to die.

These were the words which were written by a minister of the Gospel, and our brother Squirrell was a minister of the Gospel; they were spoken by an experienced Christian, our brother was that, though not old in years. The first time I saw him was in Trinity-street, Borough, a large chapel with but a handful of people in it; and I thought what a pity that such an earnest young man should have such a small congregation. Some time after that, when, my business for my employer being finished in London, I had returned to Foot's Cray, one of the deacons said to me one evening, "We are going to have a Mr. Squirrell to preach: do you know him?" I said I had heard him, and thought him a good preacher; and I well remember when he came. He was late, having lost his way in a severe snowstorm that was raging; but from that evening when we first spoke to each other we have never lost sight of one another. When he was at Meopham I was at Orpington, and while he was here at Enon, you knew better about him than I did; but I always found our brother a lovable man.

Now, let us look at the text, the words of a man of God, and one who feels he is standing near to eternity. (I.) THE APOSTLE'S DIFFICULTY; (II.) THE APOSTLE'S DESIRE; (III.) THE APOSTLE'S DESCRIPTION.

I.—THE APOSTLE'S DIFFICULTY. "I am in a strait betwixt two." He desired to die, and yet he was in a difficulty; he did not know what was the will of his heavenly Father. "I am in a strait to know whether I should die now, or labour on in His service." He resigns himself into the hands of his God, saying, in the words of his Master, "Not my will, but Thine be done." It is a blessed state to be in, that though we are in difficulties we feel we are in His hands. He knoweth best what to do; and though it may seem to us so perplexing that God should take away our brother just in the midst of his usefulness, just when he had got a ripened experience, not only to instruct the young believer, but to cheer the saint of God. When I first heard him he had not that experience, that mellowness that he has had since. The last sermon I heard him preach was at Watford; and his text, "I have learned by experience." And I have thought of that much lately, for then he had a firstly, a secondly, a thirdly, but now he has a fourthly, for he has learned by



experience what that glory is like that he did not know below. The apostle had a difficulty; he was in a strait. That arose because he had a love to precious souls, a love to the souls of men; and he felt he would like to stop and preach to them; to tell them of a precious Saviour; to tell to his fellow-men what a Saviour he had found. He had a love to souls, and our brother had a love to souls. No minister will be blessed in his work if he has not a love to souls; he may have an elevated mind, a clear knowledge of the Scriptures, but he will never succeed if he has not a love to souls. Paul loved souls, and though he was ready to go to heaven and be with Christ, yet he felt his soul burning with love. And our brother often spoke to me of you, and though away from you, he still had a warm heart for Enon and the people here.

The apostle was in a strait, because he knew something of the dangers and perils in which the Church was placed. He knew that faithful men were wanted; that wolves were abroad, and would rend the flock of Christ; that there were those who would publish error, and would bring strife and contention, and thus faithful men were wanted. Ah, friends, faithful men are wanted now, when the inspiration of this blessed Book is doubted, and its truths and doctrines are derided: we want men with intrepid hearts and tongues to speak forth the glorious Gospel of the blessed God. Thank God that in our denomination, though we may not have the most learned and cultured minds, we are men who stand firm to the Gospel, and our brother would rather have had his right hand cut off than have given up any of the truths of the Gospel which the Spirit had made known unto him. The apostle felt he could dwell, and live, and abide by the truth; and he felt it was necessary that faithful ministers should remain. And it seems mysterious to us that God should remove faithful men, but He knows best. Then the apostle delighted to preach the Gospel; it was his joy to unfold the unsearchable riches of Christ; it was next door to heaven to speak of God's love to poor guilty sinners; of Christ's righteousness as their clothing; of the Holy Spirit sanctifying them, and the joys to which the believer is surely to be brought. Did our brother not delight in this? Yes, he did; and though he had his downcast seasons, so that the deacons have sometimes had to almost force him into the pulpit, yet at others he has almost been in the seventh heaven of delight. Paul loved the work; our dear brother loved the work, he lived in the pulpit, and he delighted to expatiate on the love of Christ. There will be no poor sinners to preach to in heaven; there will be no precious Christ to unfold in heaven, for there all will see Him and know Him well.

The apostle was in a strait because he was somewhat jealous of his motives. We have thought, Lord, I should like to go to heaven, but what are the motives I want to go for? Is it because I want to leave the earth and its work behind, with all its troubles and cares? Is it because I want to get away from the troubles and worries, from the conflict? Is it a selfish motive that makes me want to go, or an unselfish motive to be with Christ? The apostle found two principles working in his mind. Here is Paul, his soul filled with heavenly breezes carrying him heavenward, but there is an anchor which holds him here. There are two principles which work in the Christian's breast. There is his family; and if he is a private member, there is his business, who will attend to that? and yet his spirit is filled with heavenly love, and he wants to be gone. He is in a strait.

II.—THE APOSTLE'S DESIRE. "Having a desire to depart, and be with Christ." The apostle had no fear of death. Having a desire to depart. Did you ever hear a worldly man say that? No; he will cling to everything here; but the Christian has no fear, for his Lord has gone before him, perfumed the tomb, and made it ready for his body. He had a desire to depart! Why? Because he had tasted some of the joys of that heavenly land. And our brother had some of that experience. We have tasted of the grapes of Eshcol. Oh, friends, we have tasted of those joys! Heaven to us is no myth, no unreality; the Christian has had some foretastes of it, and, like the pilgrim, by faith he has seen the pinnacles of the glorious city. And can you wonder that he who has tasted the joy should want to go where he can quaff the cup? who has had the glory of Christ flooding his soul, he wants to go where there is the fullness. We want to go; so did our brother; and so did the apostle. He believed in the immediate transit of the soul to glory. "Having a desire to be with Christ." The grave holds the body, that is all: "Absent from the body, present with the Lord."

"One gentle sigh their fetter breaks,  
We scarce can say they're gone,  
Before the willing spirit takes  
Its mansion near the throne."

The soul takes its rapid transit from earth to heaven; and our brother, yes, he is now in heaven, his soul is basking in the fullness of his Saviour's glory. I shall never forget Mr. Marsh coming in to Mr. Ward's house when we were at Laxfield. "Isn't it sad about brother Squirrel? I had a letter yesterday to say he was a little better. Have you heard how he is?" "Yes," we replied, "he is gone." "Oh, it can't be true!" Yes, our brother had gone; but where had he gone? Why, to be with Christ! He who has walked and talked with Jesus here will be with Him. We want to see His face, and tell Him how we loved Him; we tell Him now in broken accents, but we want to tell Him face-to-face. And now our brother is telling Him, fully enjoying fellowship with Jesus.

To be with Christ is to have perfect knowledge. Our brother had some knowledge of this blessed Book, of the glorious Person and complexity of Jesus, and he loved to speak of them; but now he will say, as did the Queen of Sheba concerning Solomon's treasures, the half has not been told: what I knew down there, dear Lord, was not half what I know up here; and as he learns more of Him he has more perfect knowledge. We desire to go where He is. Then the apostle believed in present meetness to go to heaven. That is a grand truth of the Gospel. We are justified at once when our sins are pardoned, though sanctification goes on through life. Paul felt he was fit for heaven through the righteousness of Jesus, through the cleansing of His blood; and Christ took him, he was meet. And our brother, though he was a fallible man, a sinful man, was fit to go, for it was through Christ. The apostle felt that to be in heaven was to be in a place of bliss. It is to be with Christ wherever He may be. It is the height of bliss to have His fellowship here and His presence on high. Shall *we* be with Christ? Will *you* be with that glorious Saviour, who in Gethsemane sweat, as it were, great drops of blood, and on Calvary hung, and bled, and died? If you have not Christ you will be poor. Well might the apostle love to be with Christ.

III.—THE APOSTLE'S DECLARATION. "It is far better." *There*  
we shall drink at the Fountain Head.

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

It is far better to receive our joys from the hands of Christ. To receive them by faith is sweet, but to drink of His blessed fulness, that must be far better. In this chapel I have had happy seasons, heaven on earth, but it is not what it will be up there. I want to go to heaven because it is a holy place. It is far better, because realisation is better than expectation. We know we shall go to heaven, but it is only anticipation as yet. And, then, it is far better, because there will be everlasting rest. While we are here we shall have no rest from the devil, from the world, and our own evil hearts. It is better, because here we are not known, though we are princes in disguise. There we shall be with Christ, exchange our poverty for His riches, and we shall be known as He is known. It will be far better in many ways. May we meet our brother in that happy home. Amen.

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IN MEMORIAM—W. K. SQUIRELL.  
ON THE HOME-CALL OF A BELOVED PASTOR.

In my distress I heard a voice of peace,  
In accents mild it bade my sorrow cease:  
Hush! troubled soul, thy pastor has but gone  
To dwell for ever in his longed-for home.  
A faithful minister, he loved to tell  
Of that dear Saviour whom he knew so well;  
His chief delight to tell poor sinners why  
Jesus did suffer in their room and die.  
His life's work finished, now to glory gone,  
In heaven has echoed forth again, "Well done,"  
"Come in, ye blessed," enter into rest,  
And be for ever with the ransomed blest.  
Although at present all around looks drear,  
Still I am with thee, very, very near.  
Think not I chide thy tears; nay, in thy grief,  
Unseen. Mine hand is sending thee relief.  
Canst thou not trust My faithfulness and grace,  
To lead thee when My ways thou canst not trace?  
Say, wouldst thou have thy pastor back again,  
To tread the path of suffering and pain?  
Back, and leave his crown of glory;  
Back, and leave his harp of gold;  
Back, and cease to sing the story,  
Ever sung but never told,  
Of redemption full and free,  
Flowing from the Eternal Three.  
Nay, Father, I would own Thy righteous will;  
I know that Thou art just and faithful still.

K. T.

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ALAS! what is wealth, with its usual attendants, the lust of the eye and the pride of life, when death stares us in the face? An interest in the covenant of grace is of more value than all the worlds God hath made. Riches profit not in the day of wrath; but righteousness, even the obedience, blood, and intercession of Christ, delivereth from the sting of temporal, and from the very possibility of suffering eternal death. In Him may we be found, living and dying!—*Toplady*.

## THE SWEETNESS AND ACCEPTABLENESS OF CHRIST.

BY PASTOR W. TROTMAN.

"All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces whereby they have made thee glad."—Psa. xiv. 8.

**P**RECIOUS words concerning our precious Christ. Let us notice the comprehensive word "*all*." There is nothing about Christ that is not sweet, fragrant, and acceptable to the Father, and to the Church His beloved. The whole language is figurative, and sets forth Christ and the delight God has in His Son Jesus Christ, and the delight the Church has in her Beloved. "*All thy garments*." How full and precious are the words as we receive them into our heart, and understand the blessed mystery contained in them! Garments were unknown in Eden till man fell; then they discovered that they were naked, and they were ashamed. Shame is the result of sin. They contrived to hide their shame with a covering of fig-leaves. But God mercifully clothed them with skins of beasts—garments that would necessarily become unsavoury in process of time. It was a miserable necessity that sinful man should thus learn the degradation of a fallen state. The ingenuity of man has devised means to adapt the gifts of God according to this initiative provision, and the lower creatures have become means of affording not only comfortable, but luxurious and even magnificent clothing, which has become the pride and glory of man in his sinfulness and weakness; so we find the garments invented by man, and also those ordained of God (as the garments of the priests under the law), are taken and used in Scripture as lively figures to represent some of the most sordid and wretched things belonging to man, and also the most desirable and commendable things: as, for instance, Joshua stood before the angel clothed in filthy garments, meaning sin and guilt. Our own righteousnesses are compared to *filthy rags*, as indicating the insufficiency and unprofitableness of them to justify us before God. On the other hand, garments are spoken of in Scripture as emblems or tokens of innocence, beauty, and glory: as the garments of the priests, of white linen and of purple, "for glory and beauty"; "white robes," "clean and white," which John saw, and describes as "the righteousness of saints"; so of Christ as God it is said, "He hath girded Himself (or clothed Himself) with light as a garment"; as man, "He clothed Himself in clay." One says, "clothed in a body like our own"—as our bodies are as garments to the soul indwelling, so did His holy soul, untainted by sin, inhabit "the temple of His body." As God-man He was the Father's righteous servant, and was "clothed with zeal as with a cloke," with humility as a pure white robe, with innocence as with perfect light in which was no darkness at all—the true "image of the invisible God." His holy zeal for His Father's house and for His Father's glory resulted in a perfect obedience unto death.

Then they parted His garments among them, and cast lots for His vesture, the garments of His life's work were taken from Him, and He was clothed in the clothing which belongs to the grave. O, how deep He sank beneath our mighty woes, to raise us to a throne! These grave-clothes He laid aside in His victorious rising from the grave: there was no need for one to say, as in the instance of Lazarus, "Loose

him and let him go." He Himself loosed the massy bars of death, and cast off the grave-clothes that kind hands had put upon Him; and, having suffered these things, He *must* enter into His glory "clothed upon" with glory, and so He stands, and sits as John and others saw Him, in glory. And may we not say indeed, "ALL Thy garments smell of myrrh, aloes, and cassia"? O, the sweet fragrance of Christ!

Not only in His person as *God*—"God is love"—but in the manifestations and revelations of Himself in humanity, in suffering, in death, in resurrection, and in glory, all is rich perfume to the poor and conscientiously needy sinner. Who can set forth the acceptableness of Christ in all He is or has to bestow upon us men for our salvation? So we are favoured to join in the gladness of Isaiah: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, and covered me with the robe of righteousness." God is my salvation and Jehovah is our righteousness; and these garments "out of the ivory palaces," the secret places of the Almighty, have indeed made us glad.

Stonehouse, Devon, Oct. 9, 1890.

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## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. VII.—HIS WORK.

BY H. S. L.

"The Lord thy God will raise up unto thee a Prophet like unto me; unto Him shall ye hearken."—Deut. xviii. 15.

**T**HIS was a very early prediction concerning the person and work of the Lord Jesus, uttered by Moses and inspired by the Spirit of God, and it takes in some considerable and important portion of His words and deeds while here. A prophet of the Lord! and with the name of prophet many ideas would be associated in the Jewish mind. A prophet was God's messenger, His mouthpiece, part of his work sometimes consisting in the foretelling of future events, but very much of it being to instruct the people in God's will and commands. By the hands of prophets food and other good things were miraculously increased, the sick cured, and in some occasional instances the dead were raised to life again. And all these signs, intensified and magnified immeasurably, appeared in the life-work of the Lord Jesus. In His own name, by His own power, without any strain or effort or invoking any superior aid, God's greatest Prophet calmly went about doing good, and whether He fed thousands with a handful of bread and fish, or walked upon the stormy waves of the Galilean sea, or healed the sick, or raised the dead, or taught the people as none had ever done before, there was a divine authority and grandeur about every word and work that marked Him as the true Messiah, the Anointed One of God. And if, as my dear pastor has sometimes observed, the "Porter" in John x. who opened the door to the Shepherd, means "the spirit of prophecy," it is certain that "to HIM give all the prophets witness," and every credential of the great Messiah appeared in the character and life of the Lord Jesus Christ.

Then David was inspired to write concerning his Lord, "Jehovah hath sworn and will not repent, Thou art a *Priest* for ever after the order of Melchisedek;" and again, Zechariah foretold that He should be a Priest upon His throne. And this priestly office of the Lord Jesus is the very centre of His work, the foundation and spring of all His people's hope and joy. The Prophet gives light and healing and instruction; the King rules and governs all things in heaven, earth, and hell, but of what avail to sinners doomed to die would anything short of an atonement be? A criminal, sick, ignorant, and poor, might be healed, instructed, and great property be bequeathed to him, but if sentence of death hangs over him still, all goes for nothing. The loss of life involves the loss of everything, and a forfeited life has no rights at all. Hence everywhere in Scripture we find such prominence given to the atoning sacrifice, and the priesthood that presents it to God. The many priests of old, with all the victims which they offered continually, shadowed forth how Messiah should finish transgression and make an end of sin, while the grand prophecies of Isaiah, Daniel, and others expressly declared that His work should be full, satisfactory, and glorious, and that His people should be saved in the Lord with an everlasting salvation.

Read in the light of the New Testament, some portions of Old Testament prophecy are as full of sublime spiritual teaching as the epistles of Paul and Peter, and when we turn to the 53rd and 55th chapters of Isaiah, the 22nd and 23rd Psalms, and many others we might name, how forcibly are we reminded that the Spirit of Christ within them did indeed signify to them not only the sufferings of Christ, but also the glory that should follow; how, having poured out His soul unto death and bearing the sin of many, He should see His seed, prolong His days, and the pleasure of the Lord should prosper in His hand; that He whom men despised and rejected, whom they mocked, reviled, and murdered as one whom God had forsaken, should yet arise to lead the praises of the great assembly of the saints to the God who only doeth wondrous things, and all the ends of the earth should hear the joyful sound and turn to the Lord with humble worship and adoring trust. The Gospel trumpet of life and liberty should be blown, the Gospel feast be spread, and perishing sinners from east and west and north and south should hear and come to partake in all the blessed results of the finished work of Jesus, feasting upon heavenly dainties, influenced by divine love to serve and follow the Saviour, and exulting in the blessed confidence, "Jehovah is my Shepherd: I shall not want;" "Behold, God is my salvation: I will trust and not be afraid; for the Lord Jehovah is my strength and my song, He also is become my salvation."

"Trust ye in the Lord for ever," was the message borne by those ancient heralds of Messiah, and the sweet echo has been wafted on to bless our listening ears, "For in the Lord Jehovah is everlasting strength," the "Rock of ages," and as we catch the sound we join the sacred song, "Thou hast ascended up on high, Thou hast led captivity captive, Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Blessed be God, whose kingdom is an everlasting kingdom, and whose glory endureth for ever and ever. Amen.

## IN MEMORIAM.

THE LATE MR. WILLIAM WINTERS.

BY EDITH BANKS, OUR SPECIAL COMMISSIONER.

*(For Illustration of Memorial see Frontispiece.)*

“WEEP not for those whose work is done,  
Whose faith is turned to sight;  
Who in the palace of the King  
Rejoice in endless light.”

Not the poor, dim light of earth with its alternate flashes and shadows. Such were the thoughts suggested at Liverpool-street Station as some of the many friends of Mr. William Winters, our late editor and friend, gathered together in order to take train for Waltham Abbey, where memorial services were to be held and a monument unveiled. Among those who went by the first train were Messrs. J. Bush, H. F. Noyes, W. Osmond, Ash, R. E. Sears, E. Mitchell, J. W. Banks, O. S. Dolbey, F. C. Holden, E. Marsh, W. Abbott, R. Fricker, A. Licence, C. Abbott (Canada), and R. Burbridge. Later trains brought Messrs. J. Box, Franklin, G. Lovelock, W. Stringer, Turner, Youdan, Alfrey, Vanheison, T. Carr, E. Langford, F. Gray, W. Chisnall, and a large number of others who were anxious to visit the scenes of the labours of the man whose voice and pen had been used of God to bring consolation, hope, and encouragement to so many of His children.

When the first party arrived at Waltham Cross Station, it was suggested that a visit should at once be made to Mrs. Winters, who had announced she would be “at home” for the purpose. The party were conveyed in brakes to the Abbey, and the bookseller’s shop where Mr. Winters had resided pointed out. Mrs. Winters said it gave her great pleasure to receive those whose sympathy and prayers had been of such value to her in her bereavement. After a little conversation with her, viewing deceased’s library, and many works of interest from his pen, the party, at the invitation of the deacons and friends of Ebenezer Chapel, adjourned to Ebenezer Chapel schoolroom, where luncheon was served.

As there was still some little time to elapse before the service in the cemetery, a number of the party went over the Abbey with Mr. Pallett, where an attendant pointed out many interesting relics of bygone days. It was hard indeed to go back in fancy to the days when the Bible was chained in the Parish Church; but a pillar in Waltham Abbey bears the marks of the chain, and stands out as a memorial to the goodness of God, who, with His own hand, has brought a very different state of things about. The party, leaving the Abbey, walked in groups of twos and threes towards Waltham Cemetery, talking as they went, many of them, of the wondrous works of God, who in nature and in the heart of man brought mighty things to pass.

The town of Waltham, with its relics of a time when men and women for conscience sake endured torture and loss, stands as a monument to the people of to-day of the power of God, while in the life of William Winters that power was displayed in another but withal as great a way.

The cemetery being reached, it was seen that a very large concourse of people had gathered in spite of the grey clouds which seemed to threaten rain. A temporary platform had been erected by the monument, and a number of chairs placed in front were soon filled, and the crowd of people who stood during the service grouped themselves round the memorial stone. In a few moments Watts’ grand hymn, announced by Mr. E. Langford, “Our God, our help in ages past,” was rising on the air, and it did seem as though the very wind was listening, so still it was.

Mr. Sears (Whitechapel), who presided, said it might be asked by some why he held that position. Well, if they had tried to get the oldest friend of their dear brother in whose memory they had met, they would have been baffled. If, again, they had sought to place in that position the one who loved

him most, they would have indeed a difficult task; so the President of the Metropolitan Association of Strict Baptist Churches was invited to preside, and thus it was that he presided. Just twelve months had passed away since their brother had entered into rest, and he felt it would not be too much to say that for some of them scarcely a day had passed without some thought of him whose loss they still mourned. He had been in the presence of the Lord one year, and, if he could just step down from glory to speak to them, what an attentive audience he would have! yet what he was enjoying was revealed to them in the grand Book. God said, "Them that honour Me I will honour." Both as an editor, as pastor and friend, their brother had sought to honour God, and they were there that day to honour his memory. They had marked the spot where his body lay awaiting the resurrection morn.

Mr. John Box (Soho) read various portions of Scripture showing that God had appropriated memorials and sanctioned them: "The memory of the just is blessed"; "The righteous shall be had in everlasting remembrance." Mr. O. S. Dolbey having offered prayer,

Mr. Holden (Limehouse), while the deepest silence prevailed, proceeded to unveil the monument. Previous to doing so, however, Mr. Sears said the Strict Baptists were not noted for formalism, but he did not think it would be a form for them all to stand during the unveiling. Mr. Holden remarked that it had been his privilege to belong to the inner circle of Mr. Winters' friends. He was a faithful servant of Jesus Christ, and a brother beloved, and in every department of their lives his loss was still deeply felt; his memory was still as a fragrance to them, and would be held in profound respect while life should last. It was with sincere and devout gratitude to God for his life and labours that he now proceeded to unveil the monument erected by loving friends who still remained on earth. The speaker touched a cord, the drapery fell apart, and instantaneously the

#### MONUMENT WAS REVEALED,

*The Waltham Abbey Weekly Telegraph* says:—"It is a graceful-looking piece of work from the chisel of Messrs. Preston and Co., of Nunhead. It is of Greek design, is ten feet high, weighs, with the kerbing, 3½ tons, and is composed of the best white Carrara marble. On the summit of the pedestal there is an urn adorned with a chaplet of marble flowers, the symmetry of the urn being partially hidden by a cloth of marble. An open Bible reclines at the base of the urn. The urn acts as a connecting link between the ancient and the present Churches, for the early Christians used this form of sepulchre to hold the ashes of their loved ones in the catacombs of Rome. The urn here, moreover, has an emblematic side. Its beauty is partly revealed, symbolising the life of the departed preacher as lived here, which is now completely revealed in all the glory of the unknown world." The inscription was read by Mr. Holden, as follows:—

"In Loving Memory of  
WILLIAM WINTERS, F.R. Hist. Soc.,  
Who entered into rest July 23rd, 1893,  
Aged 58.

For 17 years the devoted Pastor of the Church of Christ, Worshipping in Ebenezer Baptist Chapel, Waltham Abbey. Author of many works, Theological and Historical. Editor of the EARTHEN VESSEL AND GOSPEL HERALD, *Cheering Words*, and 'Sunday School Hymnal.' A faithful Preacher of the Gospel of the Grace of God, a Brother beloved in the Strict and Particular Baptist Churches, by whom this Monument is erected.

'With Christ, which is far better.'

'His toil and conflict o'er,  
He takes with saints his place,  
But gone, as each has gone before  
A miracle of grace.



The base is surrounded by a large space, bounded by marble kerbing, the interior being laid out as a garden."

The feeling of the assembly seemed to find vent in the singing of the next hymn, read out by Mr. J. Piggott, of Bexley, which was—

" O blest retreat, O sacred rest,  
Beyond the surging deep,  
Where never sin disturbs the breast,  
Or mourners ever weep."

Mr. E. Mitchell, of Chadwell-street, then delivered an address. He could have wished that someone better fitted to do justice to the memory of the departed had been chosen for his part of the service. He was not born under a platform dispensation, still he was glad to have an opportunity to lay his simple wreath there as a loving tribute to the memory of their beloved friend. He was unable to be present at the interment, being himself laid aside at the time, sometimes questioning whether he should ever preach again. William Winters had been taken home, while he had been raised up again—one taken and the other left. The speaker went on to notice how the Bible histories were constructed. The history of a king was not unfrequently comprised in a few words, while the biography of a servant of the Lord in some cases extended over several chapters—a large space in a comparatively small book like the Bible. This showed that God saw things in a different way to what men beheld them. It taught also that the doings of mere worldly men were written only on the sand—the first wave that washed over them obliterated the record—while the doings of God's servants were registered in heaven. He believed the departed one's "record was on high." God frequently chose His servants from the humbler walks of life. He took David from the sheepfold, and Elisha from the plough-tail. So with their brother Winters, he was not nursed in the lap of luxury nor favoured with those educational advantages which many enjoy. But God gave him a mind, and indomitable perseverance, which, with a continual thirst for knowledge, enabled him to surpass many placed in far more favourable circumstances. When they thought of how well his mind was stored, they were astounded. Speaking of Mr. Winters' varied knowledge, Mr. Mitchell gave an illustration of the late gentleman's acquaintance with antiquarian lore. On one occasion a friend of the speaker's drove Mr. Winters over to Ely, on a visit to the Cathedral. The sexton, who was showing the tombs and the monuments, was surprised to find the visitor far better acquainted with their various histories than he himself was. The speaker having eulogised Mr. Winters as a Christian, passed on to relate how many years ago a friendship had been formed between them, a friendship which had never been ruffled, but deepened by years of association. He then alluded to Mr. Winters' ability as a hymn-writer. He had compiled a Hymnal for the Sunday-schools in which the glorious doctrines held and loved by Strict and Particular Baptists were suitably presented, many of the hymns being his own composition. What he was as a pastor many around the monument could bear personal testimony to better than anything the speaker could say. They all knew their departed friend as the editor of their denominational magazine. How greatly he was beloved could not well be expressed, nor could he say how much he was missed by them. The memorial erected recorded in the simplest way what their beloved brother really was. He (the speaker) defied any one to point out the least exaggeration in the inscription. It was a plain, unvarnished statement of what their brother was, and how he had served the Church of the Lord Jesus Christ and his fellow-men. If he were present, he would say, "Don't magnify me, but magnify the Lord Jesus, for it was His grace made me what I was." So they were there to magnify the grace of God, which shone so brightly in their beloved brother, of whom they would say—

" Take him for all in all,  
We shall not soon look upon his like again."

To give some idea of the esteem in which Mr. Winters was held, Mr. Mitchell

stated that hundreds had subscribed towards the memorial, some of them being very poor people. At his own chapel he announced that to give every one an opportunity of subscribing, donations of a penny would be received towards the memorial. At the chapel door, after the service was concluded, he was met by a poorly-dressed lad, who gave him three-halfpence toward the fund, and the following Sunday the same boy brought another penny, saying he had heard Mr. Winters preach, and loved him. This was but a sample of the love entertained for their friend. The speaker concluded by expressing his belief that the memory of their brother would be cherished in the hearts of the people, and that the memorial would testify to all who read its simple inscription how the man of God whose remains were interred on that spot was loved, respected, and honoured in the Strict Baptist denomination. "The memory of the just is blessed."

Mr. Sears said the stone would, they trusted, be used of God to remind men that if they wished to see their brother again it must be through the same way as he in common with the whole Church had gone.

The concluding hymn, given out by Mr. G. Webb, must have found an echo in many a heart—

" Beyond the gloom of death  
Our thoughts and wishes rise  
To blissful immortality  
And mansions in the skies,"

and Mr. John W. Banks pronounced the benediction.

The assembly took a nearer view of the monument ere they left the cemetery. During the service the sky seemed to threaten, and one or two drops fell, but nature seemed in harmony with the occasion. Although twelve months have gone, the loss is as deeply felt at Waltham as at first; yes, with all those emblems of mortality and change around, the longing would make itself felt:—

" My thirsty spirit faints  
To reach the land I love,  
The bright inheritance of saints,  
Jerusalem above."

Those who came from a distance were invited to the school-room, where tea was provided.

#### EVENING MEETING.

Some time before the hour announced for the evening service the chapel was quite full, some having to sit in the lobby. Mr. J. W. Banks presided, and after a short prayer by Mr. Licence, of Battersea, Mr. H. F. Noyes, of Poplar, announced the first hymn; Mr. J. Bush, of Kingston, read the Scriptures; and Mr. E. Beecher, of Bryanstone-square, offered prayer.

The Chairman said this very eventful and interesting occasion to which many had been looking forward to for some time had arrived, and the sub-committee appointed to make the arrangements for these services had sought to make it as representative as possible (not for long speeches), to do honour to the memory of one whose death had been such a loss to the denomination. That afternoon they seemed to have the presence of the Lord Himself during the solemn meeting when they unveiled the monument that was erected as a token of gratitude to God for their brother's life and service, and to perpetuate his memory.

Letters and telegrams from those sympathising with the movement, but unable to be present, were received from Messrs. G. Baldwin (Limehouse), Realf (Guildford), J. and Miss Applegate (Stepney), W. Applegate (Zion, Trowbridge), John Warburton (Hendon and Finsbury), E. White (Woolwich), J. H. Lynn (Blackheath), C. Wilson (Dorset-square), Coles (Woolwich), Cornwell (Brixton), Lambourne (Streatham and Battersea), Martin (Reading), Rundell (Surrey Tabernacle), Thomas (Watford), Chandler (Prittlewell), &c.

Mr. Banks then gave an account of the origin and progress of the movement, which appears on page 242 of our August number.

Mr. A. Pounds (Forest Gate) having given out a hymn,

Mr. E. Marsh (Stratford), who was called upon to move a resolution, described Mr. Winters as one naturally of a prepossessing disposition, and, when called by grace to the work of a pastor, every talent was used in order that his Master might be glorified. The resolution he had to propose was, "That this meeting, having heard the statement of the origin and progress of this movement to perpetuate the memory of Mr. William Winters, proposes that it be printed verbatim in the EARTHEN VESSEL AND GOSPEL HERALD." "The righteous shall be had in everlasting remembrance" (Psa. cxii. 6). They wanted to perpetuate his memory, not only by the monument, but by maintaining the principles he loved so dearly, and by showing sympathy with one bereaved heart. Their prayer must be that God would sustain the widow in her trial, and abide with the Church whose pastor had received the call, "Come up higher."

Mr. T. Carr (of the Surrey Tabernacle) said he had felt it difficult, when first Mr. Winters was called away, to say, "Thy will be done." They were living in solemn times, and from their point of view the Church militant could not well spare those who declared the glorious Gospel of God, but he thought they needed to learn a lesson themselves. All around them they saw activity, the Roman Catholic, the sceptic was busy, and surely they needed to work, remembering the night was coming when their labour would be finished. They thanked God salvation was of grace; but, let them all remember, that He was pleased to use men in the declaration of His love.

Mr. Belcher (Homerton), in supporting the resolution, spoke feelingly of the beginning of his friendship with Mr. Winters, which began in a railway carriage, as he was going to speak at a meeting. He, like the late John Anderson, urged young ministers to preach the Gospel of the grace of God.

The resolution was unanimously adopted, and Mr. Burbridge (Camden Town) read out the next hymn, and

Mr. Gray (Brixton) rose to give utterance to the following

#### EXPRESSION OF GRATITUDE TO GOD :

"That this meeting of representatives of the Strict Baptist denomination expresses its gratitude to God for the services rendered to the denomination by our departed brother, W. Winters, for so many years, and for his great usefulness to the Church of Christ, by his pen as well as his voice, in contending for the principles of free and sovereign grace, and the practice of New Testament order in the Church militant. 'The memory of the just is blessed.'" He gave some personal reminiscences of his visits to Brixton Tabernacle. Mr. Winters had been useful as a minister, as a writer, and to the young. His "Sunday School Hymnal" was one that no parent need fear placing in the hands of his children. Mr. Winters' doctrine was good and solid. Considering his life, they had great reason to raise their hearts in thankfulness to God for the gift of this loving servant, and, above all, for the unspeakable gift—God's dear Son.

Mr. Stringer (Old Kent-road) spoke in a similar thankful strain. He had had four severe losses in his life-time of ministering friends—Mr. Wells, Mr. Stringer (his uncle), Mr. Lawrence, and, lastly, Mr. Winters. They had been indeed messengers of God to his soul. He first heard Mr. Winters from the words, "Master, it is good for us to be here," and that sermon had knit his heart to the preacher's. Yes, they must express their gratitude to God for his loving services, and pray that He would send more faithful labourers into the harvest.

Mr. Bowles (Hertford) remarked they had seen great things that day. Much had been said which he could sincerely endorse. They indeed felt grateful to God for their brother Winters, and, instead of wishing him back, they would desire to press on to where he had gone.

Mr. W. R. Fricker (Highbury) announced the hymn commencing—

“ When the Judge of all creation  
 Shall descend in bright array,  
 And each kingdom, tribe, and nation  
 His dread summons shall obey,  
 Where shall I be  
 On that great decisive day? ”

The following “ earnest desire ” was then spoken to : “ With an earnest desire for the good of souls and the glory of God this representative gathering of lovers of the truth prays that the monument unveiled this day may prove the truth of the words of the Holy Writ, ‘ He being dead, yet speaketh ’—that the words written in marble may be indelibly engraven on the fleshy table of the heart of many who may read the inscription while seeking a little quietude and retirement among the numerous ‘ emblems of mortality ’ in Waltham Abbey Cemetery.”

Mr. Abbott (Goswell-road), in speaking of their “ earnest desire,” said, as he thought of their brother, he was reminded of the words in Hawker’s “ Portions ”: “ Dismissed to glory with a kiss of love.” When at Canada he paid a visit to Brooklyn Cemetery, and there saw some monuments which arrested his attention—one in particular, bearing this brief inscription, “ First at the meeting-place,” seemed to speak to him. And why should not their earnest desire and prayer be answered, in the conversion of some who should first be aroused by reading the stone erected in loving and prayerful gratitude to God, and in memory of the beloved pastor of Ebenezer Chapel.

Mr. Parnell (Clapham), speaking of their earnest desire, counselled the Church to work together, and, if they saw one suitable to undertake the work of pastor, to arise and anoint him. They were looking and working for a kingdom not made with hands—the city that hath foundations whose Maker and Builder is God.

Mr. Osmond (Hornsey-rise) then delivered an earnest address, in which he stated that their brother had all the necessary qualifications of a pastor. Luther had given ten as necessary, but there was no mention of the necessity of conversion among these. Mr. Winters had the ten, and others beside; he was a monument of grace, and those that had been saved in that chapel had been saved by the precious blood of Christ, and therefore boasting was excluded.

Mr. Flory having addressed a few words to the meeting, the benediction was pronounced by Mr. Abbott’s brother, the Rev. C. Abbott, a clergyman from Canada. The doxology, announced by Mr. Haggerty (New Charlton), having been sung, the assembly broke up, the friends scattering north, south, east, and west.

The proceedings throughout were marked with a spirit of harmony, and many remarked that it had done them good to hold converse with one and another of God’s servants. Truly the first anniversary of the dead pastor was a time of union and communion to those who had known him whilst on earth. He, being dead, did indeed seem speaking by his life-work, by his death, to those who were left on earth to carry on the Master’s work which had been so dear to His servants’ hearts. And, too, the brief, quiet season spent in God’s acre was not without its influence. God speaks to the souls of His beloved in many ways, and to some He seemed to whisper of the glorious harvest which should one day be reaped by those who in faith and patience had laid their beloved to rest : “ For though their growth be hidden, we know that they shall rise.” To others the message was of the uncertainty of life : “ In the midst of life we are in death ; of whom may we seek for succour but of Thee, O Lord ? ” But, again, to the sorrow-stricken the glorious message was : “ I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live.” Yes, the Holy Spirit spoke to many a heart that day in Waltham Cemetery as we gathered round the grave of William Winters, and who shall say that the influences there received shall not bring forth fruit to the glory of God ? To all who still deeply mourn for the kind pastor and friend, let the message come :—

“ Hush! blessed are the dead  
 In Jesus' arms who rest,  
 And lean their weary head  
 For ever on His breast.

O beatific sight!  
 No darkling veil between;  
 They see Him face to face  
 Whom here they loved unseen.

“ Them the good Shepherd leads  
 Where storms are never rife,  
 In tranquil dewy meads,  
 Beside the fount of life.”

#### FROM CROSS TO CROWN.

The following lines are supplied by Mr. G. F. Gray, of the Surrey Tabernacle, and were intended to be read by him at the service at Waltham Abbey, on July 23rd, as being very applicable to Mr. Winters:—

Could we now hear this blessed harper play  
 His hallelujahs, sweetly might he say:  
 Rue not my death, rejoice at my repose;  
 The bud was open'd to let forth the rose.  
 It was no death to me, but to my woe,  
 The chain was loos'd to let the captive go.  
 From cross to crown, from thrall to throne I went,  
 And now I reign, I sing with full content.  
 Lo! here I rest, and here I love to be,  
 Where I enjoy more than my faith could see.  
 I preach'd the glory which I now behold;  
 But lo! the thousandth part was never told.  
 I got a taste below, but now above  
 I forage in the verdant fields of love.  
 On earth my faith stole down a distant kiss,  
 But now my love cleaves to the cheek of bliss.  
 Lament not my decease as your mishap,  
 When I so gladly rest in glory's lap;  
 Weep not that death did me from death deliver,  
 Nor grieve as for a loss—I'm won for ever!  
 I fought, I wrestled there, from whence I came;  
 I joy, I triumph here, where now I am.  
 On earth I long'd to see my Jesus dear;  
 Behold, I sought Him there, and find Him here.  
 In galleries of joy, in white I walk,  
 'Among worthy wights, of whom I once did talk.  
 I see this glorious King in whom I boast  
 Upon the head of this triumphant host.  
 With this seraphic choir I join on high,  
 To warble notes of praise eternally.  
 Glory to God that ever here I came,  
 And glory, glory, glory to the Lamb;  
 My light, my life, my strength, my joy, my all,  
 Is now within mine arms, and ever shall.  
 My glorious Lord is mine, and I am His;  
 I'm like Him, for I see Him as He is;  
 No darkness veils Him now, no dismal night,  
 No cloud, no vapour intercepts His light.  
 I see, I see for ever, face to face,  
 The brightest beauty in the brightest place.  
 Thus might he say: but ah! we seem too bold;  
 Can heav'n's unutterable joys be told?  
 There, there he dwells; earth was so low a place  
 For him to view his Saviour's comely face;  
 That, with Zaccheus from the lower story,  
 He grasp'd the branch, and climb'd the tree of glory.  
 O may we trace his steps with one accord,  
 And imitate him, as he did his Lord!  
 For still his hope, his joy, his aim was this—  
 To live, to love, to be where now he is.

RALPH ERSKINE.

## A WORD OF ENCOURAGEMENT FOR YOUNG MINISTERS.

BY THE LATE WILLIAM FELTON.

*(Being a Letter written to John Andrews, Ipswich.)*

My dear youthful Brother in our great and glorious Lord Jesus John Andrews,—Grace, mercy, and peace be with you from Him who is our “All in all.” I was much pleased to find your testimony was so well received by my friends at Zoar, as the dear Lord was pleased to carry you above your fears, and, be assured, He will make you strong in His service. I do trust you may be kept steady in the truth. There is but one way to heaven ordained in everlasting Love for poor sinners, although there is a rich and profitable diversity in the Gospel dispensation; and to know how to distinguish and discriminate is no small part of the work of a good minister of Jesus Christ. Believe me, dear John, I am much interested in your welfare, and if you will accept the kind advice of a real friend, and not think me a *dictator*, I will endeavour to help your meditations by a few plain thoughts. I am aware you have been nursed under a ministry more liberal than that which I have advocated for nearly forty years, but I do hope as light breaks in upon your mind you will more clearly perceive the harmony, beauty, and perfection of the Gospel of Jesus Christ; it is the workmanship of God, and in every way tends to glorify the worker. The love of the Father, the worth of the Son, and the work of the Spirit are in perfect agreement with each other. The purposes of Jehovah are the basis of His performances; they never contradict each other. He wills all changes, but never changes His will in so doing. Hence I do trust you will be found cleaving close to a free-grace testimony which lays the lost sinner in the dust and exalts the blood and righteousness of the Son of God. Be it your privilege to extol that dear name. Dwell much, my dear John, on the work of the Holy Spirit, whose ministry brings true heartfelt conviction for sin, whose power alone can break the hardest heart, and lead the true penitent with meltings of soul to the mercy-seat. Try to distinguish between the moral government of God over all men and His spiritual kingdom in every regenerate heart. Keep up a true discrimination between renovation and regeneration. The former is but a change of conduct, the latter is life from God. Saul was made another man, but David was made a new man, clearly show the difference between a legal repentance and that which is godly. Judas had the former, but Peter possessed the latter. You will find such distinctions of great help to you in your study of the Bible, and by such means many difficult portions will be shorn of their obscurity, and you will thus avoid the evil of confounding the covenant of grace with the covenant of works, you will use the precept not by legal authority but under the cross, and whilst abundant scope will be afforded you to warn the ungodly on legislative ground, you will avoid the errors of a duty-faith ministry. Do, I beseech you, believe me to be prompted by love to you in Jesus, and gladly will my heart beat for your prosperity. Mind not the sneer of those who think themselves clever. I understand someone at Zoar took occasion to rebuke—well, pass it by. I would learn even from that which is designed to give me pain. Be open to conviction from all good men, but reserve to yourself the right to judge according to the Book.

I shall at all times be very glad to hear from you, and to afford you any counsel in my power. May the blessing of the God of Jacob be with you to the end. My afflictions at home are very heavy, but the Lord is my stay. Many thanks for your services; I may require them again. God bless you for ever.

Affectionately yours in Jesus, WILLIAM FELTON.

6, Borough-road, Ipswich, June 4th, 1882.

## FIVE GRACES OF THE SPIRIT.

SAITH *Faith*, “Look yonder! see a crown  
Laid up in heaven above.”  
SAITH *Hope*, “Anon it shall be mine.”  
“I long t’wear it,” saith *Love*.”

*Desire*, it saith, “Is there my crown?  
Then to that place I’d flee;  
I cannot bear a longer stay,  
My rest I fain would see.”

“But stop,” saith *Patience*, “wait awhile.  
The crown’s for those who fight,  
The prize for those who win the race  
By faith, and not by sight.”

Thus *Faith* she takes a pleasing view,  
Hope smiles, Love sits and sings,  
*Desire* she flutters to be gone,  
But *Patience* clips her wings.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

On Friday, July 27, a body of friends of the Strict Baptist Mission, numbering about 57, met soon after 8 in the morning, at London Bridge Station, under the direction of Mr. J. Parnell, and took train for Brighton, in order to be present at a public meeting to be held in the Royal Pavilion. Among those who formed the party were: Messrs. Abbott, Mitchell, Holden, Sears, Ince, Fricker, J. Parnell, Newman, Wakelin, and J. W. B. On arriving at Brighton the party received a hearty welcome from Mr. Gray at the station. The day being fine, the parade on the sea-front was much appreciated, and greatly enjoyed. The following report of the meeting has been supplied by a friend:—

On Friday, July 27, a large and appreciative gathering met in the beautiful Music-room of the Royal Pavilion, Brighton, for the purpose of hearing Mr. S. Gray, pastor of Ebenezer Chapel, Richmond-street, Brighton, detail his experiences as commissioner of the above Mission. A number of sympathetic friends journeyed from London, though, owing to difficulties in their returning at night, many were unfortunately obliged to leave the meeting ere it had well begun. The vacancies made by their exit were rapidly filled, the large room being so full, that extra chairs had to be supplied.

Mr. John Box, President of the Mission, occupied the chair, and was supported upon the platform by Messrs. Mitchell, Sears, Parnell, Abbott, Virgo, Botting, Lucas, Streeter, and Smith, the last four named being deacons of Mr. Gray's Church.

Mr. E. H. Elliott conducted the singing: four hymns being specially printed for the occasion. Mr. Box opened the meeting with the hymn, "Rejoice! the Saviour reigns!" Psa. lxxvii was read by Mr. Parnell, and prayer offered by Mr. Virgo. Mr. Sears then addressed the meeting in a hearty, concise and telling speech, which was followed by an equally happy one from Mr. Mitchell.

The Chairman, in introducing the lecturer, referred to the uneasiness that had been felt in regard to the Mission, and to the necessity of an accredited minister being sent to inquire, and report. Many prayers had been offered that a man might be raised up for the purpose. Mr. Gray's name was mentioned, he had undertaken the work, and had carried it out to the entire satisfaction of the committee. Mr.

Gray was then called upon to deliver his lecture, his rising being the signal for hearty applause.

The lecturer commenced by conveying the audience to his chapel the evening before his departure for India, where his Church and people in prayer committed him to his and their covenant-keeping God. The speaker here made touching reference to the brave little woman, who so cheerfully gave him up for the Master's sake. Travelling by an early train to Victoria Station, he says, "I was met upon the platform by a gathering of friends, and as I took my seat in the train for Dover the strains of that beautiful hymn, 'God be with you till we meet again,' filled me with emotions I shall never forget. Passing through my native place on my way to Dover, my mind was carried back to the time when, as a boy, I ran up those hills yonder, and roamed over the grassy plateau where the military exercise. The Lord has blessed me indeed, has called me by His grace, and used me to preach the glorious Gospel of Christ; and I am now on my way to do His bidding in far off distant lands." From this point the speaker took his hearers across the Channel, through France, Switzerland, Italy, etc., giving bright and interesting details of the journey, and of the voyage across the Mediterranean to Port Said, and from Port Said to Bombay, introducing us to his fellow-voyagers in a manner so realistic that one could almost fancy they had been with him. Passing through Bangalore we were taken on to Madras, touching, respectively, at the four stations, viz., Pursawalkam, Black Town, St. Thomas's Mount, and Poonamallee, being introduced to their respective agents. The Lord had followed him with His blessing, and here we find him strong in body, in faith, and in zeal for the work which lay before him; and thus he travels on to Koilpati. But here the bright horizon was darkened by a rising cloud, which seemed to get blacker as it rose; and the anxious heart of the tried servant was raised to his Great Master for renewed help and strength. The answer came in the form of some verses from a dear daughter. The beauty of the lines, and their remarkable appropriateness, filled his soul with joy, and imparted new vigour, while the recital of the verses was received by the large audience with audible tokens of sympathising approbation. The Lord having cleared his way, the lecturer took his hearers with him throughout the Tinnevely, and from Koilpati to Jaffna, in the north corner of Ceylon, graphically describing the four stations there, viz., Pettah, Tinnevely, Nulloor, and

Nunavilli, relating the testimonies given by various agents throughout the entire staff; telling of talks with the children in connection with the different stations; of their eminently pleasing and satisfactory replies; of the want of mission-houses, and of the noble response to his appeal (seven brick and tile-built chapels, and fourteen smaller ones having been provided for).

The lecturer (at the request of Mrs. Noble, wife of Mr. Noble, who is now in charge of the Tinnevely district) here made an appeal on behalf of a poor little orphan, for a dowry, in the form of a piece of land, the possession of which would brighten the rest of her life, the sum required being ten pounds. May some kind heart be moved to take the little Indian child's case in hand.

The lecture, which occupied about one hour and three-quarters, was listened to with eager and unabated interest from beginning to end, leaving the auditors with a clear and concise idea of the Mission, a profound impression of its solidity, and its claim to their confidence and support. The lecturer, in his concluding remarks, stated that his Church had taken the responsibility of supporting Gurubatham as their agent, and his Sunday-school had attached Swamidas in a similar manner. May every Church and Sunday-school in our denomination ere long have its Gurubatham and its Swamidas.

The meeting closed with "O'er the gloomy hills of darkness," and the benediction. The collection at this very successful meeting amounted to between eight and nine pounds.

D. R. S.

#### THE AGED PILGRIMS' CORNER.

WE cannot too often bring the workings of this excellent Christian Institution before the notice of our readers. The more we see of its workings and the more we stir about among the happy recipients of its friendly favours, the more are we influenced to record some of its benevolent movements.

The Eighty-seventh Annual Report is just to hand. It is a volume of 232 pages, and gives every information as to the origin, working, the qualifications of candidates, &c.; illustrations of the homes at Camberwell, Hornsey, Brighton, and Stamford-hill, are also given.

This Report for 1894 shows receipt and expenditure to be over £10,000. The book containing all this and a lot more information is free to subscribers, but to non-subscribers a charge of sixpence is made, and can be obtained of Mr. J. E. Hazelton, 83, Finsbury Pavement, London, E.C., to whom donations or sub-

scriptions may be sent. Subscriptions are also received by the Bankers, Messrs. Barclay, Bevan, Tritton, Ranson, Bouverie & Co., 54, Lombard-street, E.C.

The recent annual meetings of the Camberwell and Hornsey-rise Asylums were well-attended, and, as usual, before and during the intervals of service, many visited the inmates and their abodes, which presented a clean and floricultural appearance, attracting the notice and increasing the interest of friends to the Society.

It was very kind of Mr. and Mrs. Preston, on Tuesday, August 14, to entertain the inmates of the home at Camberwell to tea, and afford them an opportunity of a stroll over the beautiful grounds at "The Hall," Dulwich. Two of Mr. Tilling's omnibuses fetched the Pilgrims, and took them for a ride round Dulwich-park. Arriving at the residence of their worthy host and hostess, they were courteously received and chaperoned to the large room where provision was made for nearly 50, including some few friends who had accepted the kind invite of Mrs. Preston to be present.

The tables were well-laden with the usual commodities, and, in addition, there was an ample supply of grapes, peaches, apples, plums, &c., most of which were grown on the grounds belonging to the house, and Mr. and Mrs. Preston and the servants were untrusting in their attention to the needs of their guests.

After tea, the even-mowed lawn, the orchard, vineery, fruit plantations and other parts of the well-cultured grounds were visited and admired by one and all. As the shades of evening drew on, we found ourselves again seated in the dining-room, and, after a little singing, prayer and short addresses, the hospitality of the house was once more cheerfully accorded, and the natural appetite having been appeased we sang together, "Praise God from whom all blessings flow."

But Mr. Warden Brown thought it right to propose a vote of thanks to Mr. and Mrs. Preston for the very generous entertainment afforded to his friends. Mr. Preston, in replying, said, while Mrs. Preston and himself cheerfully entertained their aged brethren and sisters, great credit was due to the servants of the house who had entered so fully and heartily into the day's proceedings, and hoped their guests would all reach their homes in safety. The company then entered the carriages and drove off in good spirits.



## RECOGNITION OF

MR. H. D. SANDELL, AT FULHAM.

*(Continued from page 250).*

## EVENING MEETING.

MR. JOHN BOX presided. After singing, Mr. Hewitt read *Psa. lxxii.*, and Mr. Grimwood offered prayer. Mr. Sandell stated his doctrinal views, which were approved, and Mr. Box gave some savoury and spiritual remarks and called on Mr. Sears to give the

## CHARGE TO THE PASTOR.

Mr. Sears said. I have a motto with which I will start, but I don't want you to look up the connection just now, as you might think I was going to give you an unkind speech. "I have a message from God unto thee" (*Judges iii. 20*). That message came to me at 3.30 this morning.

I have a message concerning your *heart*. You have one, we know; we have had abundant proof of that to-day. It is a new heart, a heart of flesh, one in which God has placed His rich treasure, one upon which God has begun to write. We hope He will go on writing until it shall cease to beat here. Take heed to this, my dear brother: you won't long be interested in the religion of other people if you cease to be interested in yours. "Keep thy heart with all diligence." We read concerning *Hezekiah*, in connection with the work of God and the services of God's house, that he did it with all his heart and prospered. If we would prosper in any work we must do it with all our heart, and you will want all your heart, my dear brother, in this work. Directly you begin to feel any coldness coming over you, or any felt sense of distance from the Lord, be very anxious about it. I am not afraid you will fall out from the covenant, but you may fall out from the enjoyment of it. God help you to keep your heart with all diligence.

And then you have a *head*. There are some ministers of whom it is said they are all head; there is very little heart, very little soul in their sermons. Give me a man with a warm heart and a good clear head. God has given you brains; use them; I do not know that God will give you any more than you have got. If this Church is to grow you will have to study hard, and use the mind God has given unto you. Think on these things. You have thought about them, but you must think again and again. We have no right to expect that the Spirit of God will inspire us when we do not study. If we have no time, or we have to visit the sick, then we may expect that God will give us our message in the pulpit and send it right to the heart. But if we have the time we must use it, or we cannot expect God to bless us. "Study to show thyself approved unto God," &c.

I have a message concerning your

*eyes*. God has given you eyes, and you must use them. Let thine eyes look right on: "Ponder the path of thy feet." I think the four living creatures mentioned in Revelation were typical of gospel ministers. We read they had eyes before and behind, and you, my dear brother, must look before you. Keep your eye upon the Master. Our brother Box has referred to that passage, "Looking unto Jesus;" that is the message concerning your eyes. Keep your eye upon the Master, and seek to follow in His steps. Seek to copy the example of your beloved Lord, and seek to preach in a Christ-like way. The eyes of the living creatures were before them. Look before you to the interest of the people over whom God has placed you, and look before you to the end. How soon it may come! We never know when we are preaching our last sermon. Let our eyes be before us to the judgment-seat, when we must all give an account of our work unto God.

The eyes of the living creatures were behind them. We must watch behind us. Look behind you, right along the pathway the Lord has led His people; look behind you to the council chamber. There will come times of temptation when you will be glad to look behind you to the grand decrees of God, and you will find the covenant and immutable grace of love a soft couch to lie upon when you are torn to pieces with anxiety.

And we read the living creatures were full of eyes within. You must look into yourself; sometimes that will humble you and lead you to sympathy, if you see a brother stumbling. It will do you good to look within; not only to watch your actions as you look before and around, but within, to the motive. We must seek to be right in our actions and motives.

I have a message for your *ears*. The Master says, "Hearken unto Me." You are to receive the law from His mouth. You may read *Gill* and all the old divines if you please, but first of all hearken unto the Lord, receive the law from His lips. Not only to the voice of God, but you should have an ear for the bleating of the flock. You will hear of one that has gone astray, and another that is hungry. May God give you an ear to listen to the bleating of the flock, and to receive the word from His mouth.

I have a message for your *mouth*. The more earnestly you pray before you come into the pulpit, the more you will be helped. There are times when on Saturday I have tried hard, and I have thought, "Well, now, I will give it up and pray." Sometimes the spirit of prayer comes, and it is all praying. When once your heart has been softened at the mercy-seat you get the right feeling and touch. Do not be afraid to pray too much. The people will not. And then that mouth

of yours, to deliver God's message, ought to be clean. Preach the Word—that is, the books of the Old Testament and the New. Keep to the old Book, and preach from the Old Testament and the New, from all parts, both of figures, types, emblems, and doctrines, and God help you to preach them with the Holy Ghost sent down from heaven. Let us not undo at the supper-table what we have preached in the pulpit. Some of us want to lay this more to heart.

I have a message concerning your *hands*. God has given you two hands, my dear brother; has given you something to hold. "Hold fast that which thou hast, that no man take thy crown." I am glad you have got a creed. I hope it will be burnt in your heart. Some people call doctrines dry: "My doctrine shall drop as the rain." And did you ever know rain dry? May you never come into this pulpit dry, but with your heart softened with divine love, and the people will be glad of the doctrine wet with the dew of heaven. "Hold fast that which thou hast, that no man take thy crown"—not the crown of life. God could not trust Paul with it, and I know He will not trust our brother Sandell with it. He has put into your hands a sword. You are a soldier, as well as a shepherd, as well as a father and nurse. He has given you the sword of the Spirit which is the Word of God. God help you to wield the sword of the Spirit, right manfully. You are a leader, and I hope there will be many little children here that will be glad of your hand. Look after the lambs. If not, there will be no old sheep. God grant there may be babes here, and that you may have a skilful hand.

And then you have *feet*. God said to Abraham, "Walk before Me, and be thou perfect." God help you to stand upon your feet, my dear brother. Never hang down your head because you are in the world. Do not hang your head down because you are a minister. God has made you a minister, and if you come here in His Spirit, you can look the whole congregation in the face, knowing you are sent of God with a message to them. God help you to walk with Him.

Take heed to these, then—your heart, your head, eyes, ears, mouth, the hands, and the feet, and remember they all belong to the Lord.

Now, there is another picture. Remember the Master is by your side, and He has a heart too, and He is saying, "I have loved thee," &c., and when you feel a little cold, try and get near the warm heart of your Lord. He has eyes: "The eyes of the Lord are upon the righteous," to watch over you and to guard you; He knows all about the enemy. And He has ears. He will bow down His ear to your cry, ever ready to listen. And He has a mouth, to kiss

you with the kisses of the mouth, and then the soul catches the divine breath. A mouth full of grace, of blessing, and He will speak to you and talk to you and will commune with you. He has a hand to hold you up. Held in the Master's hand you will shine to His praise and glory. The Lord's hand will be with you to lead, guide and influence you aright. And then He has feet. His feet are like brass, they are eternal, and He will keep by your side, and so you shall have an entire Christ for your food, and an entire Christ for your support. "Lo, I am with you always, even unto the end of the world." May God give you that promise, my dear brother. Amen.

Mr. Mutimer, of Old Brentford, addressed the Church from the words: "Stand fast in one spirit, with one mind striving together for the faith of the Gospel" (Phil. i. 27). The discourse was full of sound doctrine, useful instruction and admonition.

Messrs. J. Flegg, Cullingford, Boulton, and others took part. Mr. Sandell, the pastor, expressed gratitude to ministers and friends for their kindness, and the meeting closed with, "All hail the power of Jesu's name."

CLACTON-ON-SEA (WEST AVENUE).—On Lord's-day, July 29th, a large gathering of visitors and friends assembled with us to commemorate the first anniversary of this cause, thus showing that God's care and goodness has been vouchsafed through one year. On this occasion the "Ebenezer" was raised by singing at the commencement of the day's services, Robinson's soul-inspiring hymn, "Come, Thou Fount of every blessing," which evidently gave a sweet preparation to all our hearts for listening to the Gospel of God's grace as proclaimed so faithfully, and lovingly by our highly esteemed brother, Mr. B. J. Northfield (March, Cambs.), and which was applied with savour and blessing to our hearts, making us feel that the rich provision of the Gospel meets all our wants, relieves all our woes, and is a source of comfort to the tried family of God through all their pilgrimage journey. We thank our covenant God for all His goodness in the past, and take courage by these favours for future service; feeling hopeful that this little Church, in this corner of His vast universe, will be watched over, strengthened, comforted, and increased in His own good time, is the earnest prayer of its affectionate pastor—J. W. MOTSON.

IPSWICH (ZOAR).—The third anniversary of our esteemed brother Bardens' pastorate was held on Monday, August 6th. A pastor's anniversary is always a deeply interesting occasion, and to see year by year the increasing blessing of the Lord on the labours of His servants,

makes matter for praise. This is very evident at "Zoar," and that the pastor dwells in the hearts of his flock was very apparent on this occasion. A sermon was preached in the afternoon by Mr. E. Marsh, of Garney-road, Stratford, and as our brother proclaimed those things most surely believed amongst us, we found it good to be there. A goodly number sat down to tea, followed by a public meeting, presided over by the worthy pastor, who evidently was quite "at home." After singing, "Kindred in Christ for His dear sake," we joined with brother Ranson in seeking the Lord's blessing. The pastor read part of 1 Cor. ix., dwelling especially on the 16th verse. His address was an excellent keynote for the evening, and was marked with gratitude to God for the number that had been added to the Church during the past three years, the devoted love and kindness of his flock toward him, the blessing still resting on the Word proclaimed, and the help of the Lord vouchsafed to His servant in His work. As brother Bardens recounted the exercise of his soul in first coming among the people, and the way in which he was led to accept the oversight of the flock, we felt he laid open the secret clue to the blessings that had followed, and the support given under every discouragement that had arisen. Addresses were delivered by brethren Ling on "We would see Jesus;" Ranson on "He could not be hid;" Walter Wright, an afflicted labourer in the vineyard, spoke sweetly on "The covenant care and faithfulness of his Lord;" and brother Marsh on "The good of Zion—the best means to promote it, and the resolve to do so;" taking up also the leading features of the pastor's opening address. Notwithstanding the severe storm and heavy rain, the services were well-attended and hearty throughout.

**IPSWICH.**—The Sabbath-school anniversary of Zoar Chapel was held on June 24, when the pastor (Mr. R. C. Bardens) was the preacher, and conducted special service for the young in the afternoon, several scholars recited portions from Scripture and poetry based thereon. Congregations were good, especially in the afternoon. Many expressed gratitude and acknowledged God's goodness for favourable weather, and the privilege of meeting with us on that occasion. The treat was held on Wednesday, July 4, when many were the good-wishes and presents sent for the pleasure of those gathered together.—G. W. K.

**HORHAM.**—The anniversary services in connection with the Sabbath-school were held on Lord's-day, July 8, when three sermons were preached by Mr. W. J. Styles, of London. The people heard him gladly, large congregations attended. On Wednesday, the 11th, the

services were continued. Brother Ward, of Laxfield, opened the afternoon service by reading the Word and offering prayer. The children both sang and recited to the satisfaction of all present. Brother Morling, of Hadleigh, followed with a choice address, which was listened to with much interest. After tea was served to the scholars by their beloved teachers, a large number of friends sat down to the public tea, the chapel and vestries being filled with friends who had gathered from many parts to wish our superintendents and teachers God-speed. In the evening the closing service was held, when brother Morling preached a Christ-exalting sermon to the joy of many present. The pastor (J. R. Debnam) thanked all present for their presence and kind help afforded, and announced the good old hymn, "All hail the power of Jesu's name." Brother Morling concluded with prayer; thus passed away another happy anniversary of our Sabbath-school. To God be all the praise.

**BERMONDSEY.**—We wish to draw the reader's attention to our advertisement columns in regard to the jubilee of the pastorate of our universally-esteemed brother, J. L. Meeres, which is to be celebrated (D.V.) by a public meeting in the Bermondsey Town Hall, Spa-road, on Wednesday, October 3. Please keep this date open. Mr. Meeres has had but one pastorate, and the Church but one pastor.

**MARCH, CAMBS.**—Very successful anniversary services were held at Providence Chapel, in behalf of the Sabbath-school, on Lord's-day, July 22, when the pastor (Mr. E. J. Northfield) preached to large congregations. The treat took place the Tuesday following. The total proceeds of the anniversary amounted to nearly £25. The school is going on well, numbers increasing, and a good staff of officers devoted to this noble and important work amongst the young.

**BRIXTON TABERNACLE.**—Anniversary services were held here on August Bank Holiday. At 3.30 a sermon was preached by Mr. Mitchell to a good congregation, on "The sufficiency of grace." The discourse was well delivered, and much enjoyed by those present. Tea was provided, and a good number sat down. In the evening a public meeting was held, when our earnest and loving brother, Mr. F. W. Lee (of Bow), took the chair. The meeting opened by singing hymn 733 (Denham's), and prayer. After which the chairman, in a few well-chosen remarks, introduced the various speakers. Brother Osmond's subject was "The God of Hope"; brother W. H. Lee, "The Spirit of Life"; brother Battson, "The Unspeakable

(gift; brother T. Baldwin, "Salvation." After the collection was made, which realised £8 6s. 6d., our beloved pastor, Mr. C. Cornwell, addressed the friends, and thanked the chairman for his kindness. It was a most happy and soul-refreshing season, which closed by singing the doxology.—R. GUILLE.

WOOD GREEN.—The sixth anniversary of formation of Church was celebrated on August Bank Holiday, when Pastor C. Cornwall, of Brixton, preached a most distinct, orthodox, and explanatory sermon from the words of the Master, "Have faith in God"—(1) The Divine principle, (2) The object, (3) The imperative command. Tea was provided in the chapel, which was full of friends. The evening meeting proved a profitable one, for our esteemed brother I. R. Wakelin presided, and a number of ministerial brethren spoke. Brother Waller, the Secretary, read a most satisfactory report, the key-note of which was "praise." Their experience has been one of prosperity. During the past sixteen months the Church members and congregation have nearly doubled. Ten have joined during the year: two from the Established Church, four from Open Communion causes, and four dismissed from sister Churches. Reference was made to the Tract Society, Open-air services, and the Sabbath-school, which is in a healthy condition; two scholars recently joined the Church, and one now waiting for baptism. The chapel is free from debt, with the exception of a lawyer's bill, which they hope to clear off during the meeting. A building fund has been started, and it is hoped in a few years to have a brick structure to the praise of God. Pastor Sears, full of his usual vivacity, dwelt upon the five words which had been on his mind: "Ye shall have a song." Pastor Holden followed, and took the last verse of *Psa. lxxxiv.*, which the chairman read at the opening, "O, Lord of hosts, blessed is the man who trusteth in Thee." Who trusteth in God? Jesus, the Divine Man, did! And so does he who has faith. No man has such great prospects as he who possesses that faith by which he trusts in God. Pastor Burbridge quaintly, yet sincerely spoke from the words, "Our family hath a sacrifice" (*1 Sam. xx. 29*). Brother Parnell said the words, "Hold fast that which thou hast" (*Rev. iii. 3*), came to him as being suitable to both pastor and people. The pastor, who rose last, said he could not express his heart's feelings any better than by two words—"Thank you!" Collections amounted to nearly £5. Meeting concluded by singing and prayer. Several friends from other Churches were noticed at both services, and truly we can say the communion of saints is sweet.—P. J. C.

#### A PRESENT ON PARTING.

On Saturday, July 28th, a large number of friends in connection with the Church and congregation at Slaitwaite were kindly invited by Mr. and Mrs. Sykes to tea on the eve of Mr. Jones' farewell. At the conclusion a social meeting was held, presided over by Mr. J. Sykes, and after a few introductory remarks, called on Mr. S. Lum, who, on behalf of numerous friends in the Church and neighbourhood, presented Mr. and Mrs. Jones with a purse of gold.

Our dear old friend with much emotion and with words of warmest affection, made the presentation, assuring the friends generally, and Mr. and Mrs. Jones particularly, of the deep sorrow it was to him to part from them. Most sincerely did he hope that their future would be prosperous and happy.

Mr. Jones responded with much feeling, and assured those present that to both his wife and himself the separation was very painful. He most heartily thanked them for their generosity, and expressed the hope that divine blessing may rest upon them all.

Many warm expressions of honest feeling were manifested by brethren belonging to the Church and others. The meeting closed with earnest prayer by Mr. Jones, in which he prayed for the young people, especially those who had attended Mrs. Jones' and Miss Sykes' Bible-class, not forgetting the young men who met during the winter months. Thus terminated very appropriately six years of service rendered by pastor and wife at this cause. They both carry with them the kindest wishes and warmest love of the Slaitwaite people. The Lord prosper the work of their hands. So prays—ONE WHO WAS THERE.

BROSELEY (BIRCH MEADOW CHAPEL).—The ninety-first year of the Church and ninetieth of the Sunday-school were celebrated on Sunday, August 5th. The day was happily marked with the baptism of five persons by the pastor, Mr. Arthur Shinn. This is the Church where the Ven. Thos. Jones closed his labours and life. The building was restored in 1884 in memoriam of him. The present prospects are bright and cheering. The following baptismal hymn was sung at the above chapel on August 5th, 1894, composed by M. A. Thompson, a member of the Church:—

"We take no way of man's device  
Our Saviour to confess,  
But tread in His dear steps, who thus  
Fulfilled all righteousness."  
(John iii. 14, 15).  
For He the watery path has trod,  
Thus pointing out the way;  
And those who truly love their Lord  
Should cheerfully obey."  
(John xiv. 15).

God's Word is plain, no room for doubt,  
For he who seeks may read  
Our warrant for obedience,  
And this is all we need.

(Matt. xxviii. 19).

New-born of God, our sins forgiven,  
All merit we disown,  
But rest upon the finished work  
Of Jesus Christ alone.

(Rom. vi. 4, 5).

To teach of us, Thou Triune God,  
Light and salvation be,  
And keeping Thy commands, may we  
Find joy and peace in Thee.

(Psa. xxvii. 1).

And be with all now present here,  
O give them each to see,  
How passing sweet it is to know  
And thus to follow Thee!

(Rev. xxii. 14)."

**WELLINGBOROUGH (THE TABERNACLE).**—Brother F. G. Burgess, of Chelmsford, has accepted the pastorate of the Church worshipping here. Our brother received an unanimous invite from us some five years since, but the way at that time was not clear enough for him to accept the same. Truly,

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

for shortly after our brother's reply in the negative an invite was sent to our brother Marsh to take the oversight, and, as it is well-known, this was accepted; and from the manner in which his testimony was received, and the Lord's manifest blessing upon the Word, it is very apparent to all that his steps were directed here (Psa. xxxvii. 23). Brother Burgess has preached very acceptably at Chelmsford for about 11½ years, and many have been added to the Church there; but now he feels that he dare not close the door, which he has every reason to believe the Lord has opened for him here, and especially in the face of a further unanimous invite of a largely increased membership. May we not reasonably hope and expect that in each case our ministerial brethren will prove the truth of the words, "One soweth and another reapeth."—**W. LISSENDEN.**

**TROWBRIDGE.**—The annual excursion of the teachers and senior classes of Zion Sunday-school took place on Wednesday, July 18th. The party, numbering 93, met at Lady Down Bridge, and proceeded in a barge to Lirpley Stoke, where the party landed and much enjoyed the beautiful scenery. After tea the return journey was commenced. Some favourite hymns were sung, which sounded sweetly on the water, the barge reaching her moorings about 9.30 p.m. Amongst the party were the school superintendents (Messrs. W. Applegate, J. Merrett, and J. Gore), and much of the success of the outing was due to their efforts.—*Wiltshire Times.*

**STOKE ASH (SUFFOLK).**—"Time flies." So we are constantly reminded. Words fail to express how good we have felt the Lord to be in sustaining our dear pastor in our midst throughout another year. The Word preached to us from time to time is indeed food to our souls; like the Psalmist, we often realise God's Word as honey, sweet to our taste, comforting and establishing. Yes, even amid the putting forth of the buds of spring, summer's suns, autumn's fading tints, or winter's snows, it is ever the same—we always expect something fresh when we go up to the Lord's house; and we do not get disappointed, for we have the old-fashioned Gospel, and yet ever something new, fresh and varied about our exalted Lord. On Lord's-day, August 5th, our dear pastor, Mr. C. Hill, commenced his forty-sixth year of pastoral labour at Stoke Ash. Our chapel was nicely filled, twelve having driven from Ipswich (a distance of eighteen miles) to be present with us on this occasion. In good time Mr. Hill arrived at chapel. The morning service began by singing the hymn commencing "Tis finished, so the Saviour cried!" After reading and prayer our pastor announced his text, John xvii. 4. Those who expected the morning was going to be devoted to his giving an outline of his life had to go away disappointed; for a few brief preliminary remarks, which we here give, had to suffice. He said: "Fifty-two years ago to-day I first commenced speaking in the name of the Master in a cottage, not far from Leiston (Suffolk). As I went home I wondered why I did it, but afterwards found out the Word was blessed to one standing outside listening, underneath the window. Forty-five years have rolled away since I first addressed a congregation in this place, with what result the Master only knows. We leave it with Him. Forty-five years is a long time, it's longer than a great many of my hearers have lived. It makes a big hole in one's life. Some fit from place to place, they are like wandering stars; others are fixed like light-houses upon the rock. You will give me credit for the statement—I have never preached myself; thank God I have had a better subject than that, one that shall last for ever. I am too old to alter now in that respect; therefore these few remarks will have to suffice, while I proceed to my text. Christ's purpose and life on earth was to glorify God, and He did it. He never dishonoured Him. He had a personal and special work given Him to do in this world, and He finished it, in time and for ever. (1) He glorified God by His obedience as a Son and as a servant. (2) By fulfilling the law, and maintaining God's legislative character. (3) By defeating God's foes—sin, Satan, death, the grave, and hell. (4) By saving His Church honourably, entirely,

and for ever. (5) By making a Gospel for the world in all ages." We had a good day throughout; the interval of worship was seasoned by pilgrims seeking to encourage each other by the way. Afternoon sermon good; surrounding the Lord's table—a season of holy, happy joy. May the Lord add His blessing, and cause the last days of our pastor to be his best, brightest, and most useful days. We are in peace, love, and unity, but we long to see many brought from the ranks of sin and Satan into the service of our Master. We rejoice to sing—

"Hail, mighty Jesus! how divine  
Is Thy victorious sword:  
The stoutest rebel must resign  
At Thy commanding word."

We believe and rejoice in such a fact, but we long to see it more and more manifested. Grant it, Lord; get to Thyself a glorious name, for Christ's sake. Amen.  
P. BARRELL.

**HERTFORD.**—The scholars attending Ebenezer Sunday-school had their annual treat on Tuesday, Aug. 7. The party numbered about 150, and proceeded to Green Hill Farm, Bramfield, in conveyances kindly lent by Messrs. Brickwell, Garratt, Morris, and Neale. A substantial tea was provided. At the conclusion Mr. R. Bowles addressed the children, reminding them that thanks were due to their kind friends at Green Hill Farm, the subscribers, the gentlemen who had lent the conveyances, and to God the giver of all.—*Herts Guardian*.

**RAUNDS.**—Special sermons were preached by Mr. Reynolds, of Over, on August 5th and Bank Holiday. Our kind and merciful God very graciously gave our good brother power in proclaiming the glorious tidings of salvation to saints and to sinners. Many were favoured to feel that the grand old truth of the Gospel is still a joyful sound to living souls. On the Monday a tea was provided in the school-room, when it was full of sympathising friends. The provisions of the tea were generously given by John Bunyan Clark, one of the deacons. The profits of the tea realised over £2. We closed these two happy soul-reviving days with singing—

"O that, with yonder sacred throng,  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all."

During the month of August we have met with much encouragement in the Lord's work in this place. At the commencement of it our hearts were made glad through the kindness of our much-esteemed sister Mrs. Field, who presented to the Church a very durable and choice Communion service, consisting of two cups, two plates, and an urn. It is an invaluable gift, as it was most needed

for the Lord's table; it was most acceptable, as only two or three knew of it till we met around the table of our Lord. It is, moreover, greatly appreciated by the members, because our beloved aged sister in the Lord gives it first to her Lord for answering her special prayer, and then as a token of her heart's affection and love to God's Zion. In a letter she has sent to the Church members, Mrs. Field says: "Num. xxvii. 15—17 expresses my feelings in giving this to the Lord."—H. E. SADLER, *Pastor*, Raunds, Norths.

## FLOWERS.

I HAVE heard the heaven-bound pilgrims

Of repeating with a sigh,  
"Tis the worldling hath the flowers,  
Gath'ring free from earthly bowers;  
*Ours* are coming by-and-bye."

All along 'mid flower-lined hedgerows,  
Green and shady woodlands near,  
Once I walked, the problem weighing,  
Till the children round me playing  
Gave me demonstration clear.

Glad escaped from irksome duty,  
With their merry laugh and song.  
On they came, all unrestrained,  
In their liberty regained,  
Tripping thoughtlessly along.

Eagerly they snatched the blossoms,  
Joyful in their license free:  
*Here* the honeysuckle trailing,  
Ruthless torn from bough and paling;  
*There* the frail anemone.

*Now* a fragrant flower espying  
Where the nettles grow amain,  
Midst the cruel weeds sought their treasure  
Till the sudden cry of pleasure  
Turned to one of bitter pain.

*Then*, arrested by the purple  
Of the deadly nightshade's hue,  
Heedless of my earnest warning:  
Worthier flowers beside it scorning:  
Culled it where it noxious grew.

High above on thorny hedgerow  
Grew the loveliest rose of all:  
But, alas! each fresh endeavour  
Failed the envied bloom to sever  
From the bough o'erbranching tall.

So with paler roses gath'ring,  
They were fain to be content,  
Till with fingers torn and bleeding—  
Growing shades of eve unheeding—  
On again the children went.

Far behind I heard a gentle—  
"Not that one, 'twill only fade"—  
Turning where the lane came bending  
Past the wood, saw, slowly wending  
Through the dappled sun and shade—

Hand in hand, a loving father  
And a blue-eyed maiden fair.  
Holding in her dimpled fingers  
(Sweet the vision still that lingers)  
Choicest flowers, a posy rare.

And the father gath'ring careful,  
Fern nor graceful bloom forgot:  
Passed the poisonous weed unguarded;  
Stooped to pick the late discarded  
Clust'ring blue forget-me-not.

Reached with ease that topmost rosebud,  
Robbed it of its sharpest thorn;  
Plucked the flowers with fragrant petals,  
Hidden 'neath the stinging-nettles,  
Where the children cried forlorn.

And I watched the happy maiden,  
As they passed with footsteps slow,  
Patiently each gift awaiting,  
Glad her treasures contemplating,  
In the crimson sunset glow.  
Later came the weary children,  
In the waning evening light,  
Crying o'er their blossoms faded,  
Thorn-pricked hands and footsteps jaded,  
Passed they on into the night.

Thoughtful reader, hath the worldling,  
Think'st thou, *all* the flowers bright?

R. M. HARRIS.

PAST AND PASSING EVENTS, &c.

We said in our "Notice to Correspondents" last month, "We believe Cransford is the place where Mr. Charles Hill preached his first sermon." Mr. Hill "began preaching in 1842, but did not go to Cransford till 1844 or 1845." We stand corrected.

We almost tremble to make promises. For two months in succession we have said the account of our brother W. Harris's illness should appear; and although we gave instructions that, whatever else is omitted, this about Mr. Harris **MUST** go in, yet that wretched compositor "forgot."

And then there was that piece left out about the settlement of H. J. Wilman at St. Albans, and other important matters. No wonder at some of our friends getting angry.

A great number of friends of truth have visited Lowestoft this year, and they are giving what support they can to Toning-street.

Brethren Millwood, Fricker, Tom Cole, Pallett, Elnaugh, Mrs. Winters, and their families, have been meeting at Toning-street. We are sure the hearts of friends there have been lifted up.

And we hope the little cause at Clacton-on-Sea has not been left out in the cold; some of our readers have been visiting that seaside place this year. Of course they did not forget "West Avenue."

ON ADDRESSES TO THE UN-  
CONVERTED.

THIS is a subject of such vast importance that contributions from Bible students upon Scriptural lines should be welcomed by all lovers of the glorious Gospel of Christ. It is submitted that most of the ministers thereof would find it comparatively easy at any time to preach to a company of the disciples of Christ only; but as a rule their congregations are mixed, and their principal difficulty no doubt often lies to be faithful in the discharge of their public work

toward the careless and impenitent also, and never omit, whatever their subject may be, to considerably aim at the benefit of all who may be present.

Leaving just now that part of their work of feeding the Church of God which Christ has purchased with His own precious blood, who are manifested as His Redeemed by the godly fruits of regenerating grace; we refer to those who in usual congregations are not so at present.

Without for a moment advocating any set periods of definite addresses to such, well-chosen remarks in the course of each service, calculated to instruct and arrest their attention, should be interspersed, so that no person shall leave the place without hearing something likely to prove, under the Lord's blessing, beneficial to them.

Presuming that portions of the Word are read from both the Old and New Testament, they might be selected as to be adapted to both classes, and a propriety of manner studied, as well as their particular matter chosen, in continuous variety. The choice of hymns deserves also proper attention; and due consideration concerning public prayer will be generally admitted to be important by those who realize their responsibility to studiously endeavour to conduct the assemblies for divine worship to the very best of their ability at all times.

Moreover, the Law must be clearly preached, as well as the Gospel. The adorable Lord Jesus did so. Paul's counsel to Timothy (2 Tim. ii. 15) is worthy of habitual remembrance, and if we keep within Scripture lines and adopt the language of the Word, there will be ample scope found for the use of the most ardently solicitous, for the conversion of souls in addressing the unconverted. The saints of God will also be profited by being reminded of the divine hatred of sin, and the great realities of death, of the grand assize, and of eternity. Though they be already established by faith in the same, recurrent thoughts concerning what they have been saved from through infinite grace, as well as unto, will serve to enhance the glorious Gospel and increase their estimation of all that pertains to the finished work of their precious Lord Jesus, and the perfect plan of redemption and salvation by and through Him.

In case any of your readers should demur to the need of thus calling attention to the present subject, I have now before me a pamphlet on the "Supply" system, dated January, 1890. On the sixth page the author says:—

"The trumpet of the Gospel sounds  
With an inviting voice,"

"sang Watts; but we have grown so wise that many preachers begin their discourses by pointing out that there are only few persons to be saved, and indi-

cate to the people that by some mysterious process of reasoning (known chiefly to themselves, perhaps) they must ascertain if they belong to the elect, or lead them to expect some great revelation before they have any right to look to Christ for salvation. How absurd? Then they call this preaching the Gospel? Whence do such teachers get their authority? Not from the teaching of Jesus Christ, nor from the apostles, nor from the eminent divines? Is it any wonder that causes decrease?"

The pamphlet, I believe, has been well advertised, and probably had a considerable circulation. He presumes that the subject of his remarks are familiar to almost every attendant upon the means of grace in those places of worship which belong to bodies of the Calvinistic or free grace persuasion. All I say is that if, within a certain limited radius of his knowledge, the above extract is to be included, the present writer hopes that radius is very small, and that such preachers will be speedily relegated to their studies of Holy Scripture before being again invited to poach on the grounds of qualified ministers of the Gospel. That the author has some real cause for this complaint I have no reason to question, but the sooner any cause for it is removed, the better. If an Arminian were to call my attention to the above extract, I would repudiate such teachings in the clearest and most forcible language at my command.

The encouragements, invitations, and promises of the Gospel are to be as prominently used in public teachings of the Word as any other part thereof, in their due proportion; and no class of theologians will ever be able to eliminate from the Divine Scriptures the fact "that whosoever penitently and sincerely seeks for divine mercy, pardon, and salvation through and by the great Lord Jesus Christ shall obtain the same."

That this brief paper may be useful to the minimising the teachings complained of by the author of the pamphlet in the extract from it here quoted, and helpful to some of our young ministers and your readers generally, is the earnest desire of the present writer.

HENRY COUSENS.

#### DAY OF JUDGMENT.

HARK! 'tis the trump of God  
Sounds through the realms abroad!  
Time is no more;

Horrors invest the skies,  
Graves burst, and myriads rise,  
Nature in agonies

Yields up her store.  
Changed in a moment's space,  
Lo! the affrighted race  
Shrink and despair.

Now they attempt to flee,  
Curse immortality,  
And view their misery  
Dreadfully near.

Quick reels the bursting earth,  
Racked by a storm of wrath,  
Hurled from the sphere;  
Heartrending thunders roll,  
Devils, tormenting, howl!  
Great God, support my soul,  
Yielding to fear.

O my Redeemer, come,  
And through the fearful gloom  
Brighten the way!

How would my soul arise,  
Soar through the flaming skies,  
Join the solemnities

Of the great day!

See! see the Incarnate God  
Swiftly emits abroad

Glories divine;  
Lo! lo! He comes! He's here!  
Angels and saints appear;  
Fled is my every fear;

Jesus is mine.

High on a flaming throne  
Rides the eternal Son

Sovereign august!  
Worlds from His presence fly,  
Shrink at His Majesty;  
Stars, dashed along the sky,  
Awfully burst!

Thousands of thousands wait  
Round the judicial seat,

Glorified there;

Winged is my raptured soul,  
Prostrate the elders fall;  
High to the Judge of all,

Lo! I draw near.

O my redeeming God,  
Washed in Thy precious blood,

Bold I advance;

Fearless I range along,  
Join the triumphant throng,  
Shout in ecstatic song,

Through the expanse.

[Copied from the *Gospel Magazine* for August, 1841, by permission of the late dear Editor, Dr. Doudney.]

## Marriages.

BANKS—LYNN.—On July 30th, at Orpington Parish Church, by the Vicar, the Rev. Chenevix Trench, Samuel, youngest son of the late Mr. C. W. Banks, to Lydia Lynn, of The Mead, Orpington, the youngest daughter of the late William Lynn, of Hebron, New Eltham, Kent, and sister of Mr. J. H. Lynn, of Dacre-park, who "gave the bride away." There was a large number of friends to witness the ceremony, and the newly-married couple, at the close of the service, took their departure to Cromer for a short stay, amid the hearty congratulations and good wishes of all present.

COLLINGRIDGE—JAY.—On July 28th, at the Parish Church of St. Pancras, by the Rev. David Alfred Doudney, M.A., rector of Ore, Hastings. William Hill Collingridge to Eliza Jay.—*City Press.*

PETERS—BEALE.—At "The Tabernacle," Wellingborough, by the late pastor Ebenezer Marsh, on Thursday, August 16th, 1884, John Turner Peters to Eliza Beale.

WARNER—SMITH.—On July 31st a most interesting wedding took place at Womersh, near Guildford, between Miss I. Smith, eldest daughter of Mr. H. Smith, Bramley, and Mr. A. Warner, second son of Mr. William Warner, of Luton, Beds. Mr. Warner's Bible-class at the Old Baptist Chapel Sunday-school, Guildford, presented him with a handsome silver-plated teapot as a token of their affection. On the following Sunday Mr. Realf, our pastor, who had



united them in wedlock, presented Mr. Warner, on behalf of the deacons, superintendent, and teachers, with a superior marble time-piece, also Mr. Spurgeon's Morning and Evening Portions. Our pastor, at the presentation, gave a most appropriate address, which was highly appreciated by all present, and Mr. Warner responded with grateful emotions.—ONE WHO WAS THERE.

### In Memoriam.

**MARTHA CUTHBERT.**—The Church at George-street, Hadleigh, Suffolk, has been called to experience a great loss by the death of Mrs. Martha Cuthbert, who for twenty-six years has been a consistent member. She was indeed a lover of the means of grace, and, although for many years in a precarious state of health, was seldom absent from the services of God's house, especially the week-night prayer-meeting. She was also specially a pastor's friend, and was ever ready with a word of sympathy. She was called to pass away from this world of sin and sorrow some time during the night of July 13th, she having retired to rest as usual; but when the customary time for her to arise in the morning came, it was found that her happy spirit had fled. She was interred in the cemetery on the following Thursday, the pastor, Mr. A. Morling, conducting the service. A large number of friends and neighbours gathered to witness the closing scene. On the following Lord's-day evening the pastor preached a funeral sermon, the chapel being very full, many from other places of worship in the town being present.—A. M.

**BETTY DYSON.**—We deeply regret to record the death of Miss Betty Dyson, who for many years was a most consistent member of Providence Church, Slaithwaite. She was a quiet, unassuming, and most exemplary Christian, who not only believed and loved the doctrines of Christ, and the ordinances of His house, but sought to *live* them in her daily walk and conversation. Her affliction was of a severe and painful nature, yet borne with Christian fortitude, patience, and resignation to the divine will. That beautiful hymn of Dr. Ryland's, beginning—

"O Lord, I would delight in Thee,  
And on Thy care depend"—

was one of her favourites. She peacefully "fell on sleep" on June 21, aged 47, and was interred in the family grave in the chapel yard. A large number of friends and members of the Church assembled to show their respect for the departed. A very solemn address was given in the chapel. Thus "friend after friend departs," leaving the Church below so much the poorer, but enriching the Church above.

**MRS. GALPINE** was born at Carlton Rode, Norfolk, April 1, 1806. She was the daughter of Mr. John Woodrow, one

of the founders, and for many years an honourable deacon at Carlton Rode. Our departed friend was brought to know the Lord in her youth, and was baptized when sixteen years old at Carlton Rode. She was first married to Mr. John Dodd, of New Buckingham. After a happy life of four years the union was dissolved by death; twelve years later she married Mr. James Galpine, who for eight years was the honoured pastor of the Baptist Church at Horham, where our sister joined; then, at the death of our brother Galpine, our sister removed to Ipswich, and joined the Church at Bethesda, and remained an honourable member until called home. She left Ipswich some years since, and spent the remainder of her days with her daughter, Mrs. Cracknell, at Wilby. Deceased had a very long illness, a gradual decay of nature; she was a very patient sufferer, and favoured to enjoy the presence of her gracious Lord. She proved His Word true: "When thou passest through the waters I will be with thee." Being a constant reader of God's precious Word, she oftentimes found it sweet to her soul; she was also very partial to Dr. Hawker's writings. She proved the faithfulness of her covenant God, who had told her, "I will never leave thee, nor forsake thee." Our sister put on Christ at sixteen years of age, and her God kept her walking in Zion's way for seventy-two years. She fell asleep in her Saviour's arms February 21, 1894. Her remains were interred at Horham Chapel burial-ground by our brother J. R. Debnam, the present honoured pastor.—W. KERN.

**MRS. M. A. RYDER** fell asleep in Jesus July 12, 1894, aged 73. Deceased was many years a member at Shalom, Oval, Hackney-road (pastor H. Myerson). In her youth the Lord met with her in a dream when she saw Jesus as "the altogether lovely, but was often the subject of doubts and fears. Her only hope for salvation was the blood and righteousness of Jesus Christ. Frequently she derived comfort from the words:—

"And can He have taught me to trust in His  
Name,  
And thus far have brought me to put me  
to shame?"

She suffered much pain of body, especially the last three weeks, but was greatly comforted with the text, "Unto you which believe He is precious," and the hymn—

"Thou' painful at present, 'twill cease before  
long,  
And then, O how pleasant the conqueror's  
song!"

She was unconscious for some time, and then passed from earth to heaven.—  
W. RYDER, Plashet-grove.

**MR. SKELLY**, of Raunds, departed this life, July 31, 1894, and was interred August 3. Further particulars next month.



JOHN HAZELTON.

*(From Photo by BROUGHTON & SONS, Burl.-St.-Edmunds.)*

# Why are You Sad?

BY EDWARD MITCHELL.

“Why art thou cast down, O my soul.”—Psa. xlii. 5.

DAVID was on speaking terms with his own soul. A little enquiry within is a good thing, especially in seasons of trouble and agitation of spirit. Is there any just reason for my distress? any real cause for this inward tumult? Satan is an enemy to calm inward examination. He likes to stir up agitation in the mind, analogous to the outward tumult he raised against Paul at Ephesus, when the whole city was filled with confusion, and some cried one thing, and some another. We are easily moved, distressed, disquieted, and confused. Sometimes a little calm prayerful enquiry would bring us to see that we have been cast down quite unnecessarily. We are so fearfully and wonderfully made, and there is so close and mysterious a connection between body and mind, that a little derangement of a bodily function may cast a gloom over the mind, which we may mistake for spiritual darkness. Many also of the exercises which agitate our spirits; and, perhaps, cause us to question our spiritual state, a little calm spiritual reflection will demonstrate to be evidences in our favour, and not witnesses against our standing. Let us in every season of distress enquire within whether there is any right reason for our cast-down condition.

But there are times when the believer is encompassed with *real* troubles, which bear with great weight upon his soul, and press him down into the dust. “O, my God,” cries David, “my soul *is* cast down within me.” If this psalm refers, as is generally supposed, to that period of David’s history when he was compelled to flee from Jerusalem to escape death at the hand of Absalom, small wonder that David’s soul was cast down within him. The fickleness of the people, for whom he had done so much; the unnatural rebellion of his own son; the treachery of Ahithophel, his trusted adviser; his own forlorn and perilous condition, made a burden sufficient to cast down any man. If we add to these things David’s tender love for Absalom, and the remembrance of his own sin, and the Lord’s solemn testimony on account of it that “He would raise up evil against him out of his own house,” the burden seems overwhelming. Yet even in these circumstances, to use Trapp’s language, “David chideth David out of his dumps,” and then charges his soul to hope in God.

God’s people are not stoics. Grace gives the mind keener sensibilities. Satan, too, is sure to be busy in the hour of sorrow—it is his opportunity which he is keen to seize—and carnal sense will make its voice to be heard. But faith is the fighting grace, and inspired by its great Captain can do wonders. In the midst of the tumult of disturbing, distracting, disquieting, dejecting, and desponding thoughts, and when the soul is most deeply pierced with sorrow, its commanding voice is heard above the din and tumult—“Why art thou cast down, O, my soul? What means this dejection? Cease ye tumultuous thoughts. My God lives, hope in Him, for I shall yet praise Him for the help of His countenance.” “Grief is like lead to the soul, heavy and cold, sinking it downward, taking off the wheels of it, and disabling

it for duty; like as a limb that is out of joint can do nothing without deformity and pain. Keep up thy spirit, therefore, and watch against dejection, whatsoever befalls thee."\* The believer's heart is the battle-ground where Christ and Satan contend. Here faith wrestles with unbelief, and hope conflicts with despondency. The battle is severe, and the issue for a time may appear to be doubtful, but "God giveth us the victory" (eventually) "through our Lord Jesus Christ." "Nay, in all these things we are" (made) "more than conquerors through Him that loved us." The conflict is graphically depicted throughout this psalm. We see the sinkings and the risings, the castings down and the liftings up, but it closes with the clarion note of assured victory, "I shall yet praise Him, who is the health of my countenance, and my God."

Let us follow David's example. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." "Let us walk in the same steps, let us mind the same things." If cast down, let us ask why? And if there prove to be real troubles and sorrows pressing on our souls, like David, let us *remember the Lord*. His covenant character, relation, resources, and promises remain. He has not abrogated His throne. He is not unmindful of our condition, and will never fail us in our need. Let us, too, *remember our great Head and Mediator*. His precious blood is efficacious to cleanse us from all sin. His intercession avails to save us to the uttermost. His heart is ever full of love for and sympathy with His suffering people. He sways the sceptre of the universe, and is pledged to supply our needs, and preserve us to His heavenly kingdom. Let us *not forget either "the throne of grace,"* to which we have free access, and where mercy is to be obtained, and abounding grace found to help in every time of need. Let us treasure up *His gracious promises*, which contain "all things that pertain to life and godliness." Let us *recall our past experiences*. How often we have proved our fears groundless! What deliverances and helps we have received! Experience should teach. Past mercies encourage hope for future blessings. "The Lord hath been mindful of us, He will bless us." Let us *consider the examples recorded in His word*. Who ever trusted in God and was confounded? Which of His people did He forsake? Let us *meditate on the prospect set before us*. "The inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." "Why art thou cast down, O my soul?" Are these things small in thine eyes? What more wouldest thou?

Such a gracious God; such a loving Saviour; such a mercy seat; such precious promises; such a past experience; such encouraging examples; and such a glorious prospect, what more canst thou need? Be still, ye disquieting thoughts. Begone, ye desponding feelings. "Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God."

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GOD hears the heart, though without words; but He never hears words without the heart.—*Hopkins*.

\* Trapp.

## OUR PORTRAIT GALLERY.—No. IX.

MR. JOHN HAZELTON.

**M**Y DEAR BROTHER,—Being of a quiet, timid, and retiring turn of mind, I must say I was somewhat surprised when you asked me for photo and short sketch. The question has often been asked what relationship I sustain towards those of the same name who have been, or still are, connected with our beloved denomination? To such I would reply, that the late Mr. J. Hazelton, of Chadwell-street, was my uncle, and the late Mr. William Hazelton, of Lewisham, was my eldest brother, whilst the present Mr. J. E. Hazelton, of the Aged Pilgrims' Friend Society, is not myself, but my cousin. I mention this as I know there has been some confusion concerning the relationship.

It was my happy privilege to be born of godly, praying parents, who did all that godly parents could do to bring up their children in the nurture and admonition of the Lord; all the outward teaching was given, and we were children who were, and still are, constantly brought before the throne of grace by our dear parents. But, alas! outward teaching, good as it is in its place, does not change the Adam nature, and, therefore, it was soon manifest that I, too, was a child of wrath. I mingled with the ungodly, imbibed their filthy principles, and forsook the chapel and the old-fashioned people of God, and heartily wished, and sometimes tried to believe, there was neither God, devil, nor hereafter; in fact, I look back upon this period of my history with much anguish of heart, for I believe but for God's grace I should have become an infidel or atheist. So had the old serpent got me in his coils and power.

But the Lord, I trust, was watching all this, and in His own way and time began to work. I soon found that, despite my hardness of heart, the Lord was too much for me, and I found, to my horror and dismay, that I had nothing to stand upon as a hope of salvation. Oh! the bitter sorrow that now filled my heart, and to me appeared worse, because I had so sinned when I *knew* I was wrong. My heart sunk very low, and for weeks and months was I secretly and prayerfully seeking mercy; I felt I was a wretch undone.

About this time I remember attending a young men's Bible-class, and hearing the leader read and expound from Matt. v. When he got to ver. 6, and read "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," my poor soul clutched at it like a drowning man would clutch a rope; for this, I trust, was a word from the Lord I had hungered and thirsted; now my poor soul was enabled to rejoice in a little of the filling. It was like water to my thirsty soul, and I was led to see the character portrayed, and also the provision suited to the character. My soul truly rejoiced now in the Lord. I tried hard to keep all this to myself, but it was of no use, others would notice it, and soon I found myself back once again in the old place, in the family pew, at the Baptist Chapel, Chelmsford; but oh, how different now! I was baptized, with six others, February 26, 1888, by Mr. Burgess.

I had often thought, if ever I was a Christian, how I should love to be a minister; not that I feel at all qualified for such an office, but the thought would come. I had been many months seeking the Lord, and now my poor soul was deeply exercised about the ministry. I determined,

if possible, to keep it all to myself and not let anyone know of those exercises; but it was like Jeremiah's fire in the bones. I used to beseech the Lord either to appear for me in making His way plain about my going out to preach, or else to take the thoughts away entirely. I remember, however, once speaking of my exercises to a friend, when he replied, "Well, do you wait and watch, if it is the Lord's will you will go, and if not, you had better not go at all." This good advice I was enabled to appreciate and to put into practice. But one evening I was greatly surprised by Mr. Burgess, with whom I was sitting in his study, all at once looking at me, and saying, "John, *did you ever think of going into the ministry?*" The question quite took me aback. I, however, eventually, told Mr. B. of what I had passed through, and also of my friend's advice, to wait and watch; to which Mr. B. replied, "Very good advice, too; and so I say, Wait and watch." The Lord's-day I was received into the church, Mr. Burgess and Mr. William Beach told me they were impressed the Lord had a work for me to do, and wanted me to promise to go to Braintree, Essex, to try and preach. After all my prayers and exercises I *very much* feared to go or to promise to do so. I, however, did promise to go, and the next month, April, 1888, I tried to preach my first sermon. After this, I began to visit other small causes of truth, till soon I was fully engaged preaching here and there wherever the Lord would have me go. I itinerated amongst the various churches of truth for about three years, when I found the strain of attending to my secular calling six days in the week, and then preaching on the Lord's-day, beside often being up nearly half the night in study, &c., was too much for my health and strength, and I began to fail very much and often felt quite ill. This was now a great trial to me, to know which to give up. After much crying to the Lord for guidance, *the Lord, I believe*, guided me to Clare, in this county. I had had invites from other churches, but I believe it was of the Lord that I went to Clare. I was there twelve months, and then felt compelled to resign, which I did, and that with no prospect whatever before me or *us*, for I was now married. This, too, was a time of trial, but oh, how good the Lord was and has been, too, all along! I must say, I believe He was with us even then. I left Clare on the last Lord's-day in February, 1892, and after supplying a little, accepted first a three months' call, and then an unanimous call to the pastorate of this church (Wattisham), commencing my stated labours the first Lord's-day in November, 1892. I have trembled and feared very much when I have thought of the gifted servants of God that have ministered here,—as Mr. J. Cooper, who was here nearly fifty years, and some others. But up to the present I must hope and believe the Lord has been with us, and that's far above our fears, although I believe there is still an increasing desire on the part of both pastor and people to have much more of the Lord's presence, power, and blessing. Oh, that it may yet be granted!

As to doctrines, I think they are nearly all summed up in Ephes. ii. 8—viz., "By grace are ye saved through faith," &c., which doctrines, I believe, should be both clearly and truthfully preached. But at the same time I would wish to remember Ephes. iv. 15, to speak the truth in love; this is what we want—*more love*. But as the poet says,—

"Nothing but truth before His throne  
With honour can appear."

I have travelled much in the dark, yet the Lord has been my light, and He has been with me. When I think of all the Lord's goodness it makes me feel like the verse expresses it—

“A monument of grace,  
A sinner saved by blood,  
The streams of love I trace  
Up to the fountain, *God* :  
And in His wondrous mercy see  
Eternal thoughts of love to me.”

I have not written so very lengthy an account, as in the August Number of the E. V. & G. H. of last year there is a fuller account.

Yours in the hope of the Gospel,

JOHN HAZELTON.

Wattisham, Ipswich, Suffolk.

## OUR YOUNG PEOPLE'S PAGE.

### PARADISE.

WHEN God created our first parents, Adam and Eve, He placed them in a lovely park or garden, and in that country, with its warm bright sunshine, where dwelling in booths was considered a joyful experience at the feast of tabernacles, the Garden of Eden must have been a delightful abode, and before sin or sorrow entered, it was a joyous thing to live. A river watered the park, and all kinds of fruit trees and plants, pleasant to the sight and good for food, grew there, birds and beasts harmlessly roamed abroad in it, and there was plenty of room and change and brightness everywhere. But when they sinned by disobeying God's command, they were cast out of their dwelling place, and angels and a flaming sword prevented their return.

Thus Paradise was lost, the spot itself is unknown, and its pleasures have never since been enjoyed, for sickness and sorrow, pain and death, have hung their dark shadows over this sinful world. But if Paradise has not been regained, a better, fairer home has been obtained and prepared for all the people of God. The Lord Jesus, who died to save His people from their sins, has gone to prepare a heavenly place for them, and when we again read of Paradise in the book of Revelation, it is a heavenly city, the New Jerusalem that is presented to view. A city with walls and gates, and streets and gardens, immensely large, for it is to be the residence of a great multitude that no man can number; immensely rich, for it is paved with gold; bright as transparent glass, unchangeably beautiful, for all its decorations are precious stones. Its gates are pearls, and as in the first Eden it has a river to water it, and a tree of life to bless it with precious fruits; and no flaming sword warns away those who would enter, although all have sinned against God, and no sinful thing can ever come within this glorious city, yet Jesus' blood cleanseth from all sin, and to every one that seeks salvation, "The Spirit and the Bride say, Come, and let him that heareth say Come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

The tree of life that grows on either side of the river yields its fruit every month, so that there is always ripe, sweet food upon its branches, and its leaves, balmy and medicinal, are for the healing of the nations.

On its twelve gates were the names of the twelve tribes of Israel ; on its foundations, the names of the twelve apostles of the Lamb.

The sun and the moon gave light to Eden, but the Paradise of God needs neither ; God and the Lamb are its light, and there is no night there, its gates are never shut, for there are no dangers to fear, no enemies shall ever attack it, and nothing that defileth shall ever enter it, and curse and death shall never spoil its joys. One married couple dwelt for a little while in Eden, but in the new Paradise Jesus and His Church will eternally abide in the beauty of holiest love immortal, holy, perfect, and God shall be all in all.

What a wonderful book the Bible is ! Do we not see as we read the first chapters of Genesis and the last of Revelation, that the same great author composed both, and God, who prepared for innocent man a garden, has prepared for redeemed sinners a city fairer by far than any earthly home could be. But the Lamb is all the glory of Emmanuel's land. He is the Shepherd that leads His flock beside the living waters ; the Tree of life, of which whoever eats shall never die, and the Sun of righteousness, who gives eternal life and light, and joy to all His people.

All whose names are written in the Lamb's book of life are citizens of heaven, and have right to enter by the gates into the city. Is our name written there, on that page white and fair ? None but these can ever obtain admission into that happy land ; but these, these shall all be there. How may we know if our names are written in heaven ? If they are written in the Bible, if we are described in those precious promises which speak to the weak, the poor, the weary, the thirsty, if, in a word, we feel ourselves sinful and unworthy, and wish and long for the love and grace of Jesus, He bids us come to Him and find all we need and want in Him.

"Prepare us, Lord, by grace divine  
For that bright home on high ;  
Then bid our spirits rise and join  
The chorus of the sky."

H. S. L.

## WHAT UNCLE SAYS.

BY W. KERN, IPSWICH.

(1) **UNCLE** says that he would rather read the Bible, and never look at any other book, than read every other book and not the Bible ; for the Bible is God's Book, and true, and the only judge to end the strife where wit and reason fail.

(2) **UNCLE** says that a bushel of wheat will weigh more than two bushels of bran, and that a little modesty is worth more than a great deal of conceit. He says, " Persons who are modest will learn more and do better than conceited puppies. The modest person is wiser than he appears to be, while the conceited don't know half they pretend to ; so try and avoid conceit, and strive to be modest."

(3) **UNCLE** says that a boy seldom looks forward, unless it is to his holidays. When well, he seldom thinks of being sick. When he has money, he thinks that it will always hold out. When the sun shines, he expects it to shine for ever. He says we should be ready to endure



patiently, as well as to enjoy gratefully. "Shall we receive good at the hand of the Lord, and shall we not also receive evil?"

(4) UNCLE *says* that it requires more steadiness and true courage to despise the laugh and jeer of a bad companion—to say "No," and stick to it, when tempted to do wrong—than it does to march up to a cannon's mouth. He says, "True bravery is to refuse to do wrong, even though you have to suffer for it, as dear Joseph did."

(5) UNCLE *says* that forgiving an injury is far better than revenging it, and one kind action is better than intending to do an hundred.

(6) UNCLE *says* that, take all the year round, where we have one pain, we have ten hours of ease, and where we have one misery we have twenty mercies; so we have far more cause to be thankful than to complain.

(7) UNCLE *says* there are a thousand ways that lead to eternal death, for every sin is a way there; but only one way that leads to life, and he prays that his readers may be moved by the Holy Spirit to walk in this safe and narrow way.

(8) UNCLE *says* that we shall do more good in a month of correcting our own faults and failings than we shall in a year spent in finding out the faults and failings of others. We shall do more good by studying our own hearts than by watching all the people around us.

(9) UNCLE *says* that the strong man grows stronger, the wise man grows wiser, the best man grows better, by being frequently on his knees in prayer to God, thus proving the value and importance of real prayer.

(10) UNCLE *says* that in his time he has met with some who have drunk too much, eaten too much, slept too much, and talked too much; but he has never met one who has prayed too much, read his Bible too much, praised his God too much, or done too much good.

(11) UNCLE *says* that the Bible, the Sabbath, the throne of grace, the house of God, and the grace of God in the heart, are far better than a sceptre, a throne, and a kingdom; and he who possesses them is much richer than an ungodly king.

(12) UNCLE *says* that he once read of the remarkable means used by God to the conversion of a Mr. Rule. When a man he speaks of his conversion in the following way:—He says that on his fourteenth birthday his friend R. Treffy sent him a box. It contained an apple, a skull, and a Bible—the apple to remind him of the occasion of sin, the skull to show what sin leads to, and the Bible to show the means of escape from its dire consequences. He ate the apple, kept the skull, and read the Bible, which was blessed to him. A novel way, but God made it successful.

UNCLE has many times repeated—

"When Thou, my righteous Judge, shall come  
To fetch Thy ransomed people home,  
Shall I among them stand!"

He prays we may do so. Amen.

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SCHOLASTIC niceties, when pushed to excess, are directly opposite to the genius of the Gospel, and open the way, not to Christian knowledge, but to the endless mazes of sophistry and strife of words.—*Toplady*.

## PRAYER IN THE "UPPER ROOM."

BY PASTOR THOMAS JONES, ZION, NEW CROSS, S.E.

HAVING just read the sublime prayer of our adorable Lord and Saviour, Jesus Christ, as recorded in John xvii., I was very much struck with one short sentence—viz., "I pray for them." I am free to confess that these words came to me as a precious cordial, affording most sweet consolation to my soul. How well our Heavenly Father knows when, where, and how to apply words of tenderness, love, and hope to His children! These words, I repeat, came with the "anointing of the Holy One," and at the most opportune time—when most needed. The same may be said of the time when they were first uttered, for were they not said in view of impending trials and sorrows? This is abundantly proved by the subsequent history of the eleven. What more timely than this prayer? in which is sought the blessing and protection of God on behalf of those men whose hearts were already deeply troubled, and before whom lay so many difficulties, hardships, and trials, of the most perplexing nature. While we say this, we know that Christ's prayer was not limited to these eleven men as apostles, but for them as representatives of all those chosen out of the world.

In praying for His people, there were two forces fully recognised by our Lord—forces which would probably meet the disciples of all ages, and at every turn would exert an influence, and wield a power over their minds. I mean the evil by which they were surrounded, and the deceitfulness of their own hearts. These two things would be taken into consideration by our Lord in the "upper room," when surrounded by His band of devoted followers. The enormity of these two forces which are ever arrayed against the followers of Christ in their sojourn here, together with their weakness, called forth the prayer "that they may be kept"—*i.e.*, that they may be graciously preserved from falling a prey to the one, or being led captive by the other. This prayer reaches down to us of the present day, and still remains a profound request on behalf of all those who are now travelling along the path of tribulation. What a power to protect, to keep! and in my humble judgment is one of the best guarantees of the final perseverance of the saints. The grace prayed for, the help sought on our behalf, is the best encouragement and support for our continuance in the right way, and of our final triumph over every foe.

Christ prayed for the eternal salvation of each individual disciple, and that means that each may possess those evidences which give a divine assurance to the soul of a personal acceptance in the covenant of grace; that each for himself might possess a consciousness of his own eternal safety; his entire emancipation from the thralldom of guilt through the efficacious and cleansing virtue of the precious blood of Christ, the Lamb slain from before the foundation of the world; and that he should be sanctified by the word of truth, and enjoy the inestimable blessing of being clothed upon with the everlasting righteousness of the Lord Jesus Christ. Thus the disciple is equipped for the journey of life, and this prayer of Jesus in the "upper room" completely furnishes him for all the exigencies of his pathway. It follows that whatever trial or sorrow beset his course, he has the gratifying and pleasing recollection that Christ has prayed for him. He knows that there are

many difficulties, and many foes to contend with, but what strength this divine prayer imparts! How it enriches and ennobles the mind, and inspires the soul with hope! "I pray for them." Did not our Lord pray that His followers may have a full assurance of their personal and living union with Himself? He as the vine, and they as the branches; He in them, and they in Him; a perfect oneness that no power can separate. "Not death, angels, principalities, powers, things present, things to come, nor height, nor depth, nor any other created thing shall be able to separate from the love of God, which is in Christ Jesus, our Lord." Well might Kent sing:—

"In union with the Lamb,  
From condemnation free,  
The saints from everlasting were,  
And shall for ever be.

Its bonds shall never break,  
Though earth's old columns bow;  
The strong, the tempted, and the weak  
Are one in Jesus now."

Our Lord also prayed that His disciples should have a complete victory over sin, the world, the flesh, and the devil, and for their safe arrival upon the eternal shores of that glorious kingdom where they shall take full possession of the "many mansions" He has gone to prepare. "I pray for them," that they may be with Me—near Me—and that they may behold My glory—that they may participate in the joys of My kingdom for evermore.

Then cheer up, my brother, thy loving, faithful Lord has prayed that thy faith fail not. Be assured that His prayers are always heard; and that gives us confidence in saying that "His prayers were always answered."

"Then, O ye saints, the Saviour own.  
Relinquish ev'ry fear;  
Certain as Jesus sways the throne,  
You shall see Him there."

Dear Friend,—I have tried to keep the promise made when you were down at New Cross on the 4th. The short paper takes the shape of an essay rather than a sermon—that you will perceive. I hope it will meet with your approbation. May your kind wishes for my future be fully realised—be assured that I most sincerely reciprocate them. God be with you, and abundantly bless you in your responsible position.

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Yours faithfully,

T. JONES.

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## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. VIII.—THE TIME OF HIS APPEARING.

BY H. S. L.

WHEN the days of Israel's sojourn in Egypt were fully accomplished, that self-same night Jehovah brought them out with a high hand and an outstretched arm, and when "the fulness of the time was come" for the deliverance of the Church from a worse tyranny, and a more sad doom by far than any human oppressor could inflict, "God sent forth His Son to redeem" His captive people by His precious blood from the hand of Divine Justice, and break the bonds by which sin and Satan had bound them. He came in "due time," the time not only appointed by

His Father, but also made known in His word to those who were wise enough to decipher God's hieroglyphics, and understand the signs He had given.

First, "Shiloh," the King, the Law-giver of grace and truth, was not to come until Judah had ceased to be a rich and royal tribe, till the sceptre and the sway had departed from it (Gen. xlix. 10), and then to the new, the coming Potentate, the "peoples"—Jews and Gentiles both—were to gather and submit themselves as His loyal and obedient subjects. He was to appear when the regal house of David had sunk down once more into the lowly family of Jesse, the farmer of Bethlehem (Isa. xi.); and like a weak and tender "sucker," growing out of the decayed stem of an old, almost dead tree, He would be little accounted of by the world at large, having in their estimation, neither form or comeliness, and no beauty that they should desire Him.

Another note of time is given in the vision shown to Nebuchadnezzar of the stone that smote the strange image and shattered it to pieces. And thus from Jacob, Isaiah, and Daniel, the time of Christ's first advent, dated by events, may be very clearly adduced, and as the Lord had spoken, so "it came to pass."

The sceptre was departing, or had just departed, from Judah when Shiloh appeared. The Jews had indeed nominally a king, but the Herods were not Jews, but Idumeans, and "Herod the Great," as he is called, was subject to the Roman authority, and since he was a cruel, wicked tyrant, was hated and feared by those who were forced to obey him. The royal house of David was now represented by the obscure families to which Joseph the Carpenter, and Mary, His espoused bride, belonged; and although some have tried to tell us that Mary was not so poor as we have supposed, that question is, to my mind, completely answered by the value of their thank-offering at the birth of their "first-born son;" for a pair of turtle-doves, or two young pigeons, was the sacrifice of the poor, a lamb and a turtle-dove or pigeon being required of those who could afford it for their burnt-offering and sin-offering, which is spoken of as "an atonement," and which, by the way, since the required sacrifices were offered on Mary's behalf, quite demolishes the Romanist's theory of the "Immaculate conception" of Mary, although the babe itself was the Holy One, the Son of God.

And as predicted to Nebuchadnezzar, Christ was to come in the days of those kings or kingdoms set forth by the image with the golden head and iron legs (Dan. ii.); in other words, before those old empires had entirely passed away, and so He did.

The Persian power had overcome the Babylonian, the Grecian had given place to the Roman, and that great Roman empire was then spreading out in all directions, so that it was "in the days appointed" that He that was in truth "the King of the Jews" appeared. And though His own nation, in unbelief rejecting Him, have for ages expected His coming, the fact is patent from Scripture and universal history, that Messiah cannot now, if He has not already come. The sceptre has long since utterly departed from Judah, the family of Jesse been lost, and the old monarchies of the world become extinct ages ago, so that the day of His coming has long since passed by.

But Christ has come, and He came in the day predicted and promised, and just where and as God had said. In Bethlehem, where David was

born, and born there because of the period of his birth, the Roman decree of taxation requiring David's descendants to be enrolled in David's town, and thus without one single thought of doing so, Cæsar's tyrannical command fulfilled God's great and gracious purpose, and not one jot or tittle of His promise passed away till all was accomplished.

For He that came from the root of Jesse had the Spirit of God in all His glorious fulness resting upon Him; righteousness and faithfulness girded Him, grace and wisdom crowned and adorned Him, and to Him the "peoples" began to gather in believing obedience even while He was here. The Roman centurion acknowledged Him Sovereign Lord of life and health, at whose command diseases fly, when he sought His healing word on his servant's behalf. The Syro-Phenician woman, a stranger and alien from Israel, received His loving commendation, and many of the Samaritans joyfully yielded themselves to Him, and ever since, as His Gospel has spread, people of every land have bowed to His gracious sway—"all nations have called Him blessed."

For the Lord, the God of heaven, has been and is still setting up a kingdom that shall never be destroyed, or change its ruler, or become amalgamated with other people, but shall for ever be the "kingdom of heaven" and "of God." And though at first it seemed only like a stone that could be hurled by the wind, it is growing, until, like a great mountain, it shall fill the earth.

Blessed King, glorious kingdom, may we yield to His dominion, and gratefully and lovingly submit ourselves, and all our concerns, to Him, and may we loyally desire the growth and extension of His rule, praying as He has taught us, "Thy kingdom come, Thy will be done on earth, as it is in heaven." God has said, "I will overturn, overturn, overturn, until He shall come whose right it is, and unto Him will I give it." And when He comes again in that day unknown to us, but well-known to the Lord of hosts, may we be found among the blessed ones who look for Him, and enter with Him into the glory prepared for Him and His. Even so, come, Lord Jesus.

## SACRED MUSINGS AND SWEET MEDITATIONS.

SUNDAY MORNING, JULY 29TH, 1894.

WHILE many of the Lord's dear family are gathered together in His courts, seeking to worship Him, there are also those who, like myself, are miles away from His earthly courts, left, as it were, in a desolate place, where it would appear God is not known as a God of grace and mercy, and the people are satisfied with a form of godliness without the power. This is sometimes gloomy, but "herein is love"; He has not left us comfortless; He does not despise the solitary ones, but favours them with a little of His comforting presence. That the Lord has some chosen vessels of mercy down here I doubt not, and I often long and pray that He would bring me into communion with some poor tried saint of His, that we might have sweet converse together, telling out of a full heart His many mercies, helps, and deliverances: not in the spirit of boasting, but in that same spirit that made the Psalmist say, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Psa. lvi. 16). How many a poor, tried child of God is there now hanging about the walls of Zion that should go in and tell to the Church what the Lord has done for their soul, but they fear they cannot say anything particular to distinguish them from the

world; they cannot speak of heavy troubles and marked deliverances, they have passed through sore trials and distresses, they have been preserved through them but they cannot speak of the Lord so dealing with them as to give them a word and lift them out of their trouble all at once, and therefore they are afraid to presume. If the Lord had been pleased to work some miracle, they would have something to tell the Church; but think, my dear brother or sister, when poor Peter was beginning to sink, and cried, "Lord, save me!" Jesus did not speak Peter out of his trouble—nay, He put forth His hand and saved him. And if you have been saved and delivered from some evil, trial, or temptation, without a word spoken home, O let not Satan nor unbelief rob God of His praise and His glory, for He will work in His own way.

Turn again to David, and let us look at what he had to show the God-fearing people. Had God done some great miracle, that had produced a great stir among the people, and set David up as a pattern of piety, of perfection, in the flesh, or of superior religious attainments? Oh, no. Well, what is it, David? Listen, poor timid one: "I cried unto Him with my mouth." Then it is self-evident that he was in trouble and needed help, hence the cry. Then notice what follows: "And He was extolled with my tongue." Oh, blessed experience, that when the troubled, tried, and afflicted child of God is crying unto the Lord for help, for mercy, and for grace, and without a word spoken home to the soul, the Holy Spirit, like a peaceful dove, comes into the soul; the heart is warmed by a sense of His love, so unmerited; the cry is turned into a song of praise and thanksgiving. The longing for His presence is lost in the realization of His gracious indwelling, subduing all our sins and rebellions, and we are compelled to praise and extol Him for the great things He has done for us.

It has been mercifully granted unto me many times in my sojourn here to cry unto God that He would stand by me to help me and to resist the evil one, that he might not gain power over me, and that He would be my God still, and my heart has been warmed by the gracious influence of the blessed Spirit, and all at once, "ere I was aware," I have found myself in full confidence, blessing and praising my God for His goodness and mercy unto me—yea, unworthy me. The devil calls this presumption, and would have me think so too; but what is the effect? It is the soul lying humbly at the sacred feet of a precious Christ, while the tongue cannot find words to express the love and admiration felt in the heart towards Him. Truly we can then say, "He is the Chiefest among ten thousand, and the altogether Lovely"; and, apart from communion with His dear Self, I know no sweeter employ than to meet with a tried brother or sister, and each rehearse the troubles, trials, and the deliverances experienced by the way. Oh, how it warms the heart and exalts a precious Christ! Many times have the hot tears trickled down my cheeks while in this sacred employ. No wonder, then, my soul longs to meet with them again.

But, to return to David. He goes on to say, "But verily God hath heard me; He hath attended to the voice of my prayer." Blessed be God which hath not turned away my prayer nor His mercy from me, and you, poor timid one, may take courage, because, if the Lord had not heard your prayer, how comes it about that you have a love to His cause, a love to His people, that you have not to any others? And though you are afraid to say, I love the Lord, you know and often have to confess that you do desire to love Him. May the Lord strengthen your faith and enable you to join with David in telling out unto the Lord's fearing ones that He has heard your prayer, adding, as David does in *Psa. cxvi.*, "I love the Lord because He hath heard the voice of my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Inclined His ear—did you notice that? Have you not seen a loving parent leaning the head on one side, so as to catch the tiny voice of the little offspring when in trouble or sorrow, and noticed how the parent seemed absorbed with the pitiful tale of the child, anxious to catch every word, so as to understand fully the cause of the sorrow and be the

better able to speak a word of comfort to the dear little one. Just so David says, "The Lord inclined His ear unto me." Oh, what condescension! infinite excellency stooping down to hear the cry of a poor polluted worm; and why will He stoop so low? Because in His infinite love and mercy He has constituted the once worthless worm one with Himself; as the poet sweetly sings—

"That worms of earth should ever be  
One with incarnate Deity."

And to the poor, sin-distressed one who cannot say one good word for himself He says, "Thou art all fair, My love; there is no spot in thee. The precious blood of My dear Son has cleansed you from all uncleanness, and made thee pure in Mine eyes," and not all the powers of darkness can ever produce one spot nor one shadow of a spot upon the Lord's purified ones, for He is their continual Salvation. Oh, take courage, poor trembling brother and sister; and seeing in the day in which we live so much declining from the true worship of God the enemy appearing in great prosperity and usurping great power, threatening our liberty and the gracious privileges so long enjoyed, may you be enabled to go in and tell to the dear Lord's little ones how He has heard your prayers, slain the enmity, and kindled a spark of love in your soul to Himself, to His cause, and to His people, that God's servant may be encouraged and the hearts of His people made glad, for it is very cheering to the saints of God to hear the testimony, however feeble, given of the Lord's gracious dealings with His people, and to see poor sinners gathered into His fold. May the Lord give you strength to act as your sister Ruth did, according to the feelings of your inmost soul, to declare that the Lord's people shall be thy people and their God thy God.

Union is strength, we often hear in natural things; it is so in the Church, where the whole heart of deacons and people are one in holding up the hands of the minister by prayer and supplication, that he may be enabled the better to hold up and extol a precious Christ. You may depend upon it, the dear Lord will incline His ear and will graciously send down answers of peace and give you to realize your union to Himself, where there can be no condemnation. The dear Lord help and bless you, for His great name's sake. Amen.

Cheveley.

G. W.

WHAT will separate from the love of Christ? Nothing. And wouldst thou have the love of Christ without any love-tokens, without manifest and sensible expressions of the same, without having it shed abroad, which is the proof of it? That which cannot separate from interest, may from intercourse. Though the covenant cannot be broken, communion may.—*Rufus*.

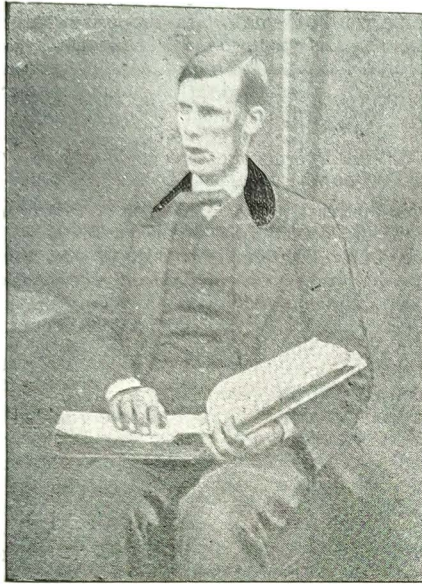
I SOMETIMES say—

"Lord, and am I yet alive,  
Not in torments, not in hell?  
Still doth Thy good Spirit strive,  
With the chief of sinners dwell?  
Tell it unto sinners, tell  
I am, I am out of hell."

This is low ground, and I often take it. But he that humbleth himself shall be exalted; and I am favoured at times to creep up the mountain side (rare times these) and use such language as this:—

"No condemnation now I dread,  
Jesus and all He has is mine.  
Alive in Him, my living Head,  
And clothed with righteousness divine,  
Bold I approach th' eternal throne,  
And claim the joys of heaven my own."

This is high ground to take, and through mercy I sometimes take it—*Rufus*.



### THE LATE MR. CHARLES CAPELIN.

IN our last issue, on the cover, we briefly referred to the decease of Charles Capelin, "the blind man," and promised, if possible, to give an outline of his eventful life; our means to this end, however, are very scanty, but give what we can.

Charles Capelin was born in Brighton, and his early school days were passed at the School for the Blind in that town, which school was under the domination of the "Church of England." In course of time he became acquainted with Mrs. Mitchell, a grace-taught woman (the mother of Mr. Edward Mitchell, pastor of Mount Zion, Chadwell-street), who was the means in the Lord's hands of opening the eyes of his mind to see his state as a sinner in the sight of a heart-searching God. When his soul was set at liberty, and was led to see the ordinances of God's house to be right, his conscience would no longer permit him to continue in the formalities of the "Establishment." This cut him off from former privileges, and exposed him to some persecution. Shortly after his call by grace he removed to London, and was baptized by the late Samuel Milner, for whose memory he always retained an affectionate remembrance.

March 29, 1869, our departed brother married Sarah Mona Stone, a gracious woman, who was also blind; the union was a very happy one, though short, she changing earth for heaven March 18, 1874.

Charles Capelin had an intellectual mind, and as regards spiritual things, sound and stable in the doctrines of grace. He possessed strong argumentative powers, and often silenced men of letters in the professing Church. On the subject of Baptism *v.* Baby-sprinkling he was an adept in this respect, the logical and kindly way in which he spoke to his adversaries giving weight and force to his argument. He has frequently reasoned with the late Charles Bradlaugh, who always treated him (deceased) in a kind and respectful way, with what result we know not.

Charles Capelin was well known among the Churches of truth in and around London. Now and again, when pressed, he occupied the pulpit. On one occasion, in Yorkshire, the "Congregationalists" were without a minister, and our friend, being on a visit to his brother William, was asked to preach.



We are not aware of the opinions advanced in this place, but can answer for it if the truth was never advocated there before, it was when Charles Capelin preached. Our departed brother was for many years a member of Keppel-street, but for about the last twelve months attended and became a member at Mount Zion, Chadwell-street.

His mortal remains were interred in Finchley Cemetery on August 27, and was followed to the grave by his three brothers, and several friends from Chadwell-street and Keppel-street. After the usual official service at the grave his friends tarried a while and gathered round his last resting-place, and an impromptu service was held. J. W. Banks read a short portion of the Word. Mr. Abbott gave out deceased's favourite hymn, "All hail the power of Jesu's name." Mr. J. Miller offered prayer. Another hymn, "Come, let us join our friends above," and Mr. Abbott closed with prayer.

Our departed friend's brother, W. A. Capelin, says: "I was deeply touched at the grave-side at the kindness of the friends who met there, and the service held; it spoke of love and respect to the departed. How could I mourn? I rather rejoice that another poor sinner saved by grace was safe in the arms of Jesus.

The portrait represents our brother reading the Bible by means of the raised letters. Almost the last words he said to us were, "I have to-day read through the Book of Proverbs at one sitting," and commented on some portions he read.

He had an excellent gift in prayer, and was never absent from the means of grace. The grace of God was his theme morning, noon, and night. We esteemed him very highly for his spiritual life and conversation, and we greatly miss him at Chadwell-street. He departed this life in peace, at the age of 58. May our end be like his.—J. W. B.

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### THE LATE MR. JAMES BOYD WARREN, OF IRTHLINGBORO'.

IT is with profound regret that we have to announce the decease of Mr. J. B. Warren, the late pastor of the Strict Baptist Church at Irthlingboro'. This much-esteemed servant of God (who, notwithstanding his eccentricities, had a wide circle of friends in the churches) passed away to his heavenly home on Monday, August 20th. He had been in a delicate state of health for some months past, but few, if any, of his most intimate friends anticipated his earthly career being brought to so sudden a close. A few hours prior to his departure he made an effort to quote Psa. xlviii. 14: "For this God is our God for ever and ever; He will be our Guide even unto death." Owing, however, to the failing of his faculties he was unable to complete the quotation, and his beloved partner quoted it for him, and the joy he evinced on her doing so proved that his soul was firmly resting in the glorious truths he had in the days of his strength so ably and faithfully proclaimed, and soon afterwards he entered into the presence of his Lord, to go out no more for ever. His end was peace.

On Thursday, the 24th, his earthly remains were committed to the grave, in the burial ground adjoining the chapel. Mr. W. J. Tomkins, assisted by Mr. Tyrell, conducted the funeral services, Mr. Tomkins delivering a very able and appropriate address. Mr. H. G. Bayes, the chapel organist, accompanied the hymns, and as the mourners passed out of the chapel gave an effective rendering of the "Dead March." Many of the inhabitants of Irthlingboro' attended to witness the interment.

On the following Sunday evening special hymns were sung in the chapel, the choir, at the conclusion of the service, as a mark of respect to the departed, effectively singing the well known funeral anthem, "Vital Spark."

The deceased was 60 years of age on August 16th, 1894. Much sympathy is felt for the sorrowing widow and family, on whose behalf the prayers of the Lord's people are solicited.—*Communicated.*

The following account is generously supplied by Mr. W. Jeyes Styles:—

J. B. Warren was born in the North of Ireland, in August, 1834. The friends of his youth were Presbyterians, and his early religious training was on the lines of the "Assembly's Shorter Catechism," and the "Confession of Faith," the doctrines of which he was led to embrace when very young, and from which he never deviated. By what instrumentality he was led into experimental religion is not known, but the great change took place before he reached manhood, and he soon after took sides with the Lord's people, whose affection and confidence he gained as a bold and uncompromising Christian. His first evangelical labours were as a Scripture-reader in the locality of his birth-place. In the summer of 1858, when twenty-four years of age, he accepted an engagement as a city missionary in Canterbury, where his quaint earnestness and readiness in repartee and argument told greatly for good among the poor and ignorant. Impressed with the importance of obtaining a better education than he now possessed, and being convinced of the scripturalness of baptism by immersion, in 1863 he sought admission into the Pastors' College, into which he was received early in 1864. His ready wit and somewhat obtrusive Calvinism rendered him a conspicuous student, but it is to be questioned whether his scholastic attainments ever exceeded mediocrity. On leaving college he became minister of Unicorn-yard Chapel, London, the congregation being small and the Church scattered and feeble. Here his labours were not of long continuance, and he left for Park-road Chapel, Brentford, and subsequently settled in Willenhall, in Staffordshire. Here, however, his ministry was also a brief one. Westmancote, in Worcestershire, was his next sphere. Here he tarried for three years, and did a good work. In 1870 he received and accepted an invitation from the Church at Bridgnorth, in Shropshire, where he also stayed for three years, his maturing powers and quaintness of expression rendering him a popular preacher in the adjacent manufacturing towns. His next removal was in 1873, when he went to Cottenham, in Cambridgeshire, to serve the Church over which the eccentric Thomas Sutton once presided. Here his irrepressible drollery was much appreciated, and he stayed for some years. He then became minister of the Baptist Chapel, Colnbrook, Bucks, a deepening sobriety and solemnity now characterising his labours, and his memory will long be cherished in that little town. In 1885 he accepted a call from the Church in Shouldham-street Chapel, London, but his ministry was not of long continuance. Finally he settled at Irthlingboro', Northamptonshire, where he remained till 1893, when he resigned and gave up all further thoughts of pastoral work. His feeble health now rendered his labours intermittent, but he continued to preach occasionally till within a little time of his death, which took place on August 20th, 1894.

Another friend says:—

Although at times there appeared to be a little roughness in his natural composition, yet he possessed a heart full of deepest sympathy (so characteristic of the true-born son of Erin), which, when moved by the gentle breeze of the Holy Spirit, set his tongue at liberty, and the music of his soul, in sublimest strains (like the *Æolian harp*), sent forth the charming sounds of free, sovereign, distinguishing grace. Deceased was not wanting in a little

humour—it was born in him, and is one of those mellow gifts specially associated with natives of Hibernia.

Our brother A. B. Hall, of Meopham, who was an intimate friend of deceased, says: "He was favoured with a sweet gift in prayer, and lived very near the Lord; was firm on the doctrines of grace and the finished work of the Lord Jesus. When preaching the anniversary sermons at Irthlingboro', on Easter last, he (Mr. Warren) attended all the services, and expressed his joy and thankfulness at the goodness of the Lord to him, although unable to take any active part in the same through weakness of body. Spending a day with him, we had some spiritual conversation, in which he intimated he felt his work was done and quite resigned to the will of God, and sweetly experienced the truths contained in the hymn he was so very fond of—

"The soul that on Jesus has leaned for repose,  
I will not, I cannot desert to My foes;  
That soul, though all hell should endeavour to shake,  
I'll never, no never, no never forsake."

May we be followers of those who through faith and patience inherit the promises."

We have thus endeavoured to give in brief an outline of the movements and characteristics of one well known among the churches of truth, and in the family relations of J. W. B.

#### THE LATE MR. TITUS FIELD.

ON Saturday morning, Sept. 15, Titus Field, late of Charsfield, and formerly of Hadleigh, Suffolk, for many years a zealous and devoted labourer in home mission work, and a diligent and faithful pastor, fell on sleep in perfect peace at the good old age of 79 years, having fulfilled his public ministry to within two months of his departure.—S. K. BLAND.

The last time we saw our friend was at Fressingfield—the Association meeting. He then looked very ill, and told us he thought it would be the last Association meeting he would attend. He loved the association of God's people here. He is now uniting in the sweeter, happier association above.—J. W. B.

#### WELCOME AT NEW CROSS.

SPECIAL services were held in Zion Chapel, New Cross, on Tuesday, Sept. 4, 1894, to welcome pastor Thomas Jones (late of Slaitlwaite, Yorks.) to London and his new sphere of labour at "Zion." The afternoon service commenced at 3.30, and Mr. Jones was very opportunely appointed to preach the sermon, which might not inappropriately be termed (as another Church styles it) his

"INDUCTION," OR "READING IN"

to his "new edifice." Mr. Jones took for his text, "And thou shalt remember all the way which the Lord thy God led thee these forty years," &c. (Deut. viii. 2). The discourse was scriptural, experimental, doctrinal, and practical, which led up to a collection being made for the Benevolent Society, a most worthy object.

At the close of this service, friends retired to the schoolroom, where a large number took tea.

#### THE EVENING SERVICE

commenced by singing "Kindred in Christ for His dear sake," Mr. Jones presiding. Before time for commencing service the body of the chapel was full, and in a short time the spacious galleries were well occupied. After reading the Scriptures, brother Henry Dadswell was sweetly led in supplicating the throne of grace. The chairman, in his brief opening remarks, thanked the

numerous ministers present for their presence and fellowship, and giving a hearty welcome to all present, hoped to live in their fellowship and affection as brethren and sisters in the Lord Jesus Christ.

Addresses were subsequently delivered by Messrs. Box, Shepherd, Reynolds, Belcher, Moxham, and White. Mr. T. G. Armstrong read a letter from Mr. Styles, who was unable to be present, which, in the main, aptly expressed the feelings of all the ministers present:—

“ 1, College-street, Islington, N., Sept. 3rd, 1894.

“ My dear Christian Brother,—Dental derangement and a very sore and tender mouth have necessitated my cancelling my engagements this week, and I cannot be with you to-morrow. Will you therefore allow me to pen a few kind words that I might otherwise have spoken?

“ The occasion reminds me of a sermon preached by my uncle, Dr. Styles, many years since at the induction of the Rev. John Davies to the pastorate of Hare-court Chapel. This gentleman, like yourself, was one who had honourably served two other Churches, and my uncle commends the congregation over which he was now settling for ‘not introducing youth and inexperience into a station which requires, in an eminent degree, matured talents and considerable standing in the ministry.’ ‘You have,’ he continues in his address to them, ‘properly judged that the active, public, general, and ever pressing duties of a London pastor must necessarily occupy much of that time, and exhaust much of that energy, which a younger man could not in justice to himself or you spare from the closet and the study. You have therefore, happily I trust for yourselves, chosen one familiar with studies and with labours, whose mind is well furnished with various and important knowledge, who has walked the round of pastoral duties for many years, and whose habits are so fixed that London, with its innumerable calls upon him for general objects, will not be able to divert him from the peculiar claims of his own congregation.’

“ These words, my dear brother, aptly apply to yourself and your people, and when I consider that you are a gracious and manly man, determined to think and act for yourself in God’s light, I venture to forecast for you a successful term of service among our dear friends. I have twice had the pleasure of hearing you preach, and was struck with your independency and originality of address. You are neither the shadow of Spurgeon, nor the echo of Wells, nor a second edition of Hazelton, nor a feeble and flimsy imitator of Dr. Parker. It would be flattery and folly to say that I have not heard better sermons than the two you preached in my hearing; but they were *your own*, and no one else in the wide world could have conceived and delivered them. Your gifts are unlike those of any of your brethren, and if Thomas Jones will but be *himself*, utilising all his own peculiar powers, and advancing his own convictions and his own ideas in his own way, you will fill a niche of high honour and usefulness as a metropolitan minister. Your wisdom in your public work will (in my judgment) be to maintain and defend in the most prominent and positive way the distinctive doctrines of our section of the Baptist Denomination.

“ The Church at Zion owed its origin to the influence of John Stevens, with whose views on the Gospel you are acquainted. His great work against the mischievous error of Duty-faith has never been answered, and remains a monument of sanctified learning and cogent reasoning. John Forman, James Wells, and William Palmer followed his suit, and till Time is no more their writings will attest what the doctrines of genuine Strict and Particular Baptists are on the subject of the relation of a heaven-born faith to God’s salvation.

“ O may your testimony be clear and emphatic. Salvation by grace, the grace that chose the heirs of glory in their covenant Head before time, the grace that expressed itself in His person, obedience, death and resurrection in time, and the grace that operates so invincibly in the hearts of all for whom Christ died. Be this your theme. Let other ministers make the destiny of the soul depend on the will of the creature; be it yours to maintain that all depends on the sovereign, unalterable will of the Three-One God.

"In many departments neighbouring ministers may excel you. One is more cultured; another is more brilliant, and has the prestige of a name of world-wide repute; another has round him men of greater wealth than your friends. But not one of them preaches the Gospel on the old lines of purpose, purchase, and power, as you do. And if you keep on preaching, as our dear friend Anderson did, the deep things of God in a simple, savoury, loving, and intelligent way, the cry will soon be, 'Who are these that fly as a cloud, like doves to their windows?'"

"In much love, with all good wishes,

"I am, by yours affectionately in Christ, W. JEVES STYLES."

Letters of regret (at being unable to attend) and congratulation were read from Messrs. E. Mitchell, J. Bush, E. Marsh, and G. W. Thomas. Among the ministers present were Messrs. Burrows, H. F. Noyes, Haggerty, Wheeler, &c., and we also noticed many from Woolwich, Chatham, Eltham, Lewisham, Lee, &c., &c.

We were exceedingly pleased at the hearty and cordial reception given Mr. Jones, which, from the number of people present from different causes, made the gathering thoroughly representative.—J. W. B.

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## THE PULPIT, THE PRESS, AND THE PEN.

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*Popery: A Gigantic Swindle of the Devil*; "designed by him to enslave mankind and destroy souls." By Robert Brown. London: William Wileman, Bouverie-street. The title of this shilling book is a very strong one. Not too strong, however; and we perfectly agree with the author where he says: "No system, however lofty its pretensions, . . . that was founded upon forgeries, and requires to be kept up by deceit and fraud, could by possibility be of the truth, but must of necessity be a lie of the devil. And such is the system of Popery." Every believer in the truth of God must and will approve of and endorse this sentiment. The author quotes largely from Scripture in support of his statements. We hope it may have a large circulation.

*Life and Light* for September has a correct illustration of the Baptist Chapel, Laxfield, the editor's (Mr. R. E. Sears) first pastorate. There are many happy memories and circumstances associated with this truly primitive sanctuary, and we are sure a history of the chapel would prove interesting to our readers. We will ask Mr. Sears if he can compile a brief account of this time-honoured place of worship for our pages.

A trio of noble worthies contribute to *Here and There*. The venerable J. Bar-more writes as if he was ripening for glory; the firm, stable, solid, and truly serious J. Haines generally puts in a pithy piece of poetry on pure religion, and pastor S. T. Belcher leads off, as a rule, with a sound experimental article.

*The Gospel Magazine*. London: W. H.

and L. Collingridge. Sixpence monthly. The September number, like all preceding numbers, is full of Gospel truth. On opening its pages, our eye lit on the lines which well suited our frame and feeling at the time:—

"His love in times past forbids me to think  
He'll leave me at last in trouble to sink:  
Each sweet Ebenezer I have in review  
Confirms His good pleasure to help me  
quite through."

This number also contains a portrait of the late Mr. Wakefield, of Birmingham. The good man was unknown to us; but, from the account given, he was an advocate of the distinguishing doctrines of grace, and after thirty-eight years' ministry at the Tabernacle, Birmingham, entered into rest, nearly fourscore years of age. We have read the brief biography with much interest.

A sermon by the late Charles Drawbridge, of Rushden, on the words, "We that are in this tabernacle do groan, being burdened," &c. We are quite sure all who knew Charles Drawbridge, either personally or by repute, will be glad to have a copy of this sermon, which can be obtained of the deacons of the chapel, Rushden, Northants. It is a pity the sermon cannot be obtained of a London publisher; this might ensure for it a large circulation. Mr. Drawbridge was a deep-taught man of God, as well as a man of great intelligence. He had his peculiarities, but there was a pathos and power in his utterances which, by the Spirit's influence, went straight to the hearts of his hearers. Perhaps we may give an extract from it at an early date.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

To turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, God in His infinite mercy and boundless grace hath opened the door of faith to those of India and Ceylon. We have not to say, "Who shall roll away the stone from the door?" The angel of the everlasting covenant hath done this; and by faith we hear Him say, "I have set before thee an open door (none can shut), no man can shut." We know that when the Lord opens a door there may be many adversaries, but our God can work, and who shall let or hinder Him? He saith, "I will do all My pleasure." Nothing is impossible with God. He can make events, which appear to us the most adverse, turn out to the furtherance of the Gospel of Christ, and the accomplishment of His own purpose.

We hear of very powerful search-lights being invented, now-a-days, but there is no search-light like the Gospel; the law (or doctrine) of the Lord is perfect, converting, or restoring, the soul; the testimony of the Lord is sure, making wise the simple; His word is a light; all things are naked and open unto the eyes of Him with whom we have to do, and His word a secret discernor of the thoughts and intents of the heart. It is said of Mr. Edison, that after he has perfected an instrument he soon gets tired of it. This is well for mankind, for he is looking out for something else to benefit his race; but the Gospel can never be improved upon. It is God's perfect remedy for sinners; it meets us in our deep needs, shows a perfect way by which sin is removed by a substitute, chosen and ordained of old, the only way of escape from sin's tremendous, guilt and shame, and how the sinner is set free from all the pains and penalties due to him through Jesus taking the sinner's place, and suffering in His own room and stead. This Gospel, we believe, brings sinners to God; therefore we send it and wish it God-speed, and look for results following. "I will give thee the treasures of darkness, the riches of secret places;" and these are made manifest by the Gospel.

"Satan hindered us" (1 Thess. ii. 18). It has never ceased to be true in spiritual experience, and in all departments of spiritual work, that Satan hinders us. He hinders us in prayer and in praise; there never was a good work without his opposition. The Church in all ages has experienced that when God has raised up His men, Satan has also raised up those who have sought to hinder them. Because Satan hinders, are we to sup-

pose the work is not good, or is going to the bad? No! rather we may say, the Lord is on our side. Satan is a sworn foe of our Master Jesus.

In works of Christian charity and love, Satan hinders us. In liberality, Satan hinders us. Oh for grace to give to His cause, for Jesus sake only! Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him. Let not Satan hinder the flow of your liberality in support of our beloved Mission. If we cannot accomplish all we would, let us do what we can. How much owest thou unto thy Lord? May He help us to reckon as in His sight! The best mode of service is self-sacrifice, our beloved friends have not sowed sparingly.

The list of contributions read over by your finance secretary to your committee, caused such overflowings of heart, that we were moved to rise and sing, "Praise God from all blessings flow." Let us make their hearts rejoice again and again. You shall reap bountifully, if you sow liberally. May we each abound in every good work.

A woman, who offered to become a subscriber to the L. M. S., was asked if she could give a guinea a year, she replied, "No, but I can give a shilling a week;" the meaning of which, no doubt, is that she was in circumstances to make that systematic contribution, whereas the orthodox guinea might not have been at hand when wanted. At a certain church meeting in South America, the question of finance was being considered. One brother made this objection: "You will kill de Church if you are always begging for de money." "Kill de Church," was the reply of another worthy brother; "Kill de Church? I should like to see de Church that has been killed by giving. Will my brother show me where dat Church is, and I will journey all de way there, and climbing up to de top of de steeple, I will shout, 'Blessed are de dead that lie in the Lord!'"

God loveth a cheerful giver. As ye have begun to give, see that ye abound more and more. Come to our annual meeting, Tuesday, October 23rd, Zion Chapel, New Cross-road.

HENRY CLARK.

Wandsworth Common.

HERTFORD (EBENEZER). — The anniversary of this old-established cause was held on Thursday, Sept. 6. Mr. Hull, of Hastings, preached two sound Gospel sermons. The (what we call) unfavourable weather prevented some from a distance coming as usual, but it was a time of refreshing from the presence of the Lord. We were glad to see Mr. Pallett and others from Waltham Abbey.—NEMO.

### A GLAD AND GRAND DAY AT ELIM, LIMEHOUSE.

THE services in connection with the opening of the new Sunday schoolroom at the above place of worship were held on Tuesday, Sept. 18, 1894, when Mr. Bush preached from Ezek. xxxvi. 37, 38 a good, savoury, spiritual, and practical discourse; pointing out, first, what God had promised—*increase*, and second, what He said concerning the promise—*"I will be enquired of."* Tea was provided, at which two hundred sat down.

At six o'clock a short dedicatory service was held in the schoolroom. The pastor gave a short address, and the hymn commencing

"O God of Bethel, by whose hand  
Thy people still are fed,"

was sung, the children only, by the request of Mr. Holden, singing the following verse:

"Our vows, our prayers, we now present  
Before Thy throne of grace;  
God of our fathers, be the God  
Of their succeeding race;"

which they did very sweetly. Mr. Carr, of the Surrey Tabernacle, then offered the dedicatory prayer, at the conclusion of which the pastor declared the room open.

Mr. John Pigott ably filled the chair at the evening meeting, and read Haggai i., and then called upon Mr. Wakelin to ask the divine blessing.

Brother Gray (the solicitor for love of the school) being out of town, had sent a written address, accompanied by a donation. He assured them that he was greatly in love and sympathy with Sunday-schools when the teaching in those schools was founded on a true Scriptural basis. The truth must be taught, he said, and nothing but the truth, without the introduction of any human traditions, and without urging the young people to do what was impossible. The aim must be to teach the letter of God's Word, to expound it to the young in all simplicity, as the Holy Spirit should give the ability, and to pray as He should instruct for a blessing to follow, and faithfully leave the issue with God. But this is his exordium; and his address, which was based upon the words, "I will work, and who shall let it," showed, in a very forcible way, how it was God who worked, and not the creature. He (God) quickened sinners into a newness of life, revealed Christ in all His preciousness, guided into the truth, led the child of God along in the truth, and comforted him, and in that work, as well as in all His other works, none could hinder Him. God's work was for ever settled in heaven, and He never altered the word that went forth out of His mouth.

Mr. G. J. Baldwin was the first speaker, who related, in a very able manner, the history of the school. The

school is substantially built, and adjoins the chapel. The cost of construction was £500, which sum three of the deacons generously offered to lend. Brother Baldwin read a long list of subscriptions which he had received, which, exclusive of that day's collections, &c., amounted to the handsome sum of £76 3s. 0½d. He concluded by hoping that the Lord would incline their hearts to praise His name for His many mercies, and that whatever they gave they might give it as unto God, and not as unto men.

Mr. G. Turner expressed his pleasure in seeing so many there, which, he thought, showed that there was great sympathy among the churches towards Sunday-schools. He had heard of people who were

#### OPPOSED TO SUNDAY-SCHOOLS.

but why, he could not conceive. What arguments they could use against them he did not know, but there were a great many that could be used in their favour; and if they went to the Scriptures, there they got encouragements and examples of teaching to the generation to come the wondrous works of God.

Mr. Pounds (the superintendent) gave a short account of the numerical prosperity of the school, which showed that the number of scholars upon the books at the present moment was 143. "What, then, he asked, in consideration of the growth and development of that school, "hath God wrought?"

Mr. Marsh, speaking upon Psa. xc 17, said that the prayer breathed satisfaction in God's work. He felt sure that the school was not a work in vain, and that the honour and glory of their God was to be displayed in connection with the propagation of His truth; therefore, the salvation of those immortal souls that were entrusted to them rested with Him. And not only was there satisfaction in God's work, but also a delight in His service.

Mr. Belcher took for his text Deut. vi. 6, 7. In those words was the reason why they were supporters of Sunday-schools. Any man who had the Word of God in his heart, having had that Word deposited there by the Incarnate Word, was enjoined by the Spirit of God to

#### TEACH THAT WORD TO HIS CHILDREN.

Mr. Bush, in expatiating upon Jacob's blessing Joseph and his two sons, said that that was his prayer, his earnest desire for the Sunday-school there. He concluded by hoping that they might experience true spiritual prosperity.

Mr. Holden followed with a few words expressing his heartfelt gratitude to the Lord for His favours to them through the day, thanking also the many friends present. He then proposed a vote of thanks to the chairman

for his kindness in presiding, which was carried unanimously.

The collections and donations received during the day reached the noble sum of £102 2s., making altogether over £178. It was most gratifying to see the chapel crowded, a great many churches being represented. Suitable hymns were sung at intervals from hymn-sheets published by Messrs. R. Banks & Son; and after prayer by Mr. G. Webb, and the singing of the Doxology, the happy meeting terminated.  
W. A. RIDDLE.

**POULNER, NEAR RINGWOOD.**—Harvest thanksgiving services (for the first time in the history of the Church) were held on Lord's-day, September 16, when Mr. F. Bush, of Brockenhurst, preached two sermons. On Tuesday, September 18th, a public tea was provided, after which a meeting was held, presided over by the pastor. After singing "All hail the power of Jesu's name," pastor M. C. Taylor, pastor Cordon, Messrs. Collin, Lloyd, Chilvers, Horsey, Godwin, and others gave some good remarks on the goodness of God in giving us so richly His temporal and spiritual blessings. A hearty meeting was brought to a close by the hymn "Abide with me," and prayer by the chairman. Thus ended a meeting full of encouragement and blessing, and we trust that in the "great harvest ingathering" at the end it will be seen that fruit is found from this meeting.—E. DUFFEY, Ringwood.

**TEDDINGTON.**—A few friends in the district desire (D.V.) to open a cause of truth. Will any who may wish to assist in this object please communicate with either of the following brethren: Chalcraft, near Surbiton-park-terrace; Wright, The Lodge, Broom Hall, Lower Teddington; Abrahams, 23, Hudson-road, Kingston-on-Thames; Ridgeway, Walton-road, East Molesey.

**SYDNEY, AUSTRALIA.**—The thirty-third anniversary of the Castlereagh-street Church, where the late Daniel Allen was pastor, took place Wednesday evening, July 18th, by a tea and public meeting. There was a goodly attendance at the tea, and a very pleasant time was enjoyed with the friends who favoured us. The chapel was tastefully decorated, and wore a very cheerful appearance. After tea our numbers were increased, and the public meeting commenced at half-past seven. Brother Beedel occupied the chair, and was supported on the platform by pastor J. Hicks and brothers Spurway, Edwards, and Emery. After the usual devotional preliminaries, the secretary read the report, and the printed balance-sheet was accepted as read, which showed, after all expenses had been met, a balance on the

right side of ten guineas. The evening was spent in listening to the well-timed and seasonable addresses given by our brethren, and the choir sang some very nice selections. A collection was taken amounting to £3 11s. 7d. A vote of thanks to the ladies, the choir, and our young friends for their kindness, brought to a close a very pleasant and comfortable meeting.—*Australian Particular Baptist Magazine.*

**WANDSWORTH (WEST-HILL).**—The Association prayer-meeting, held as above on September 10th, was to many friends a time of refreshing and drawing near to God in prayer; that a lively interest was felt in the object of the meeting was evinced by the good attendance, and the address by brother Parnell, who took for his theme the sweetness of the name of Jesus, found an echo in the hearts of a good many who were present. As also did brother Mutimer's address from the words, "I have raised Him up in righteousness." Surely such meetings are calculated to best furnish the Christian with spiritual strength along the road of his pilgrimage, and an association supported by earnest prayer must prosper. God help us more fully to believe it.—THOS. DEAN.

#### A FEW JOTTINGS FROM BRISBANE, QUEENSLAND.

THE Strict Baptist Church meeting at 'Jireh' have just sustained a loss in the translation from earth to heaven of a dear sister; she was a member over 35 years, the wife of our senior deacon, a true yoke-fellow, one of the early members of the Church; one who loved the name of Jesus.

We have left us, among the first adherents, only three or four who were with us at the commencement of the cause, namely, the pastor and his loving, devoted partner, a sister over 82, and another against whose name we must shortly write, "Fell on sleep." By those removals the Church on earth is poorer, but the Church triumphant is richer. How true are the words of Charles Wesley:

"One army of the living God,  
At His command we bow:  
Part of the host have crossed the flood  
And part are crossing now."

We perceive by the E. V. & G. H. that the Churches in "the old country," are suffering much from the same cause. Many are being taken home.

Many thanks for Mr. Mitchell's sermons and "Lamb and Herbs," we read it one Saturday evening; it was just to our liking, indeed it was a treat. Should like "Nuts and Almonds," and "Crutches for Cripples," by the same author. We are bad off for good literature out here. As we get older we seem to hail with greater eagerness anything from home.—J. K.



**LOWESTOFT (TONNING-STREET).**—Many of our friends will be aware that this cause at Lowestoft, has been in a very low state, the original Church having died out. However, God could blow upon the dry bones of "Ezekiel," and form from them a living army. We believe that God is breathing upon this cause, and will yet have a people there to fight the fight of "free grace." A new Church was formed on August 29, in the afternoon, by brother Bland, of Ipswich, one of the trustees, assisted by brother Colls, of Beccles. Brother Bland read extracts from the trust deed respecting doctrine and ordinances, then united the candidates (eleven) in Church fellowship, after which they received the elements of the Lord's Supper. A public tea was provided. At 7.30, brother Fricker, of Chadwell-street, presided over a public meeting. Brother Cossey sought God's blessing, and addresses were given by brethren Bland, Colls, and —D. BENNETT.

**GRAVESEND (ZOAR CHAPEL).**—On Wednesday evening, August 24, four young persons were baptized by Mr. C. Guy, of Brighton, they were received at the ordinance of the Lord's Supper on the evening of the first Lord's-day in September. In the absence of a pastor, Mr. I. C. Johnson, on behalf of the Church, gave them the right hand of fellowship with an appropriate address.

**CLACTON-ON-SEA.**—Harvest home services were held here September 9, when we endeavoured to return thanks to Almighty God for the abundant supply of the fruits of the earth. Special sermons were preached by our pastor: morning, Psa. lxxv. 1; evening Phil. i. 11. We realised the gracious presence of our covenant head. As a Church we have much to be thankful for in bringing Mr. Motson in our midst: he has been instrumental in bringing His wandering sheep together, and being made a great blessing to one dear to the writer. Truly we can say "The Lord is with us, the God of Jacob is our refuge."—A VOICE FROM THE CHURCH.

**HOXNE, SUFFOLK.**—Lord's-day, July 15th, was a season of joy to the friends worshipping here, when the anniversary of the Sabbath-school was celebrated. Mr. Grimwood, of Acton, preached three excellent sermons to crowded congregations in the morning from Isa. xliii. 56, in the afternoon from Hosea viii. 12, and in the evening his text was "For Thou, Lord, hast made me glad through Thy work," &c. On the following Wednesday, a service of praise from the book of Ezra, was well-rendered by our beloved Sunday-school, assisted by the choir, after which a loving address was given by Mr. Ward (Laxfield). The children and a goodly num-

ber of friends partook of tea, after which a public meeting was held, when earnest addresses were given by Mr. Brome and Mr. Ward. Thus another enjoyable season passed away, and as teachers we must again render our grateful thanks to our God, may He continue to bless our work through the coming year in the sincere prayer of—M. P. THEOBALD.

**IPSWICH.**—Bethesda Sunday-school anniversary took place July 15, which proved to be a profitable occasion; the chapel was full at each service, many in the afternoon were unable to obtain seats. Our esteemed brother White, of Woolwich, preached morning and evening, and gave an address in the afternoon. The children recited pieces, dialogues, &c., with credit to themselves and their kind friend, Miss Jessie Farrow, who trained them. Special hymns were sung, conducted by brother Benjamin Oliver. Collections over £16. We thank our friends for their liberality. The school treat was on the following Wednesday, many friends assisting to make it pleasant for the children, among whom were Messrs. Garrard, Harris, Motum, Kenney and our pastor, Mr. W. Kern. Tea was provided in the large hall of Christ Church Park Mansion to about 400 scholars and friends. After tea we were allowed to go over the mansion, which proved interesting. Our school is increasing in numbers, and we are hoping for spiritual prosperity.—J. SCARLETT, Secretary.

**FOREST-GATE (CLAREMONT, 32, DAMES-ROAD).**—The pastor's anniversary at this place was held in the Norwich Hall, on Tuesday, September 4th, when a very precious and Christ-exalting sermon was preached in the afternoon by Mr. Mutimer, of Brentford, from Solomon's Song viii. 5. Brother Mutimer was listened to with marked attention, and seemed to have the Master's presence and help. At 5 o'clock a goodly number sat down to tea, and at 6.30, the evening meeting commenced, which was presided over by Mr. J. Piggott in his usual urbane and Christian manner. After the opening hymn had been sung the chairman read 1 Thess. v., and brother Geo. Webb led us to the throne of grace. Mr. Margerum, in his statement, said that he had been ministering at Claremont for eight years and four months, and goodness and mercy had followed them thus far. Since his last anniversary they had left old Claremont at a week's notice, but they were led, he believed, by the providence of God, to their present place in Dames-road, which is much more convenient and comfortable than the old rooms were. God was certainly blessing them with peace, unity, and love; there had been five added to the Church since the opening of the new place, for which he

desired to be grateful. The chairman discoursed in a telling manner upon 1 Thess. v. 12, 13, and spoke of the duties and privileges of people to their pastors; the hints he gave were very good and to the point. Addresses followed by brethren Mutimer, Holden, Marsh, W. H. Lee, H. G. Maycock, and the pastor. A short hymn and the benediction brought to a close one of the best meetings we have ever had. After brother Marsh spoke, the chairman had to leave, when brother Geo. Webb took the chair and conducted the meeting to its close. All glory to the Three-in-One.—GEO. PAINTER.

#### HAPPY DAYS AT BRADFIELD-ST.-GEORGE.

It was the glory of Jerusalem of old to be God's city, the place of His royal abode, and it is the joy of the Church that God is in her midst. Concerning the temple of old it is said, "God was known in her palaces for a refuge." In the Gospel of our Lord Jesus truly God is known as the refuge of the soul. Our experience is—

"Other refuge have I none,  
Hangs my helpless soul on Thee."

We have been greatly favoured with the precious power of the Word. It is true with us here, the Word of the Lord is precious; our hearts are touched with its holy fire, and we cry to the Lord to be pure, holy, and clean, to be sanctified through the truth.

At our Association meeting this year it was suggested that the Churches in association be occasionally visited by the various ministerial brethren.

Brother Colls, of Beccles, paid us a visit on June 13th, and the savour of the meeting is with us now; the presence of the Lord was truly felt. Brother Colls preached from the words, "Yet there is room." We had seven engaged in prayer, and several of our good old hymns were sung. There was a deepening of the spiritual life of the Lord's people, and anxious ones helped and encouraged. The 25th verse of 1 Cor. xiv. was verily true, the report "that God is in you of a truth."

The visit of our brother Jull, of Cambridge, for our school anniversary on July 8th, gave cause for gratitude to God. We had a fine day; good number of people, and best collection for some years. Brother Jull's sermon in the morning, upon Paul's words to Timothy, will be long remembered, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Friends came from neighbouring Churches to help us, for which we thank them and the Lord. There is a deal of talk in some quarters of our village Churches dying out. I don't believe it. Anyway, we live, and this is the reason, our living

Lord Jesus lives, and His word lives, "Because I live, ye shall live also," for, "Upon my leaf, when parched with heat,  
Refreshing dew shall drop;  
The plant which Thy right hand hath set  
Shall ne'er be rooted up."

Let our Churches cry to God for the promised power of the Holy Ghost, and the pure Gospel of free and sovereign grace preached from our pulpits and platforms, combined with godly living of preachers and people, and the future we shall never need to fear.

POPLAR. — Soul-cheering services were held at Bethel, High-street, on the occasion of our pastor's (H. F. Noyes) twelfth anniversary. On Lord's-day, Aug. 26th, Mr. W. Waite, late of Stepney, preached two Christ-exalting sermons. On the 28th Mr. F. C. Holden occupied the pulpit in the afternoon, and delivered an experimental and intellectual discourse on some of the mysteries in the Word of God. In the evening Mr. Barmore, of Homerton-row, presided over a public meeting, which was addressed by brethren W. H. Lee, E. Marsh, G. W. Shepherd, J. Parnell, J. W. Banks, S. T. Belcher, and the pastor. The chairman read and expounded Psa. xx., and delivered an address encouraging to the pastor and comforting to the people. Brother Bond led us in prayer, and brother Phillips led us in the service of praise. The congregation was large, and all appeared to much enjoy the services.—E. WELSTAND.

#### THE AUGUST MEETING AT YARMOUTH.

THE Yarmouth anniversary is looked forward to year by year with much interest by the many friends of truth visiting this healthy resort during the month of August, and this year was no exception to the rule.

On Lord's-day, August 12th, a large gathering met in the sanctuary at York-road to listen to the word of life from the lips of our beloved brother Holden, of London, who for several years has been the preacher of the anniversary sermons. Our faithful brother dwells in the hearts of many in Yarmouth, while the visitors heartily welcome him year by year.

On the following day a goodly number met for the social t.a., which was followed in the evening by a public meeting, presided over by brother Cannings, a deacon from the Church at Gurney-road, Stratford, whose presence for the last 22 years at these meetings has made him no stranger or a guest, but the looked-for friend at home. The chairman read the 103rd Psalm, after we had united to sing, "Kindred in Christ," and then called on brother West, of Erith, to seek the Lord's bless-

ing. Truly our brother was led of the Spirit to the throne in union with many hearts, and the savour of the fellowship there together in this prayer permeated the whole meeting.

Brethren Marsh, Bedingsfield, Sapey, Fairhurst, Holden, and the loved pastor, J. Musket, followed each other in spiritual addresses, at the close of which that true friend to this cause, W. Beach, Esq., of Chelmsford, rose to propose a vote of thanks to the chairman, and once more gave us a few words of hearty good wishes in the service of his Lord. It was a delight to all to see his veteran face once more, and hear the welcome voice which for 18 years was heard here as the chairman of these annual meetings. We bless God that His dear servant of over fourscore years was so helped, and pray that much blessing may rest on himself and beloved wife in life's eventide.

The collections, which were for the worthy pastor, amounted to £12 6s., and all must have felt, as he so feelingly thanked his dear friends, what a pleasure it was to be a contributor, if ever so small, to the help of this tried labourer in the cause of our Lord. It was pleasing to hear brother Pittock announce the names of friends at a distance who again this year sent their loving help and goodwill for the cause. God ever bless "York-road, Yarmouth."

E. M.

#### SAVOURY SEASONS AT DEVIZES.

THE inhabitants of this clean little town were somewhat aroused from their wonted quietude on Wednesday, Sept. 5. It was the anniversary of the "Old Baptist Chapel." The large number of conveyances which were seen in the vicinity of the chapel and other parts of the town gave evidence of much interest. Among the first to arrive was Mr. W. Applegate and friends, who drove over from Trowbridge, followed by Mr. John Gore and others from the same town. Later on came Mr. West and about a dozen from Hilperton, the Brothers Pocock from Melksham, Studley and other causes of truth in surrounding villages being well represented.

There were two causes of truth here, but about twelve months ago "Salem" peacefully closed her doors, and united with the church as above; and Mr. Strong told us, "We are quite at home, not one wishing to return." Mr. Hemmington has been pastor for twenty-three years, and he evidently lives in the esteem and affection of his church and congregation.

Mr. Sinden, of Regent-street, City-road, London, preached morning and evening, Mr. Hemmington officiating at the desk. Mr. Sinden was led to preach at the first service from the

words, "Teach me Thy way, O Lord, and lead me in a plain path because of mine enemies" (Psa. xxvii. 11), the evening text being, "But I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor. ii. 2). It was, we were told, his first visit to this part, and many expressed a hope that they might soon have the opportunity of hearing him again. His testimony was received with pleasure and profit, a sweet savour accompanying the Word.

In the afternoon a practical and experimental discourse was delivered by Mr. Gruber from, "For surely there is an end; and thine expectation shall not be cut off" (Prov. xxxiii. 13). Mr. Bond, of Basingstoke, read the hymns. The service of praise was full of harmony, the congregation joining most heartily, led by the strains of the organ, at which Miss Hemmington officiated. The chapel, which is a picture of neatness, was quite full. Near three hundred sat down to tea in the Oddfellows Hall, and every one seemed happy in the highest and best sense, realising the truth of the promise, "They that wait upon the Lord shall renew their strength."—J. W. B.

MARGATE (MOUNT EPHRAIM).—Successful anniversary services were held on Sunday and Monday, Aug. 26 and 27. Our beloved brother, Mr. E. Marsh, of Gurney-road, Stratford, was divinely enabled to preach two very earnest and truthful sermons on the Lord's-day, as well as to address the Sabbath-school in the afternoon. On the Monday evening a public meeting was held, at which our brother, Mr. I. R. Wakelin, of London, presided: and interesting and profitable addresses were given by brethren E. Marsh, J. W. Carter (of Broadstairs), J. Cullingford, and R. Grimwood. We acknowledge gratefully all the kind help rendered to the cause by our visiting friends, as well as for all the various encouragements given and sympathy expressed by well-wishers (both ministerial and otherwise) to our little church, under peculiar and pressing difficulties and trials.—J. M. D.

SHEFFIELD (ZION BARRACK-LANE).—A very happy day was spent here on Bank Holiday, Aug. 6th, being the first anniversary of "Zion." On the day previous the walls had resounded to the notes of the Gospel trumpet, blown with no uncertain sound by J. Hanson, of Huddersfield, and J. Taylor, of this city. The heavenly music made the mourner to rejoice in glad anticipation of the entrance into those blissful courts where grace shall reign supreme. A tea and public meeting were held on Monday, and attended with very encouraging results. Thanks to the energy

of some lady helpers, the gifts of Providence were heartily enjoyed. The evening meeting was presided over by W. Day, of Sandygate. Gospel addresses were given by J. Jackson, J. Taylor, J. Turner, J. Sandall, and H. Jones. Help was also rendered by friends from Thurlstone and Siddal. A debt upon the cause was reduced by £2. "They shall prosper that love Thee."—H. J.

**TROWBRIDGE.**—Anniversary services in connection with Zion Chapel commenced on Lord's-day, Sept. 9, when Mr. Alfred Peet, of Sharnbrook, preached morning and evening, and presided at the afternoon prayer-meeting. On the following Tuesday M. Popham, of Brighton, preached morning and evening, and Mr. Peet in the afternoon. Mr. Oadley, of Handcross, Sussex, gave out the hymns. Mr. Peets has a cheerful appearance and a pleasant delivery, and while he was helped to tell out some of the tribulations of the Christian pilgrimage, his hearers were favoured with the hearing ear, and were enabled to follow the preacher with profit to their soul. Mr. Popham had an excellent text in the morning—"Whom we preach," &c., and gave a sound and an intellectual discourse, which was enjoyed by many. Mr. David Smith and others came in from Devizes, Mr. Hughes from Bath, and friends from Hilperton, Studley, Southwick, and surrounding villages being present in goodly numbers. The large schoolroom was well filled at tea-time, the welfare of the friends in this respect being efficiently cared for by the Misses Gore, who take a lively interest in the Sunday-school and the cause generally. Congregations and collections good. Messrs. Applegate, J. Gore, Merritt, and D. Symonds (deacons), gave a hearty welcome to all visitors. We should much like to hear of the church being led to choose a pastor.—J. W. B.

**CLAXTON, NORFOLK.**—The Sunday-school anniversary took place on Bank Holiday, Aug. 6. The children, assembling at two o'clock, indulged in various innocent games till they were summoned to tea, which they most cheerfully obeyed and appreciated. The writer could not help thinking of bygone days, when his Sunday-school treat was the red-letter day of the year, and this feeling helps us to enter into the pleasurable experience of our children. After tea a public meeting was held, the pastor in the chair. From the report it appeared that the number of scholars was doubled from the previous year, so that we have now sixty-four scholars and ten teachers. The finances also correspond with the increase, which fact testifies to the practical sympathy our friends have with the work. Our brother J. Muskett, of Yarmouth, gave

a very excellent address based on Prov. iii. 33. Our brother also presented the prizes to the scholars, namely, a copy of our late brother Winters' "Hymnal," which we have adopted as our Sunday-school hymn-book; and thus, by making the book the prize, in lieu of other books, a copy was placed in the hands of each scholar. Brother J. Dunham, of Wyomondham, also gave a most interesting address. The children contributed to the success of the meeting by the singing of a number of hymns, the rendering of which well pleased the friends that were gathered. A very old friend of Claxton has given us seven volumes of the *Friendly Companion*, which we are anxious to reserve as a nucleus for a lending library. May we here make an appeal to any friends who have any spare volumes of bound literature? Will you help us in this matter?—T. L. SAPEY.

**PIMLICO (REHOBOTH, PRINCETON).**—This obscure and struggling cause is showing signs of life in its midst, and may the sincere worship of God be maintained within its walls and sinners drawn by the cords of love to fill the place. On July 17th two persons were baptized by brother J. Sanders.

**BROMLEY, KENT.**—Special services commemorating the anniversary of the cause and formation of the Church was celebrated on Tuesday, September 18th. In the afternoon, amidst the bright sunshine of the day, we were favoured to hear an excellent discourse by Pastor E. White, of Enon, Woolwich, from, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"—(1) Christ, the Light of His people; (2) Christ as the glory of His Father; (3) that His people reflect His glory. Thus we were favoured to enjoy very blessedly the shining of the Sun of Righteousness in our hearts, dispelling the gloom of doubt and fear and infusing joy and peace in believing. Tea was kindly served by lady friends. A public meeting was held in the evening, presided over by Mr. J. H. Lynn, who opened with singing and reading a portion of John xv., and called upon our aged brother Kendle to lead us in prayer. Brother Lockwood read the report for the year, which showed a healthy condition. The chairman then followed with a brief but pithy address from the words, "Ye also shall bear witness, because ye have been with Me from the beginning." Brother W. Archer addressed the meeting from 1 Cor. xii. 27, "Now ye are the body of Christ and members in particular," who showed, first, the negative side, not His personal body, not the sacramental body. He then very clearly set forth the spiritual character and union of the members of

His mystic body. Brother E. W. Flegg spoke very ably from Heb. ii. 10. After singing another hymn, brother E. White dwelt sweetly upon the words, "Let your light so shine." Truly it was felt to be a season of refreshing from the presence of the Lord. Thus pressing on, we hope to arrive at the gates of that city where from the rivers of His grace we shall drink endless pleasures in.—J. ASPINALL.

**STREATHAM (PROVIDENCE, HAM-BRO'-ROAD).**—Anniversary services were held here on Tuesday, Sept. 4th. Mr. J. Parnell delivered a good sermon in the afternoon from Psa. xviii. 30, dwelling very sweetly on the perfection of God's way. Tea was served to a goodly number. The evening meeting commenced at 6.30, Mr. C. Lambourne taking the chair, and after reading a portion of the Word of God, called on brother Horton, who addressed the meeting from Psa. xl. 4, "Blessed is that man that maketh the Lord his trust." Our brother, with his accustomed cheerfulness, said some very precious things. The chairman then introduced Mr. J. Lambourne, of Warboys, whom he called his full brother, being so naturally and spiritually. Brother Lambourne chose Psa. xviii. 35, speaking more particularly upon the latter clause, "Thy gentleness hath made me great." Our brother was most encouraging, especially to the little ones of the Lord's family, and we believe he has known something of that gentleness which also hath made him great. We hope we shall have the pleasure of hearing him again. Brother Copeland, of Croydon, spoke with his usual earnestness on the love of taking that well-known portion, "I have loved thee with an everlasting love," &c. He also made reference to the late Mr. Squirrell, who, he said, he could not get out of his mind, as he was the preacher at our spring meeting in April last, taking for his text, "Because I live, ye shall live also." Our brother is now enjoying that life without interruption. There was just a little time left for brother Parnell to make a few remarks from 1 John i. 11. Our brother Bartlett proposed a vote of thanks, and the meeting closed by singing the doxology. The day's proceeds, together with subscription cards, amounted to £13 1s. 4d.—F. M.

**WANDSWORTH (WEST-HILL).**—A united prayer-meeting of the Metropolitan Association of Strict Baptist Churches was held on September 10th, and a goodly company assembled from all parts. Mr. J. Cooper presided, and amongst those who were called upon to engage in prayer were Mr. F. T. Newman (of Clapham Junction), Mr. Dean (of Wandsworth), Mr. H. Clark, Mr.

Grimwood, and Mr. W. K. Perrott (of Clapham Junction). The brethren supplicated for a blessing upon the Churches and ministry, as well as upon the Sabbath-schools and Strict Baptist Mission. Mr. John Lambourne, of Warboys, read Psa. lxxiii. Mr. J. Parnell gave a short address on "His name shall be continued as long as the sun." Mr. Mutimer, of Brentford, followed with a few words upon the words spoken of Cyrus, "Raised up in righteousness." Their remarks were compressed owing to time, but they were full of material for thought. After singing,

"Blest be the tie that binds  
Our hearts in Christian love,"

Mr. Cooper pronounced the benediction and two verses of "All hail the power Jesu's name," concluded a very happy meeting.—FRED. W. KEVAN.

**EAST HAM (EBENEZER BAPTIST MEETING ROOMS, RED POST-LANE).**—On Tuesday, September 11, the friends of the above cause had a good company to tea, afterwards a public meeting. Mr. W. G. Fauch presiding, supported by brethren Buttery, Griffith, Lee, Lovelock, Laurie, and Symmonds. Very suitable remarks were made concerning the provision God had made in the person of His dear Son for the welfare of His people in providing such an altar and sacrifice to purge from all sin, and declaring His friendship for ever, and sending His Holy Spirit to instruct, comfort, and finally take them to Himself, where sin and sorrow will be known no more. The worthy chairman and friends gave liberally, encouraging those present in looking forward for a more commodious place to worship in.—G. W.

#### SHOULD THE UNCONVERTED BE ADDRESSED?

I HAVE read with interest the article entitled, "On Addresses to the Unconverted," by Mr. Henry Cousens, in the September number of the E. V. and G. H. I do not think the article appears any too soon. The question, Should the unconverted be addressed? is of the first importance. Doctrinal teaching and experimental preaching must not be neglected if believers are to be strengthened and helped. This is grand work: but to point men to the Lamb of God is the highest work of all.

"The wrath of God abideth on the ungodly." The ambassador for God is to warn men of their danger, to point the way of escape, and to entreat them to flee for safety to Christ, the Refuge, from the coming storm. Is this gracious work being done from the Strict Baptist pulpits? Not very long ago I sat in one of our Strict Baptist Churches and listened to a brother for nearly an hour, trying to find out the drift of the

sermon, and, after forty-five minutes of painful effort, I gave up in despair.

I went to another chapel, and found that there had not been a known conversion to God for at least fifteen years. I find this condition of things is not uncommon. I ask, Is this as it should be? Are we not justified in expecting conversions if the Gospel be preached? It leads one to the conclusion that something must be radically wrong somewhere. Who is at fault? The Master cannot be. We must look elsewhere for this terrible state of things.

I do not write as a novice; I am familiar with the names, and knew some, of the men of the past. I refer to such gracious spirits as Messrs. Wells, Foreman, C. W. Banks, Anderson (who baptized me in the year 1860), and for the past thirty years have watched the slow progress, if not the decline, of some of the Strict Baptist Churches.

I know that the Holy Ghost will do His work, and if the altar be reared, and the Sacrifice placed in order thereon, the fire will fall, but the eye of faith must look up, and the Spirit of expectancy must be ours, or the blessing will tarry.

I have listened with profit to some of our preachers, and have hoped for a word of warning or encouragement; but, alas! it did not come. We have a free Gospel, and a full Gospel; let us preach it fearlessly, and, having done so, we have fulfilled our commission.

W. CHAMBERS.

#### A WORD OF ENCOURAGEMENT.

DEAR SIR,—I feel I must thank you for the beautiful illustration of the monument set up over our late beloved brother in the Lord, Mr. Winters. It was altogether more than we expected, so it came quite a surprise. We are very glad that so noble a monument is raised to his memory. But we feel that no one who knew him will need to see the monument to remind them of him, for "he being dead, yet speaketh." We are thankful to God for ever giving us the privilege of hearing him, and reading his words, which have often come as a message from God. What Mr. Sears said suited us well; he said it would baffle anyone to tell who loved him most. If he had said he did, I fancy that would have been denied by hundreds. We have been surprised in reading some of dear Mr. Winters' hymns, to find that although he was so far beyond us in everything else, yet his experience as a Christian was so much like the humblest believer that I believe there has been more sympathy drawn out towards him, after we read his hymns, than there was before. The verse on the tombstone is very nice indeed; and I am sure that our dear friend would be well pleased, for he

was saved by grace. May God bless the words to saint and sinner who may read them, then it will not be in vain.

We are glad you had such good meetings, and trust that after days may show that the "bread cast upon the waters was not in vain." God bless you in your work, and crown your efforts with real success.

We were greatly blessed in reading Mr. Mitchell's piece from "Faint, yet pursuing." It was very encouraging to one who often feels, I have no strength at all, but in Him is our strength. In His might we press on, faint often, by reason of the hardness of our hearts and the roughness of the way; yet pursuing, for He has said that we shall come off more than conquerors through Him. Very many thanks for your very encouraging words in July number. It was a word in season to one who needed it. Will you please pardon the liberty I have taken in writing to you, for I feel as the Centurion did when he told Jesus that he was not worthy that he should come under His roof. But I can but acknowledge God's great goodness to me in comforting me through His children and giving me a place amongst them. "He lifteth the poor out of the dust, and sitteth him among princes, even the princes of His people." This verse always come to mind when I think how high a privilege is mine—

"Let me among Thy saints be found  
Whene'er the archangel's trump shall  
To see Thy smiling face." [sound,

Yours in one Lord, L. S.

Mendlesham Green.

[We have several similar communications both in respect to the testimonial to Mr. Winters and the articles by Mr. Mitchell.—J. W. B.]

#### HINTS FOR TEACHERS.

##### THE CHRISTIAN RACE.

(Phil. iii. 7-21.)

*Introduction.*—The apostle here in this chapter warns us against false teachers (ver. 2). But he experimentally realised the power of the Gospel of the Lord Jesus Christ, that nothing could draw him away from the power and excellency of the Lord Jesus Christ. The Christian race is one which is the primary concern of every believer in the power of the Gospel. Paul knew this; he therefore is willing. Notwithstanding all the difficulties that may be in the way, he reckons them of but little consequence, so that he may pursue the race to forget the things that are behind (ver. 13). Because of the importance of not losing the heavenly prize in store, this indeed was a consideration of the highest concern and importance. How important, then, that we ever look to Him to lead us, to guide us, in the right way—the narrow road; we cannot go alone; there are dangers and difficulties in the way; we shall

soon be overcome and fall. "Hold Thou me up, guide me that I may run well to gain the prize." Learn a few inferences.

1. The race to be pursued.
2. Christ to direct and guide us in the race.
3. Pray that you keep on the right road.
4. Be faithful to the end.
5. Thereward an unperishable crown.

THOMAS HEATH.

Plymouth.

*PAST AND PASSING EVENTS, &c.*

MR. SINDEN preached the anniversary sermons at Devizes, and we heard some of the people say, "We should like to have him at our anniversary."

\* \*

And when at Zion, Trowbridge, a week later, the same thing was repeated; more than one said, "The savour of his discourse is still enjoyed."

\* \*

Mr. Gruber, a native of Austria, will, we are told, shortly enter on probationary services at "Gower-street."

\* \*

*The Devizes and Wilts Advertiser* say "the services throughout, at the 'Old' Baptist Chapel, were very successful and encouraging."

\* \*

The leading feature of the past month in our denomination was the induction of Mr. T. Jones at New Cross.

\* \*

The new cause at Ebenezer, Fulham, have just put a baptistry in their chapel, and, thank the Lord, they have had to use it.

\* \*

James Mote, Esq., Hon. Solicitor to the Metropolitan Association of Strict Baptist Churches, has recently returned from a voyage to Australia and America.

\* \*

While in Sydney and Melbourne, he took the services a few times; some of the people wanted him to stay out there. "No," was the answer.

\* \*

We hope, if spared, Mr. Mote will supply us with some little account of his tour among the Churches in the Antipodes, &c.

\* \*

Not forgetting dear old Mr. Mecres' Jubilee; it commences on September 30. But the public meeting and presentation is to be held in the Town Hall, Spa-road. (See advt. on cover.)

\* \*

We sincerely hope every cause of truth in London and suburbs will be represented at this meeting.

The Town Hall is only six minutes' walk from Spa-road Station on the South - Eastern Railway. Frequent trains from Charing-cross, Cannon-street, or London-bridge. Omnibuses from Gracechurch-street pass the end of Spa-road.

\* \*

The lines, says J. C. "Day of Judgment" (see E. V. & G. H. for September, 1891, p. 287) were presented us by an aged minister, who informed us that they were the production of the late Admiral Kempenfelt. The admiral was, we are assured by the same authority, a godly man, and the son of God-fearing parents. The annexed lines were written but a short time previous to the destruction of the "Royal George" at Spithead, in the year 1784, by which the gallant admiral and nearly the whole of his crew were drowned.

\* \*

A little sparrow has just winged the news from Lowestoft, "Thirty persons communed at the Lord's table in September."

\* \*

This was the first time they gathered round the table since a Church has been formed there. Have we not reason to hope "The time of the singing of birds is come?"

\* \*

May we call it "A trade mark!" Hardly. However, whenever we enter a place of worship not before visited by us, and we are ignorant of its surroundings, the first thing our curiosity wishes to be satisfied about is as to what hymn-book is used.

\* \*

If we find "Gadsby's," "Denham's," or "Stevens," adopted, out of which we are reverently requested by the Precentor to "Let us unite to praise the Lord," we think we are on safe ground.

\* \*

But, and if, the book be that of any other author, we soon begin to wonder where we are, and in a sense, "Doubts and fears alternate rise."

*THE AGED PILGRIMS' CORNER.*

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.

THE oldest pensioner on the Society receiving the "ten guineas" was born in the year 1800.

\* \*

The Church at Chadwell - street, Clerkenwell, have ever taken a lively interest in the Society. The annual sermons on its behalf this year are to be preached by the indefatigable secretary (see covers).

"Take no thought for the morrow" does not mean sit down and be idle. There is a Benevolent Fund belonging to this institution for the purpose of supplying little helps to the inmates at the Hornsey-rise Asylum.

There is, we believe, to be a winter's sale of fancy work presently in the grounds in aid of the Benevolent Fund.

If you can't send cash, perhaps you can find some little article lying idle in your wardrobe. If so, direct it—Benevolent Fund, care of the Warden, Aged Pilgrims Asylum, Hornsey-rise, N., before November next.

Or, you might, in some of those spare moments, ply your nimble fingers in making up something for the sale. Try!

The attention of friends to the Society living in Brighton is called to a meeting to be held there this October. It is announced on the covers. "Give it out" from your pulpits, ye Brighton ministers.

### Marriages.

BOULTON - DAWSON.—On August 14, at Ebenezer Chapel, Elthorne-road, by J. Kingston, assisted by W. Osborne, Henry S. Boulton to Martha Amy Dawson. The newly-married couple, after the breakfast, departed to Dovercourt, where the honeymoon was spent.

WEBBER—SUMMERHAYES.—On September 2nd, at St. John's-green Baptist Chapel, Colchester, by William Chisnall, of the L. S. B. M. A., Maurice Webber to Emma Maria Summerhayes.

### In Memoriam.

ALICE UNGLESS, of Bury - St. - Edmunds, peacefully passed away May 21, 1894. Deceased was the subject of convictions when a child, and was brought to know the Lord at the age of 25. Her husband was an ungodly man, fond of company and the public-house. Departed often pleaded with the Lord that He would turn his face Zionward. On one occasion, while he was listening outside a house where a cottage meeting was held, the Lord met with him with the words, "Father, forgive them, they know not what they do." After a time they both walked together, rejoicing in the God of their salvation; they were baptized together, and received into the Church the same day. This circumstance was often referred to by Mrs. Ungless. Jesus was very precious to her in her affliction, and she quoted the lines—

"What was there in me to merit esteem,  
Or give the Creator delight?  
'Twas even so, Father, we ever must sing,  
Because it seemed good in Thy sight."

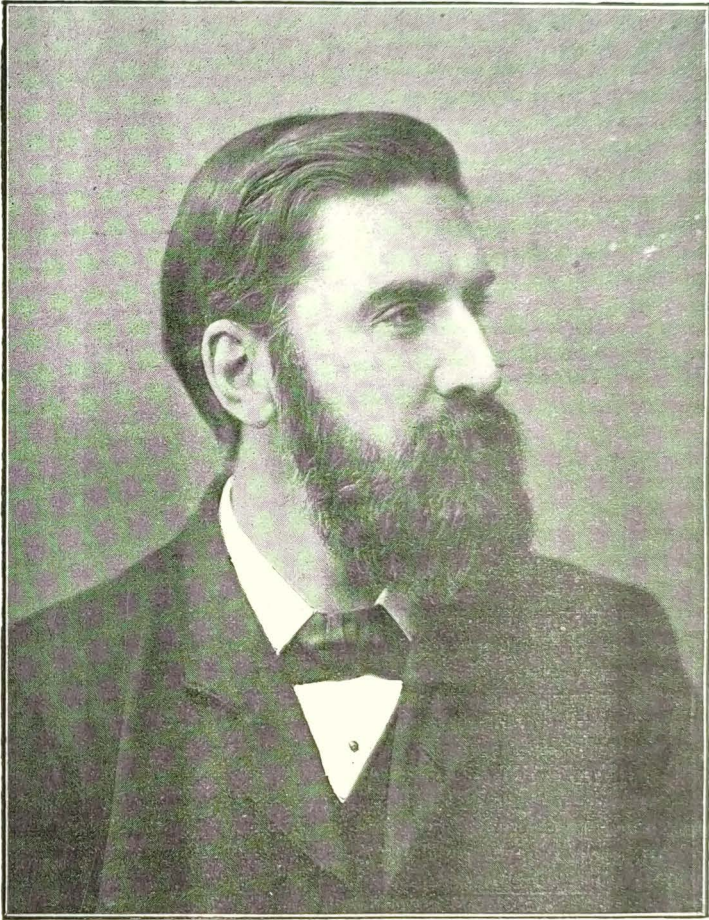
She quietly and peacefully passed away in the arms of her daughter—HARRIET CRACKNELL.

ELIZABETH HULL fell asleep in Jesus on Dec. 13, 1893, aged 62 years. "The memory of the just is blessed." Her "end was peace." "The Lord gave, and the Lord taketh away." She was a mother in Israel, and followed in her Master's footsteps. Thus we as a church feel the loss, but she has entered the fair haven of eternal rest, the crown gained, to be for ever with the Lord. She was a member with us at Providence chapel over forty years. She leaves a husband and family behind. She was the devoted wife of Samuel Hull, of Abington.

SUSAN PYETT, late of Bedingfield, Suffolk, calmly fell asleep in Jesus on Monday, June 11th, after several months painful affliction, borne with much patience and Christian fortitude. She was, through divine grace, a consistent child of God, who witnessed a good profession for upwards of 46 years, being a member of the Church of Christ at Horham since the year 1848. She was brought to the knowledge of her state as a sinner under a sermon preached at the Suffolk and Norfolk Association meeting at Oeccold, about the year 1845-6, by the late Mr. James Galpine, of blessed memory, whose ministry the Lord owned and blessed to her soul. She would often refer to her call by grace and her soul passing from bondage to liberty with deep feelings of thankfulness to the God of her salvation. She was a noble and constant worker in the cause of Christ, and for nearly 46 years a teacher in the Sabbath-school. Was a true lover of the good old truths of the Gospel; upon these she could both live and die. Many friends found it refreshing to their souls who visited her. On Friday, June 15, her mortal remains were committed to the silent tomb by her pastor, Mr. J. R. Debnam, in the presence of a large company of friends, the school children and their beloved teachers being in attendance. On the following Lord's-day Mr. Debnam was helped to preach, in reference to her life and death, from the text chosen by herself, "By grace are ye saved," &c. (Ephes. ii. 8, 9).—J. R. DEBNAM.

HARRIETT SWEETMAN, my dear mother, fell asleep in Jesus on Wednesday, Aug 1st, at the age of 72, after a most painful affliction. She had been a member of the Surrey Tabernacle nearly six years. Her mortal remains were interred at Nunhead Cemetery Aug. 4th. Her beloved pastor, Mr. O. S. Dolbey, kindly conducted the funeral service.—H. H.





MR. SAMUEL GRAY.

# The Importance of Right Thoughts.

BY EDWARD MITCHELL.

“What think ye of Christ?”—Matt. xxii. 42.

TO think rightly is a matter of vast importance. “As a man thinketh in his heart so is he.” To have right thoughts of Christ is essential to our spiritual and eternal welfare. “If ye believe not that I am He, ye shall die in your sins.” To think correctly of Christ we must apprehend *the dignity of His person*. This the Pharisees, who prided themselves on their knowledge of the Scriptures, entirely missed. They knew indeed the Christ was to be David’s son, but were ignorant of the all-important fact that He was also David’s Lord. Like the modern so-called Unitarians, they saw His humanity clearly enough, but overlooked His deity, which was also plainly revealed. Their thinking was one-sided, partial, and false. The Christ of God is a complex person: “God over all, blessed for ever,” yet true man. “The Word was with God, and the Word *was* God.” And this same all-glorious “Word was made flesh.” He, “being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant.” Right thinking here is vital. Error on this point is fatal. The whole superstructure of salvation is built on the person of Christ.

We must also grasp *His official character*. Christ is a Greek word anglicised, and means anointed. God’s *Christ* is God’s *Anointed*. Christ is the official name of our adorable Lord. Anointing signifies both *appointment* and *ability*. Prophets, priests, and kings were anointed. The act of anointing set forth their appointment by God to their respective offices, and symbolized the impartation of the gifts necessary to the proper discharge of the office. Our Lord Jesus is the Christ, the divinely-appointed Prophet, Priest, and King of Zion. His human nature was anointed with all the fulness of the Holy Ghost to fit Him for the due discharge of all that relates to His important offices. “God anointed Jesus of Nazareth with the Holy Ghost, and with power.” “God giveth not the Spirit by measure unto Him.” We may have perfect confidence in Him in all His official relations. As we are led into a knowledge of Him as the Anointed we exclaim, “Because of the savour of Thy good ointments Thy name is as ointment poured forth.” Our thoughts of Christ are pleasant, comforting, and assuring.

*The perfection of His work* must be included in our apprehension of Christ. Here we principally intend the work He accomplished on earth when He tabernacled with men. He came to restore that which He took not away. Man committed robbery, Christ made restitution. God’s law had been violated, His goodness impeached, and the glory due to His name unjustly withheld. Our beloved Lord has magnified the law, manifested the beauty and perfections of God, wiped away all the aspersions cast upon His goodness, and glorified His Father on the earth. His finished work is the ground of our hope of pardon and acceptance. As our thoughts dwell upon it, and its glorious perfection, doubts die, darkness disappears, and joy and peace abound. We rejoice not only that we are saved, but also that God is glorified in our salvation—His law more honoured by Christ’s observance than dishonoured

by our breaches; His perfections made more fully known, and His declarative glory more fully displayed, than in any other of His works.

Our thoughts of Christ must also embrace *the love and compassion of His nature*. "Christ loved the Church, and gave Himself for it." His wondrous compassion is everywhere manifested in the gospels. These qualities attract us. "How excellent is Thy lovingkindness, O God, *therefore* the children of men put their trust under the shadow of Thy wings." His Father bears testimony to His gentleness: "A bruised reed shall He not break, and the smoking flax shall He not quench." His heart's love is set on sinners, His compassion towards them is boundless. Suspicions of His mercy do Him a grievous injustice. He came "to seek and to save that which was lost," and has never refused mercy to any sinner that has truly sought it at His hands. We think of Christ as the Son of the Father in truth and love; the God-man Mediator; the anointed Prophet, Priest, and King; the all-sufficient, ever-loving Saviour of sinners; Israel's hope and consolation, the Church's Lord and Head. "Our meditation of Him shall be sweet; we will be glad in the Lord."

*Right thoughts of Christ produce gracious effects.* They are not mere notions floating in the brain, but operative principles in the soul, which lead to practical results. Those who think rightly of Christ *make use of Him*. Is He the door? They enter in by Him into the fold. Is He the way? They walk in Him, and by Him they approach the Father. Is He a refuge? To Him they fly for shelter. Is He the one foundation laid in Zion? On Him they build their hopes of salvation and acceptance. Is He the living bread? Their souls feed upon Him; "they eat His flesh, and drink His blood, and on and in Him live." Is He the Saviour? To Him they go for salvation; to Him they look to be saved from their sins. All of Christ is for the use of His people, and he does best that makes most use of Him, and most constantly draws out of His fulness.

Right thoughts of Christ *endear Him to us*. "To you which believe He is precious." The more our thoughts dwell upon Him, the more precious He becomes to us. His beauties, glories, excellencies, and suitedness to our necessities wondrously endear Him. He is indeed "fairer than the children of men," "the chiefest among ten thousand," "yea, He is altogether lovely." We find His yoke to be easy, and His burden light. "We love Him because He first loved us."

Thoughts of Christ *exert a transforming influence on our hearts*. "We are changed into the same image from glory to glory." The dyer's hand is stained by the dye in which he works. The covetous man's greed increases by the indulgence of covetous thoughts. So meditation on Christ, by the Holy Spirit's grace, conforms us to His image. He that thinks little or unfrequently of Christ will not much resemble Him, but where thoughts of Christ are much and constantly in the mind His image will be formed. Our best thoughts of Christ are but poor at the best. He is infinitely beyond all that is thinkable by us. Yet we may think rightly, though we cannot think adequately. May we think of Him lovingly, trustfully, adoringly, and increasingly. Precious Jesus! gracious Lord! dwell in our hearts, conform us to Thine image, enlarge our scanty thoughts, enable us to think greater, higher thoughts of Thyself, to think of Thee more frequently—yea, continually; and do Thou ever think upon us for good!

## OUR PORTRAIT GALLERY.—No. X.

MR. SAMUEL GRAY.

WE are enabled this month to present our readers with a portrait of Mr. Samuel Gray, of Brighton. Our brother has been brought so much to the front during the past eighteen months in connection with the Strict Baptist Mission, and we have become so familiar with him as a man, a brother, and a minister of the Gospel, that it is needless to add but little about him.

Samuel Gray was born in the garrison town of Chatham, in the county of Kent, May 27th, 1850. Was called by grace when just turned 17 years of age, and we believe we are right in saying this was brought about by no ministerial agency, showing very plainly that God can, if He chooses, call His children from nature's darkness into the marvellous light and liberty of the Gospel without employing any human instrumentality. Our brother, by experience, discovered the depravity of the heart and his inability to do anything to merit God's favour and salvation; but, in course of time, the Holy Spirit assured him of the fact that salvation is all of grace, and upwards of twenty-seven years ago he could sing with Doddridge—

"Grace 'tis a charming sound,  
Harmonious to the ear."

Through the instrumentality of the late Mr. Thomas Jones (whom Samuel Cozens described as one of the "old school"), our brother S. Gray was brought to London, and by whom he (Mr. G.) was baptized in Artillery-street Chapel.

Mr. Gray first spoke in the Lord's name in 1873, at Cottenham, Cambs. Here, as Solomon says, and as Mr. Gray himself would say, he found "a good thing," for here he found his wife, and was married in the year 1875.

Mr. Israel Atkinson invited Mr. G. to supply "Ebenezer," Richmond-street, Brighton, August 23, 1880, this led to an invitation with a view to the pastorate, and in November, 1881, was settled. On November 6th, 1894, the thirteenth anniversary of his pastorate is celebrated. During his pastorate about 150 have been added to the church, nearly all by baptism. Peace reigns, and the Lord's manifest and realised kindness unites pastor, deacons, and people in singing, "Praise God from whom all blessings flow."

Mr. Gray's father died in 1869; his mother is still alive and is in her 81st year; she was called by grace under the ministry of Mr. G. W. Lewis, of Zion Chapel, Chatham; she was baptized when 17 years of age, so that she has been plodding heavenwards sixty-three years, and is

AN UNCOMPROMISING STRICT BAPTIST.

We believe this brief sketch of Mr. Samuel Gray's origin, &c., together with his labours in connection with the Strict Baptist Mission hitherto published, will be read with interest and profit.

J. W. B.

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It was a greater act in the Son of God, to give His own life as a ransom for His people, than if He had sent ten thousand millions of angels to conduct every single Christian to heaven.—*Ryland*.

## "THE VOICE OF MY BELOVED."

(Sol. Song ii. 8.)

BY E. MARSH.

WHAT an exclamation! As unbounded as unqualified. Abrupt, but not abortive, for it is the ripe fruit of "love without dissimulation." Undefined it is true, because beyond definition, but certainly not unknown to all that love Him is the voice of Jesus, but rather, as here, recognised as "the voice of *my* Beloved." Precious Jesus! if "Thy cross, Thy cradle, and Thy crown are big with glories yet unknowu"; if Thy glorious Person baffles all the intelligence of heaven and earth to declare; if Thy works of nature and of grace, for their glory are beyond the reach of human thought; if Thine infinite mercy, displayed in every office held, sinks the happy recipients of Thy wisdom, righteousness, sanctification, and redemption low at Thy dear feet in silence, overpowered at times under a sense of Thy great goodness, even so the power and the preciousness, the grace and the glory, the majesty and the music of Thy *voice* is indescribable.

Why is this abrupt exclamation of the recognised voice of Jesus by His Bride thus recorded by God the Holy Ghost? Why, indeed! but that age after age, the generation of the righteous may continue, by personal experience, as "partakers of like precious faith," to fill in the margin, and then pass on the still empty pages to *their* spiritual posterity, and on again to the generation yet unborn, until every living soul has cried,

"Come ye, who in my Lord rejoice,  
Proclaim the glory of His voice."

And at last every sinner saved by grace shall unite their voices, led by His, in one unbroken song.

Come, fellow pilgrim, can we not fill in a line or two of this margin together, and at least strike a thought that shall continue to flow on, gathering as it goes?

This voice alone is *the voice of truth*. Other voices are *true* because tuned by this, but this is *truth*. It is *good* to hear *theirs*, but *better* to hear His. "He spake as man never spake," and taught "as one having authority." The Gospel of free grace is the harmonious sound of Jesus' voice. Blessed are your ears that hear, and distinguish it from the "stranger's," which "the sheep will not follow." Loud and long let its clarion notes sound forth His sovereign love and saving mercy, redeeming grace, and dying love. Oh! beloved, when He speaks here, and reads aloud to thee thy name in His book of life, then is thy soul, or ever thou art aware, like the chariots of Aminadab, while from the hills of gospel truth thy soul exclaims, "It is the voice of my Beloved."

Let any unprejudiced mind carefully read the Word of God, or listen to the faithful ministry of the Gospel, and "sounding brass and tinkling cymbal" will be stamped upon every contrary sound, so clear is the voice of the Beloved here, and so unspeakable His love who speaks. Trust His promise—the voice of truth declares it; follow the precept, truth gives it for her followers' *truest* welfare; fear not to believe too fully all He hath said, but tremble, O my soul, to mistrust one word of His.

The voice of my Beloved! Oh, how *powerful*! Who but He spake

light into being, and turned a chaos into a world of beauty to praise her Creator's wonder-working hand? This voice is *life-giving power*. To the halls of death and reigning sin in the soul of man He comes. Dethroning the enemy in the spiritual life He gives and does what only God can do, creates the *living cry*, "God be merciful to me a sinner." Oh! ye burdened, broken-hearted, be it known unto you that it was "the voice of my Beloved" gave birth to those penitential pleadings of thy sorrow-stricken heart.

The voice of my Beloved is *filled with the power of His own love*. The groaning of the prisoner is silenced by the voice of his Liberator as He says, "Come forth!" and commands the chains and fetters to fall off, and the song to give place to the sigh. What but *love* fills the voice which says, "This My son was lost, but is found; was dead, but is alive again," as the Beloved throws His arms of grace around His prodigal child, and wipes away his tears with the tokens of His unabated affection? He, even He, scours the highways and byways, seeking and saving that which was lost, and in their soul's travail for Him sees of the travail of His own soul for them, and is satisfied as He bids them weep it all out on His bosom, while the voice of "Come unto Me" is followed with the kiss that assures "thy sins, which are *many*, are all forgiven thee."

This voice is *the stimulus of the saints*, both in *suffering and service*. He that will live godly *must* suffer persecution is one of the rules of the kingdom, and to be free from the rule is to be a foreigner to the realm. God's children are sure to be a mark for the enemy in some way, internally or externally, and sometimes both; the world, the flesh, and the devil is a combined force against the faithful in Zion, but it is "My *Captain* sounds the alarm of war," and stimulates to the conflict, and sympathizes with the wounded—"touched with a feeling of our infirmities." Ah! who shall herein describe the power and stimulus of His "Lo, I am with you alway?" Fellow-labourer, was it *His voice* that called thee into the service? Let His voice keep thy hand to the plough, since He says, he that "looketh back is not fit for the kingdom." Is Zion to-day pleading for more *labourers*? The Sabbath-school, the mission field, the tract district, the sick visitation, with other fields of labour, are seeking living help in the Lord's service. Is He not replying by His own voice in the hearts of some who listen to the pleadings, saying, "Son, go work to-day in My vineyard," making "Woe is me if I preach not the Gospel" a heavy burden to the heart He is speaking to?

Is it the voice of *my Beloved*? Oh, then, it *claims* as well as *calls*! Its *desire* is its *demand*. Is He *mine*? Do I *love* Him? Then what shall I withhold? Did "the Beloved" call that dear one home to share His everlasting rest and glory? Then His voice shall comfort the bereaved and saddened hearts, and its power call forth, "It is the Lord, let Him do as seemeth Him good." "Thy will, my God, not mine be done." "Faith must out with it," said the late dear T. B. Voysey. Yes! for my Lord, my Beloved, has first claim, and HE *called*. Does He call thee to "forsake all and follow Him"? His voice assures thee of a full supply of "all thy needs." Oh! for an ear to hear His voice, even in the little things of every-day life, *claiming the heart He calls to as His rightful throne*, since all we have and are is His.

The voice of my Beloved stills the voice of the enemy and the avenger; rises above the tumult of the world without, and the host of enemies within; speaks all the promises, and shows them Yea and Amen in Himself; calms the troubled breast, and bids the fearful heart be strong; prepares, with a precious power, for the coming trouble, and, when it well nigh overwhelms us, still sounds forth the tried and tested assurance, "I will not fail thee"; "I will never leave thee."

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy and shall break  
In blessings on your head";

for the Beloved's voice is it that says "Peace, be still."

The voice of my Beloved is *the terror of hell*, where devils from Him flee, but never get away; *the triumph of heaven*, where all delight to hear His voice, that bids them welcome there; *the trust of earth*, where the redeemed to-day are battling on through the thick of the fight, witnessing for Him, and warring a warfare with the certainty of victory, for the voice of "the Captain of our salvation" stimulates each soldier of the cross.

Who does not sometimes sigh—

"Oh, for the touch of the vanished hand,  
And the sound of the voice that's still"?

until, aroused from our reverie by our "Beloved," we start up with joy to say, "It is the voice of my Beloved"; the voice that shall never be hushed in death, but "ever liveth to make intercession" for "all that come to God by Him," and at last Himself to call us home.

"Speak to my heart, my Lord, my love,  
Bid me alone in Thee rejoice;  
Nor ever from my soul remove  
Till I, at home, shall hear Thy voice."

## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. IX.—WHAT HE IS DOING NOW; OR, THE INTERVAL BETWEEN  
HIS FIRST AND SECOND ADVENTS.

BY H. S. L.

**T**HE first special hint of this is given in the prophetic words of Jacob before referred to, "Unto Him (Shiloh) shall the gathering, or the obedience of the peoples be," for the plural form given to the word in the original expresses the great fact that the Gospel triumphs should be won in heathen lands, and that sinners from earth's remotest bound should bend before the Saviour's feet, while in the Psalms we have many grand descriptions of His mediatorial reign and the conquests of His grace. In Psa. lxxii. what a charming picture is drawn of the gracious influence of King Jesus, coming down like rain upon the mown grass, and like showers that water the thirsty earth, refreshing and strengthening His own regenerated and gathered people, defending them from wrong, redeeming them both from the deceit and violence of

their enemies, and regarding their life as precious to Himself. How beautifully *Psa. xlv.* corresponds with the later chapters of the Apocalypse, where the King of kings and Lord of lords, returning from His great atoning conquest—when at one and the same time He suffered and triumphed, and through death destroyed the power of the destroyer, the devil—goes forth again by His Spirit in His Gospel, “conquering and to conquer,” breaking down opposition, and quenching enmity by love. “His arrows are sharp in the heart of the King’s enemies, whereby the people fall under Him.” He girds His sword upon His thigh, and in His majesty rides prosperously because of truth and meekness and righteousness.

We hear the glad shout of *Psa. lxxviii.*, “Thou hast ascended up on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them;” and compare it with the inspired quotation and comment in *Eph. iv. 8—16*, and find how the exalted Saviour is engaged in distributing those gifts among His people, the gifts of gracious men, as well as various forms of indwelling grace in the heart, and thus He is calling and edifying and perfecting His Church in numbers, and in spiritual life and blessedness. Again, in *Psa. cx.* we find the Everlasting King and Priest of God “making His people willing in the day of His power,” because “in the beauties of holiness from the womb of the morning He has the dew of His youth.” Yes, Jesus, the “Ancient of days,” is “mighty to save.” Years and generations and untold ages never make Him old; they bring no feebleness nor weariness to the “Strength of Israel,” nor has His Gospel become in any degree whatever feeble, decrepit, or out of date. People may think it has; they may try to modernize and improve it to suit the tastes of the times; but when they can provide a better artificial light and purer ventilation than God’s old-fashioned sun and air produce, then they may try, and not till then, to substitute for that which is emphatically the “glorious Gospel of the blessed God” some human scheme to elevate and bless and save the souls of men. But God has set His King upon His holy hill of Zion. Jesus has asked of His Father and He has given Him the heathen for His inheritance, and the uttermost parts of the earth for His possession; He has received authority to wield His sceptre from sea to sea, and to the very ends of the earth; and, as *Isaiah* tells us, “He shall not fail nor be discouraged till He has set judgment in the earth, and the isles shall wait for His law.”

Yes, and it is well that we should remember all this; for when we look around, both on the professing Church and the world at large, and see how confused and mixed and muddled men and things appear to be, how lukewarm and worldly many who call themselves Christians are, while errors of all kinds stalk boldly abroad and gain numbers of zealous and undaunted adherents, and the rest of the masses of the people seem totally indifferent to their own eternal interests and to religion of every kind, we are very apt to become heartless and discouraged, and feel as if everything were going wrong. O then let us seek to grasp the assurance that “The Lord reigneth,” not as an excuse for indolence and carnal security, but as the strongest of all incentives to gird the Gospel armour on, and fight the battles of the Lord, to seek to declare His Word among the people, believing that it is still the power of God



unto salvation to every one that believeth, for His Word shall not return unto Him void, but it shall accomplish His own good pleasure, and prosper in the thing whereto He has sent it.

In the wondrous vision which Ezekiel saw of the "cherubic wheels," he beheld above the wheels "the appearance of a throne," and above or upon the throne the likeness of "a man," bright and glorious, and it was the appearance of the glory of the Lord. Thus the Man Christ Jesus rules all the events of this world, and amidst all the whirling of events, amidst all the perplexities, mysteries, and changes of this earthly scene, He is working out His purposes of grace and mercy, and when all is completed He will behold all with yet greater complacency than He looked upon all His first creation, and with yet an added emphasis declare it "Very good!"

One more feature of Christ's present work appears in Isa. liii., "Making intercession for the transgressors" exactly corresponding with the New Testament assurance, "He ever liveth to make intercession for them that come unto God by Him," and these are repenting transgressors for whom He shed His precious blood.

Thus all the prophets have borne, and are still bearing, witness to Him; being dead, they yet speak, for the Word of God conveyed to us through them liveth and abideth for ever. In a living, reigning, ever operative, and Almighty Saviour may our confidence be firmly centred. May He be our life, our joy, our confidence. So may we run the race set before us, looking unto Him; so may we fight, assured of final victory; so may we labour, knowing that however often we may be disappointed, His success is sure, and His triumphs are and shall be ours; and so may the inspired encouragement ever echo in our ears and hearts, "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain (or void) in the Lord." Amen.

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### FOOTSTEPS OF THE FLOCK.

**I**T is no easy matter to define Christianity. It is utterly impossible to comprehend its great Founder. Christ's love "passeth knowledge," and His grace is beyond the grasp of the most highly cultured: yet we know that it is blessedly possible for men to experience much of the sustaining power and influence of divine grace upon their hearts. Christianity lives in the inner chambers of the heart; its holy influence is seen in the quiet unassuming life. It seeks not the applause of men, but yearns for the approbation of God. It sounds no trumpet, it does not stand at the corner of the street, but is found in secret fellowship with the Eternal. It delights to walk in the light of the Sun of Righteousness, and hold converse with heaven.

We hope through divine grace that we are favoured to participate in these holy privileges: at the same time we, like the great apostle, cannot forget the past life. You know how highly favoured he was, receiving revelation upon revelation, yet he never forgot that he had made havoc of the Church; and because of such painful reminiscences of the old life he ever subscribed himself as "the chief of sinners." It is in the same category we would ever wish to classify ourselves, for we were "dead in

trespasses and sins," "afar off"; but while we say this, we ever wish to magnify the adorable riches of that grace which saved us and of that love which redeemed us.

Many years have passed away since the gospel of peace entered into my soul, yet the fragrance of those happy, blissful hours still remain. The experience of many months previous can never be obliterated from my memory—the deep heart-trouble, the conviction of sin, the fearful looking-for of judgment, the terrible condemnation under which I then lived, the alarming thoughts of the dread eternity, the yawning gulf. These things were terribly present: *they were real to me.*

Well do I remember the delightful August of 1864. The sun shone forth in all his brilliancy, nature sang forth the praises of Him who alone is worthy. It was then the Sun—the eternal and ever-blessed Sun of effulgent light—shone upon the chambers of my poor, dark, yet praying soul. Oh, what rapture and joy filled my heart! The burden had gone, the wounds were healed, the inward tumult was turned into peaceful tranquility; so that, like the prophet, I can say, "My soul hath them still in remembrance."

Perhaps there is no doctrine in the whole compass of our faith so offensive to the unbeliever and formalist, nor one assailed so virulently with contempt, as the doctrine of regeneration. At the same time we know that this is the one essential qualification for church membership and for entrance into the eternal felicity hereafter. Regeneration is the "most eminent mercy that God bestows on His people." All the persons of the Godhead concur in this new birth. It is not a mere refinement of corrupt nature, nor the mere renovation of the individual, but the actual life of a new birth, and an entire and radical change of the whole man—the awakening of his latent powers of sight and understanding. It is the happy realisation of pardoning mercy, and an entire change of the man's condition before God. It is a resurrection from dead works to serve the living God in newness of life.

"Born of the Lord, I rose from sin,  
Flew to the Prince of peace."

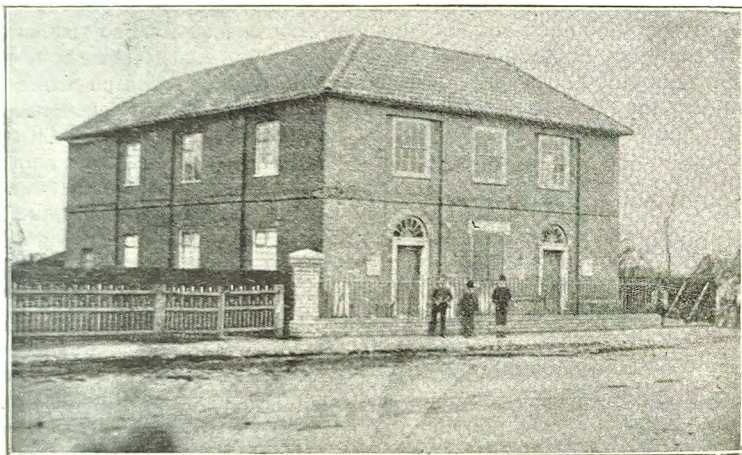
It is a transformation of character which leads to conformity to the image of Christ. The possession of the incorruptible end of the living God, the putting off the old man that is corrupt, and the putting on the new man which is created in righteousness and true holiness—a partaking of the divine nature. In such experience the soul is brought into the blessed realisation of rest and peace.

Moreover, we discover from the above passages the absolute necessity of a *real change* being made in the inward temper and disposition of the soul, and not a *relative* only respecting its state. This cannot be doubted by any who acknowledge the inherent depravation of man's fallen nature, nor by any who grant that corruption to be general among men.

A careful investigation of one's experience will sufficiently prove what we have here advocated; also a prayerful perusal of the New Testament will put the whole matter at rest, should any misgivings arise in the mind of any Christian reader. We cannot possibly emphasize these fundamental truths too much; they are the entrance-gate of real, vital, and experimental religion. Destitution of the new birth is poverty indeed, for, while we live, we are said to be dead, and when dead we only begin to enter upon a never-dying state.

The divine Agent in working in the soul this new life is the Holy Spirit; the channel through which the inestimable gift comes is Christ; the source from whence it springs is God. Hence you will carefully observe that the Triune God (Father, Son, and Spirit) are actively engaged in accomplishing this desirable and best of all blessings in the soul of the elect, who are predestinated to eternal life and glory. Angels are deeply interested in watching these gracious operations of infinite love, and saints who have passed through the blessed experience rejoice in seeing the operations of grace extending the kingdom of Christ, rejoice in beholding their fellow-men being translated out of darkness into the marvellous light of the Gospel. Oh, that some poor burdened heart may be encouraged to hope in the great mercy of God, and to cast himself upon the meritorious sacrifice once for ever offered up to God, even Jesus Christ, who came to seek and to save them that are lost. To whom be glory now and for evermore.

M. A. J.



### HISTORY OF THE BAPTIST CHURCH, LAXFIELD, SUFFOLK.

THE Gospel was first preached in Laxfield—by the Baptists—in the year 1797. by two brethren from Diss, in the county of Norfolk, members of the Baptist Church in that place. The names of these brethren were Jeffaries and Carlton. It appears there was considerable opposition to the Gospel for some time, for several houses in different parts of the parish had been licensed for preaching; and, from the weakness of its friends, and strength of its enemies, was many times discontinued.

After a time Mr. Manser, of Horham, came and preached when he had opportunity, and many of the people, used to go to Horham on the Lord's-day, several becoming members there.

In the year 1807, a large room in a private house was fitted up, and Mr. Jonas Smith, of Kenninghall, in Norfolk, became the regular preacher. In 1808, eighteen persons had their dismissal from Horham, and were formed

## A STRICT BAPTIST CHURCH

by Mr. Manser. Mr. Jonas Smith accepted an invitation to become their pastor. The church and congregation so increased that the room soon became too small for them. A large double cottage with eighteen rods of ground was bought and fitted up for the worship of God. This soon became too small for the increasing congregation. It was therefore resolved

## TO BUILD A CHAPEL,

which was accordingly done, the building measuring forty feet by thirty-six feet, with convenient vestries—plain but substantial, and opened for public-worship in the year 1810. The entire cost, including the purchase of land, was £836. Mr. Smith resigned his pastorate in the year 1811, and removed to Carlton Rode, Norfolk. The next minister was Mr. Collins, from London, who came upon a twelvemonths' engagement, but not being acceptable for the pastorate, shortly after the expiration of his engagement he left the place. In the year 1813 Mr. Stephen Taylor (who was then a member of the church at Grundisburgh) was invited to the pastorate. At his ordination, Mr. Thompson gave him his charge. Unpleasantness arising, Mr. Taylor resigned, and left, March 10th, 1816. The next pastor was

## MR. JOHN FOREMAN.

The following are his own words, as related at his jubilee meeting at Mount Zion, Hill-street, Dorset-square, London, in the year 1865: "I am told that I was born on the 2nd of April, 1791. I was certainly put to a little school for several years; but, having to go out gleaning, and at other times to work, I did not manage to glean much learning. I was a parish boy, and was put out at eleven years of age as a rough sort of hand. I left that situation in 1807. I had been, and was, a great blackguard, till upwards of twenty-one years of age. But on a Lord's-day afternoon in the month of July, in the year 1812, the Lord stopped me while discharging a gun, and a *dead shot* it was to the course of life I had been pursuing. Then there was so great a change that one notoriously ungodly man said of me, 'If there is anything in any man's religion, certainly there is in that young man's.' In the year 1813 I joined the Church at Laxfield; and in 1815 the Church appointed me to speak at the prayer-meetings. I did so three times, but I felt I could never go again. By the persuasion of the deacons, I tried again. On March 10th, 1816, the minister, Mr. Taylor, left, and the people unitedly requested me to speak in the table-pew for a few Lord's-days, to see what the will of the Lord might be, which I did on the 17th of March, till the 14th of the following December, during which time the people often urged me to take the pulpit, which I dared not do, for it seemed to me too awful and sacred a place for me to stand in. The people gave me a call for six months, and I ventured into the pulpit, and preached my first sermon from the words, 'By the grace of God, I am what I am.' It was soon noised abroad that the parish boy was preaching and the people flocked to hear what sort of a preacher their 'public-house sportsman,' as I was called, could be. The chapel being in debt,

## GALLERIES HAVING BEEN ERECTED,

I started on a begging tour through thirty-two counties, travelling 2,750 miles, and gathered up almost £300. You may judge *how* I travelled, when I tell you my total expenses were £10 2s 6d. After a time things appeared to be at a stand, and but little addition made to the church. I therefore concluded from that, and my own feelings, that my work was done in that place. I therefore resigned my pastoral office, April 22nd, 1821."

Directly after Mr. Foreman left, a man came into the neighbourhood, by the name of Latham. He was a man of some ability, and professed the sound principles of the Gospel, and appeared to be a godly man: he was invited to, and accepted, the pastorate, but afterwards openly avowed himself a Unitarian. The effect of his preaching was soon seen, in the dissension and immorality of the people. Having scattered the congregation, and

done all the mischief he possibly could, he left the place. Soon after, the Church was dissolved. The people were scattered, some of them never more to return. The doors of the house of the Lord were closed; the grass grew on the paths, and around the doors. Truly

“ICHABOD”

was written on the walls. When the divinity of our Lord Jesus Christ was denied, the glory departed, and ruin followed.

In May, 1828, an honoured brother, Mr. Spratt, of Fressingfield, moved with compassion for the sad state of Zion, obtained possession of the place. A Sunday-school was commenced, which speedily flourished. One circumstance in connection with the Sunday-school is worthy of a place in this record: five-pounds was voted for carrying on the work from the parish funds, on the motion of the churchwardens. Mr. Spratt preached about two years, and his labours were much blessed; but his health declined, and he felt that his work was done. Mr. Spratt rode over to Bury-St.-Edmunds, to see Mr. C. Elven, and ask him if he knew of a man suitable for Laxfield.

Now it happened—not by chance, but by God’s providence—that

MR. JAMES TOTTMAN,

who had just left Glemsford, was in Bury at that time. Mr. Tottman had made the remark, “If God has designed me to be a pastor, I shall have a place to preach in next Lord’s-day.” Mr. Elven having directed Mr. Spratt to see Mr. Tottman, an engagement was made, and Mr. Tottman returned with him (Mr. Spratt) to Laxfield, where he preached the next Lord’s-day from the words, “The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.” In the course of his sermon he said, “Laxfield has been like a desert, but it shall rejoice and blossom like the rose.” History proves our brother in that respect to have been a true prophet. After preaching about twelve months, a Church was formed—consisting of twenty-nine persons—on April 25th, 1831, of which, on the following day, Mr. Tottman was ordained the pastor. Mr. Elven gave the charge from the words, “Watch thou in all things.” This was the commencement of years of prosperity which has continued up to the present time. The people gathered to hear the Gospel, and the Lord abundantly blessed His servant’s labours. In the year 1850

THE CHAPEL WAS ENLARGED

at the cost of £308. Twenty-seven years of faithful ministry passed, and then, constrained by the infirmities of old age, he resigned the pastoral office, October 3rd, 1858.

After Mr. Tottman’s resignation Mr. John Foreman, of London, was written to respecting a minister. He replied, in his quaint way, “Parsons in London are as thick as mice in an old wheat stack, but amongst all who are not engaged I don’t know of one I can honestly recommend you; there is a young man, whom I highly respect, a member of our church, who has been out one or two Lord’s-days, but I hardly know enough of his preaching abilities to feel justified in recommending him.” About two months afterwards another letter was sent to Mr. Foreman inquiring after the young man he named. The result was that

MR. R. E. SEARS

was engaged to preach during the month of March, 1859. Mr. Sears accepted a further invitation for three months; then, on the 29th of January, 1860, accepted the unanimous invitation to the pastorate. Large and overflowing congregations gathered to hear the Word, and many were called by grace, and added to the Church. In 1863, a piece of ground was purchased for a burial-place for our dead; and in 1867,

THE PASTOR’S LODGE

was purchased at a cost of about £350. After upwards of eighteen years of

service, Mr. Scars, feeling that his work at Laxfield was done, resigned his pastorate, and a farewell meeting was held on July 2nd, 1877.

MR. G. WEBB,

of London, was the next pastor, but his stay was not prolonged; he commenced his work in January, 1878, and resigned on September 29th, 1879.

The next pastor was

MR. E. MARSH,

who for ten years laboured with much acceptance; but believing that God had work for him to do in other fields, he resigned, preaching his farewell sermons on November 30th, 1890.

The present pastor is

MR. A. J. WARD.

His recognition took place on July 6th, 1893. He is evidently the right man in the right place, and long may God spare him, and greatly may He bless him. Dear old Laxfield will never be forgotten, and however large the blessings may be that God gives to His people there, none will rejoice more than—R. E. S.

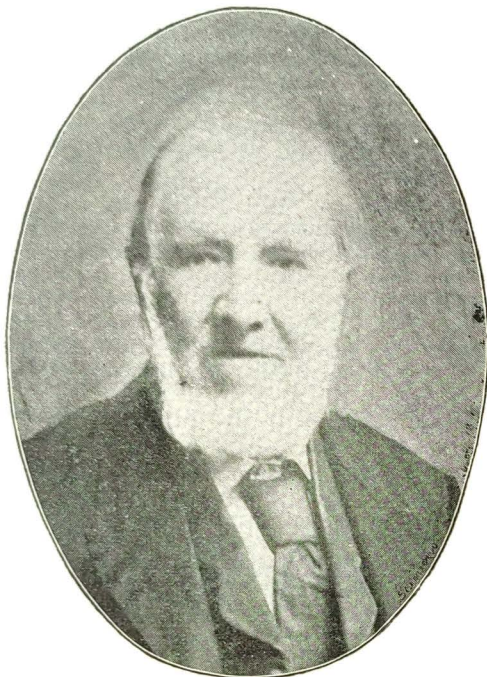
### MR. TITUS FIELD.

As briefly noticed last month, our aged brother was called home (and willingly obeyed) on Sept. 15. He was born at Halesworth, in 1816, was converted to God under the preaching of Mr. John Ross, the Independent minister, became a teacher in the school, and at 19 years of age began speaking in the villages, which he continued, when, a few years after, he removed to Beccles and commenced working at a foundry there, where he remained 30 years. When about 28 years of age he became convinced of the scripturalness of believers' baptism, and during a service of that ordinance by Mr. George Wright, he came down from the gallery to the administrator, saying, "See here is water, what doth hinder me to be baptized?" Mr. Wright, well knowing the young man, replied as did Philip to the Ethiopian, and then and there he was baptized and united with that Church, where I first met with him 40 years ago—then a useful deacon and pretty constantly preaching in the village stations.

Later on his services were given all the Lord's-days, first at Fressingfield, then for two years at Bungay, until, in 1868, he gave up his work at the foundry and accepted the pastorate of the Church at Hadleigh; there he spent twelve years and removed to a new sphere of labour at Charsfield, still zealously preaching in the villages, and much in the open air, with many signs of blessings, until in July last he entirely broke down—falling in a fit while in the pulpit, was removed to his son's house at Beccles, and lying prostrate, but with full intelligence and longing desire to depart, that desire being granted on the 15th of September. On the following Wednesday, fulfilling his dying request, I buried his wasted and worn-out body in the cemetery, and yesterday spoke to his people at Charsfield concerning his faith, hope, and walk, as a fulfilment of the promise written in the book of Job (v. 26).—S. K. BLAND, Ipswich.

### THE LATE WILLIAM SKELLY.

OUR much-esteemed brother fell asleep in Jesus, July 30th. Some twelve months before his death, he had been for several years the honoured and respected pastor of the Baptist Cause, Raunds. His bodily sufferings were great, and his domestic trials were many. Words fail to express how much he was esteemed among the people over whom he was pastor. His gentleness, amiability, and kindness in the cause of his Lord and Master will leave an abiding impression on many minds. Calmly and peacefully he resigned his immortal spirit by saying, "Come, Lord Jesus.—H. E. SADLER, Raunds.



### JAMES EBENEZER POYTON,

THE SINGING PILGRIM OF THE EAST.

“With all my powers of heart and tongue  
I'll praise my Maker in my song;  
Angels shall hear the notes I raise  
Approve the song, and join the praise.”

JAMES EBENEZER POYTON was the embodiment of “The Book of Psalms,” “Watts’ Psalms and Hymns,” “Denham’s,” and the “Union Tune Book.” Though the subject of many doubts and fears, the praises of God were invariably uppermost in his mind. Deceased had a well-formed head and excellent mind, but lacked the advantages of education, having early in life to begin “treading out the corn.” But the organ of tune was very prominent in his cranium and composition. Before he knew the meaning of the words and ere he could speak plain, little Poyton sang,

“The praises of my tongue,  
I offer to the Lord.”

Our departed brother was born in West-street, Bethnal-green, of poor but godly parents, in the year 1811. His mother used to have him kneel before her while she prayed with him, and on one of these occasions he said to her,

“MOTHER, HOW I WISH I WAS A CHRISTIAN!”

This unthought of prayer was answered in God’s own time. He was first awakened to a knowledge of his sinnership while listening to a funeral sermon for King William the Fourth, preached in Harley-street Chapel, by Mr. Edward Parsons, from the words, “For death is come into our windows (or chambers), and is entered into our palaces.”

He then attended a Mr. Woodyard’s ministry, an “Independent.” Seeing infant sprinkling to be unscriptural, he allied himself to a few Baptists at Homerton-terrace, and was baptized by Mr. May at Squirries-street. About this time a Mr. Parker, a man of God from Cave Adullum, Stepney—a powerful preacher of the Gospel, came to “Hope,” Norton-street, Green-street. Mr

Parker was followed by Mr. Maycock and Mr. Griffiths, where, with a short interval, he led the singing for many years.

Speldhurst-road was his next place, where the ministry of Mr. C. W. Banks was much blessed to him. When Mr. Banks died, he united with Mr. Myerson and the friends at "the Oval," and remained there till taken to the Church above.

Deceased wrote many hymns expressive of the workings and desire of his heart. While meditating on the sufferings of Christ, his pen often ran into versification, and occasionally composed tunes to the hymns he wrote.

It was our privilege, in company with our late dear partner, to visit him, and it was quite a treat to see him as he sat at his loom throwing his shuttle to and fro, and hear him sing some of his favourite hymns, such as

"Jesus my all to heaven is gone,"

which hymn was very precious to him in his last days.

Our departed brother, who was a nephew of the late George Murrell, of St. Neots, passed away like "a shock of corn fully ripe," September 29, aged 83.

The funeral took place October 6, when Mr. H. Myerson conducted a service in the house and at the grave, assisted by J. W. B., which was surrounded by many friends.

His wife, Mr. and Mrs. Crispin, and his grandchildren were untiring in their attention to him, some of whom, through grace, are following in his footsteps. His last words were "Jesus is precious." He was precious to him in life and precious in death.—JOHN W. B.

## THE LATE ALFRED WEST,

BAPTIST MINISTER, HILPERTON, TROWBRIDGE, WILTS.

ALFRED WEST was well-known in the counties of Wilts and Somerset, and other parts, where, for many years, he itinerated. He was not considered a powerful preacher, but in a faithful manner testified of the love of Jesus, the effects of free, sovereign, and distinguishing grace in the heart by the direct influence of God the Holy Ghost. It was our privilege to be intimately acquainted with him, and, whenever we visited him, always found him with his Bible open and "Gadsby's" hymn-book by his side.

His one theme was Jesus Christ and Him crucified. For about seven years he was the settled pastor at the old-established cause in Hilperton, where W. Gadsby, C. W. Banks, John Warburton, John Kershaw, and men of like spiritual calibre preached the Gospel of the grace of God. The last time we had converse together (Monday, Sept. 10), he said how much he enjoyed reading the E. V. & G. H., especially the articles by Mr. Mitchell.

During the past few years a great weakness came over him, and on several occasions was given up by the medical profession, but has been raised up again and again.

In a letter to hand from his widow she says:—"You have doubtless heard that my dear husband has been called home—he has crossed the Jordan and entered Canaan. He is now enjoying the presence of that Jesus he tried to exalt on earth—'Whom having not seen he loved.' This was the last text he preached from just a fortnight before he passed away. Being conscious of his approaching end, he called the children round and gave them such counsel which I hope they will never forget. While tending him a few days before he died, he said to me, with much earnestness, 'My witness is in heaven, and my record is on high.' These were nearly the last words he uttered.

"The funeral was on Monday, Oct. 8. He was taken into the chapel, Mr. F. Pierce conducting the service. At the conclusion, his remains were removed in a hearse, followed by carriages and other vehicles to Broughton Gifford, where Mr. C. Mortimer conducted a solemn service at the grave, surrounded by a large concourse of people.

"Mr. Mortimer baptized him at the age of 18, three years after he baptized me; 22 years ago, Mr. Mortimer married us, he buried three of our children,



and last of all he has buried my dear husband. Pray for yours sincerely,  
MARY WEST."

The card says, "In loving memory of Alfred West, who departed this life Oct. 3, 1894, aged 44."

Thus in the prime of life he has been taken home. May God grant all needful blessings to rest on widow, family, and Church is the earnest prayer of JOHN W. B.

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### THE LATE MR. GEORGE WEBB.

THE cheerful countenance and savoury sentences of brother George Webb will no more be seen or heard in this world. Very suddenly, on October 17, he entered into the joy of his Lord. We can but briefly refer to the event this month.

On Wednesday, October 17, deceased had been attending a service at "Eden," Ponder's End, and spoke with his usual cheerfulness. He left the chapel in company with brethren Holden, G. Turner, A. H. Pounds, and other friends from "Elim," and walked quietly to the station; on arrival of train they all got into one carriage. As the train slowly steamed into Edmonton Station Mr. Webb, with one short breath, reclined on Mr. Holden's shoulder, and his spirit was gone.

He was taken into the station, medical aid summoned, and all was done by brethren Holden, Pounds, Turner, and the officials, that could be, but the time of his departure had arrived.

The funeral was on October 24; Mr. Holden and others officiating. Further particulars next month.

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### THE PULPIT, THE PRESS, AND THE PEN.

*Tracts for the Times.* London: 5, Palace Chambers, S.W. 64 pages. 6d. Indicates the action which will be taken by the Electoral Committee, for the taxation of Ground Values, in reference to Parish Councils and Parliamentary Elections, and a great deal of information in the same line of things.

*Sacred Hymns for Solemn Services*, is the title of Hymn-Sheet, No. 16. London: Robert Banks & Son, Racquet-court. 1s. 6d. per 100, post free. These series of hymn-sheets comprise hymns suitable for all occasions. Specimen copies of each, post free, for one penny stamp. No. 16 contains hymns commencing:—

Give me the wings of faith, to rise.  
When I can read my title clear.  
There is a land of pure delight.  
One glance of Thine, eternal Lord.  
Jesus, my all, to heaven is gone.  
My hope is built on nothing less.  
Rock of Ages, cleft for me!  
Come, Lord, and help us to rejoice.  
When Thou, my righteous Judge, shalt come.  
Hark! how the choir around the throne.

These hymn-sheets are most invaluable for special or anniversary services. Often have we noticed many persons on such occasions without a book. For a small outlay all such apparent irregularity can be avoided by using these hymn-sheets.

*Divine Reconciliation.* A Sermon by

Mr. J. Parnell. One Penny. To be had of the Author, 7, Trigon-road, London, S.W. "God was in Christ reconciling the world unto Himself," is the text from which this sermon was preached. Mr. Parnell is very clear and out-spoken in all his statements—a child might easily comprehend him, this is a great secret and should ensure success.

*A Reply to Dr. Bullinger's so-called "Witness of the Stars."* By Robert Brown. London: W. Wileman, Bouverie-street. One Shilling. The author deals with this "Reply" in four particulars, namely: (1) What the Word of God itself teaches respecting the stars; (2) What Dr. Bullinger himself supposes them to witness; (3) How the Scriptures deal with the false notions of the heathen respecting them; and (4) What such serious departures from the truth are likely to lead to. The work is evidently the result of a great amount of study, and contains much that is in harmony with the Scriptures.

*Everybody's Pocket Cyclopædia of Things Worth Knowing, Things Difficult to Remember, and Tables of Reference.* Sold everywhere, 1s. It is a useful book for commercial men, for the household, for the youth, the student,—and, in fact, every one.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

WHAT was true upwards of two thousand years ago is equally true at this present moment, "Their land also is full of idols" (Isa. ii. 8). History often repeats itself. Divine revelation never makes a mistake. We might, for the sake of argument, drop the first word of the above text and supply another pronoun. *Our* "land also is full of idols." It is a fact there is still amongst us the salt of the earth; at the same time our own beloved country is, to an alarming extent, given up to idolatry.

Now, to look at home first is natural. Charity should begin at home, and then to look abroad is Scriptural. Both Christ and His apostles started and continued upon this line. Christ "came unto His own, and His own received Him not." But when He went through Samaria the fields speedily became white already to harvest. Under the marvellous tuition of the Holy Spirit, and the mighty influence of Christ's government, souls were spiritually ripened for the ready reception of the Messiah and His doctrine. Likewise the apostles, after they were miraculously qualified from on high, began at Jerusalem, and eventually, according to the purpose of God, turned to the Gentiles, and many through grace were added to the faith.

Dear reader, art thou amongst those for whom God hath done much at home? and wilt thou not do a little for those who are abroad? Remember the Lord works by means. He has ordained the preaching of the Gospel. Times without number He has set His divine seal to the humble labours of His persevering servants. Teeming millions are still without the rich boon of the everlasting Gospel. The great revelation of God to man is but little known comparatively. O let us seek by word and act to support that object by which the true light is disseminated, superstition dethroned, heathenism supplanted, gross darkness dispersed, the kingdom of Christ established, and the eternal purposes of grace accomplished. After the encouraging reports of our commissioner, who can decline to help in this grand but noble enterprise?—J. PARNELL.

SOMERSHAM, SUFFOLK.—Harvest thanksgiving services were held on Thursday, September 20th. Mr. R. E. Sears preached a thanksgiving sermon in the afternoon, and after tea a public meeting was held, presided over by the pastor, Mr. W. H. Ranson-Bright; suitable addresses were given by the

brethren J. Hazelton, of Wattisham, S. K. Bland, of Ipswich, R. E. Sears, of London, and R. C. Bardens, of Ipswich. The attendance was large; and a thorough good spirit was manifest. We are glad to know that pastor and people are happy, and the work of the Lord is going on.

### TESTIMONIAL TO MR. J. L. MEERES ON THE JUBILEE OF HIS PASTORATE.

SERVICES to commemorate the Jubilee of our universally-esteemed brother, Mr. J. L. Meeres, were commenced on Sunday, September 30, when, in the morning, Mr. Meeres delivered, with his accustomed animation, earnestness, and savour, his last sermon as pastor of the Church from the text: "I am now ready to be offered, and the time of my departure is at hand." In the evening, Mr. R. E. Sears occupied the pulpit.

The services were continued on the following Wednesday, October 3. About 300 took tea, which was served in relays, from about 4.30 to 6 o'clock.

At 6.30 a more public meeting was held in the noble and spacious Town Hall of Bermondsey, when, from reliable authority, 800 friends belonging to the Strict Baptist Denomination gathered to manifest their esteem to Mr. J. L. Meeres. Mr. C. Wilson occupied the chair, and Mr. J. H. Lynn (of Dacre Park) gave out the hymn, "Kindred in Christ for His dear sake." Mr. Wilson read a Psalm, and Mr. Archer (of Acton) offered prayer. Mr. Wilson bore testimony to the unswerving conduct of Mr. Meeres as a faithful minister of the Gospel, and also of seeing such a magnificent audience on the unique and interesting occasion. The chairman then called on Mr. Hall to speak on behalf of Mr. Meeres.

#### MR. HALL

said: It affords me great pleasure to have to reply for our pastor. Its a red-letter in his history and ours, as a Church, and of the denomination also. I wish, in the first place, to clear Mr. Meeres of all responsibility in connection with the taking of this hall for the meeting. If he had had his way this jubilee year would have come and gone in the same quiet way as the 49 years before it. We should not have had this hall, nor brother Wilson in the chair, neither would Mr. Johnson been required, as there would have been no presentation to make. But the officers of the Church, taking a denominational view of it, felt the denomination would like to have a voice in the matter, and share with the Church in its congratulations, and this great meeting confirms their view. Nothing would have given

the meeting greater pleasure than for Mr. Meeres to speak for himself, as a man can say for himself what no one can say for him, although another can say for him what he cannot say for himself. I must take you back 84 years, for Mr. Meeres was born in the year 1810. When two years old his father died; but when only six years of age his mother took him to the Sunday-school: words full of poetry and history. We cannot tell her motive, it might have been from the noblest instincts of her womanhood and motherly aspirations for the well-being of her son, or it might have been to get the young urchin out of the way, but we will believe it was in hope and not in despair. At all events, he "being in the way," the Lord met with him, and the new life that was planted in his soul is there now, and ever will be. Years rolled on: he went to Canterbury, and found his way to the Sunday-school again, was chosen a teacher (he has been a boy's man all his life). He came back to London, and became connected with "Bows'n" Smith, of Penzance, who used to take his boys about London singing, and I can remember, as a boy, listening to them many times. About this time, Mr. Meeres and his wife, and seven others, were baptized by Mr. Smith in the City-road, after which he joined Mr. Milner's Church in Pell-street, from whence he removed with Mr. Milner's Church to Shadwell, into the neighbourhood of my boyhood, and here his life touches mine. He was one with others (all of whom I remember well) who formed Rehoboth Sunday-school. In that Sunday-school I was a scholar in every class, a teacher in every class, librarian, secretary, a member of the Church, and afterwards a deacon. From this Church he itinerated for three or four years, visiting a few people in Bermondsey, whom he afterwards formed into a Church in the year 1844, and he has been their pastor till now. Its too late now to find fault or criticise his ministry, as a 50 years' service is the best answer to all that. I must now leave him in the hands of brethren who have to speak after me. I have told the story of his life where the brethren can take it up who know him. One word in connection with his resignation. It is not because he is tired of the work, but age and infirmity has rendered him unable, and, as he could be a burden to no Church, nor a tax upon any people, he gives up. Friends, we are here to-night to put the crown of jubilee upon his head, and to honour him to whom honour his due; but, in doing so, don't let us forget the first link in the chain of events,

THE MOTHER AND THE SUNDAY-SCHOOL, which had done so much in forming the character of the man.

MR. BUSH,

of Kingston-on-Thames, said he felt it an honour to say a word or two at that meeting, and then proceeded to state that when he first heard Mr. Meeres preach it was from the words, "The Lord is good to all, and blessed are all they who put their trust in Him." Many times since he had heard him preach and received good therefrom. For all these years Mr. Meeres had preached that Gospel, and was now as far from exhausting it as when he commenced. Their brother, too, had walked the Gospel; otherwise they would have been ashamed of him instead of honouring him.

MR. GRAY,

of Surrey Tabernacle, taking the word "Kept" as his motto, remarked that Mr. Meeres had been "kept nearly 85 years in the wilderness," and 50 years as a pastor. He had been kept in the truths which some to-day despise, such as election, predestination, effectual calling, final perseverance, and the glory to be revealed. He had not shunned to declare the whole counsel of God, and, having been sustained 50 years in ministerial life in one place, God would not desert him now.

Mr. Battson, of Brixton, announced the hymn, "Come, thou Fount of every blessing."

MR. JONES,

of New Cross, said he was placed in a peculiar position, being a stranger to nearly all present, whilst it was the first time he had seen the friend upon whose brow they were that night placing their jubilee coronet. They were celebrating, he understood, a double jubilee, and that event was a great attestation of the fact that they had a covenant-keeping God. The 50 years' preaching of the Gospel was an evidence of that fact.

MR. I. C. JOHNSON, J.P.,

of Gravesend, said, probably it was fitting that he should have the opportunity of making a presentation to their friend Meeres. He was about the same age as Mr. Meeres; indeed, was six months his senior. What a good thing they were both in the way of holiness. It had been said, "The hoary head is a crown of glory if it be found in the way everlasting," but he had not the hoary head. He had not been much in the company of Mr. Meeres, but they had heard much of each other, and would soon be together singing in the glory world the alleluias of the Lamb. He then quoted the words, "With long life will I satisfy him, and show him my salvation." Friend Meeres and himself had had a long lease of life, and did not know when it would close, but they would soon enter upon their freehold, "the inheritance, incorruptible, undefiled, and which fadeth not away." It had

been said that the Strict Baptists were dying out, and like the megatherium, would soon be only a matter of history. But that meeting seemed to deny that they were dying out, and he believed they might yet hold up their heads amidst ecclesiastics, as a portion of the saved Church. Alluding to their friend Meeres, he said, it was almost a miracle for one man to preach for 50 years to one Church. The experiences of Mr. Meeres and himself were much alike, and so it was fitting that he should make

## THE PRESENTATION.

He then presented Mr. Meeres with a bag containing £193 8s. 9d., amid the hearty congratulations of the large audience. Mr. Johnson then expressed a desire for Mr. Meeres' happiness in his declining years, and throughout eternity.

## MR. MEERES

said the meeting had altogether overwhelmed him. The meeting had been brought about through the arduous labours of Mr. Hall, to whom he wished to accord a hearty vote of thanks. (Hear, hear.) He could not stand long amongst them, but he would assure them that the Lord is good,—good when He gives, and as good when He takes away. Cross-blessings were as valuable as others; when God, like Jacob, crossed hands when blessing his children, all turned out well. Men make mistakes, but God never. He prayed that a large measure of God's Spirit might be poured out upon the Churches, a spirit of supplication and earnest wrestling. He then alluded to the subject of possible early death, and said what a blessing it was to be in Christ, and so ready to depart. 'Twas only the cross of Christ which could "make a dying bed feel soft as downy pillows are." In that cross, which embodied all that was comprehended in the work of Jesus Christ, they only had a hope of eternal life. He desired most heartily to thank them for their assistance in the past. As regarded their present he was almost ashamed to look at it—(laughter)—it spoke so loudly. He thanked them heartily for their great liberality. He had resigned the Church only because he felt that he could no longer stand and preach among them because of old age. He prayed that a younger man might be raised up to preach the Gospel with power; not filled with the vagaries of the day, but firm in the old truths. Then they would see the sinners coming to Christ and sitting at His feet, like the poor maniac, clothed, and in their right minds. He thanked the speakers for their kindly expressed wishes, and may all speakers and people receive large blessings from day to day. (Loud applause.)

## MR. SEARS,

of Whitechapel, said that meeting was almost unique, for he only remembered one minister who had been pastor of one Church for 50 years. It was unique inasmuch as this 50-year Bermondsey Church had only had one pastor. As to the presentation it was simply the outcome of the freewill of the people. In kindly terms he alluded to Mr. Meeres advanced age and experience.

Mr. Waite, of Bow, gave out a hymn and

## MR. MEAD,

of Nunhead, stated that Mr. Sherring had been interested in the testimonial, and had secured a donation of £25 from Mr. W. Knight, the senior partner of John Knight and Son. That gentleman had also sent a very expressive letter of gratitude for mercies received, and a message of love to Mr. Meeres, who he remembered preaching nearly 50 years since. The speaker then said that Mr. Meeres had not been a loiterer for 50 years, but a labourer and a thinker. He loved the Gospel and lived upon it. He had waited upon his Master, and was honoured by nearness to Him, sustenance by Him, and a hope of living in His presence. They were thankful that the Strict Communion Baptists had a minister who for 50 years could preach to one Church in London, where the work was more exacting.

Among the Churches represented we noticed—Messrs. S. K. Bland (Ipswich), E. Mitchell, W. Abbott, Sawyer, and Fricker (Clerkenwell), Wakelin (Russell-square), Jeffs (Richmond), Franklin (Norbiton), White and Abrahams (Woolwich), Barnett (Streatham), Holden (Limehouse), Alfrey (Enfield), Osmond (Hornsey), Breed (Ealing), Applegate (Artillery-street), Banks (Orpington), Garrod (Clapham), Brain (Stroud Green), Knott and Blackman (Linton-road), &c. &c. Mr. S. Barrow, J.P., was also upon the platform.

The *Southwark Reporter*, of October 6, gives an excellent account of the meeting. J. W. B.

We have received the following letters from Mr. Hall and Mr. J. L. Meeres:—

"Dear Brother,—I am requested by Mr. Meeres and the Church to ask you to be kind enough (through the medium of the E. V. & G. H.) to tender our hearty thanks to all our friends who came in such numbers to celebrate our jubilee on the 3rd instant, and for the noble manner in which they subscribed to the fund, which amounted in all to £193 8s. 9d. The fund, and the numbers presented at the meeting, passed all our expectations. Mr. Meeres is quite overcome at this expression and manifestation of feeling on his behalf, and

is sorry he can serve no more the denomination that he has loved so long.

"Yours in truth,  
"J. HALL.

"60, Camberwell-road, S E.,  
"October 6, 1894."

"My dear Brother,—Will you allow me, through the columns of your valuable Magazine, to express my individual heartfelt thanks to each and everyone that contributed to the testimonial presented to me on Wednesday, October 3rd. It was, indeed, a handsome gift. I was quite overcome at the goodness of the Lord, and kindness of all my friends on that occasion. May my Lord return them ten-fold.

"I was also much pleased and gratified to see so many old friends and ministerial brethren come to the meeting to congratulate me—one, a former deacon of mine, came from Wales on purpose to give me a word of cheer, and others came from all parts of the country, that I have not seen for years. So, altogether, it was a grand meeting, for which I would say, 'Bless the Lord, O my soul.'

"I have not resigned the pastorate of my much-loved people because I am tired of them, or tired of my Lord's service, but through age, affliction, and infirmity. I am not able to fulfil my duties as I ought; yet, while strength lasts, I will go amongst them and do what I can, and trust the Lord will speedily, if it be His will, raise them up a pastor after His own heart that will revive the drooping cause. Nothing is too hard for Him.

"My Church has never been a very large one, but a loving, sincere people. With very few exceptions we have been banded together in peace. One dear friend I baptized stands now next to myself on the Church book. She has been with us 44 years, others 42, 40, 35, 30 and 25 years, and so on. These have all been honourable members, and ever ready with a word of sympathy to their dear old pastor, or spiritual father. Many, very many, have been removed in providence; others are now in glory that have been blessed through my feeble efforts. I have had good, kind deacons ever ready to do anything for my comfort. The last one that died, Mr. S. Perrin, was a great loss to the Church, and a grievous trial to myself. Our dear brother Hall has ever done all in his power for the good of the cause. I have known both he and his dear wife ever since they were Sabbath-school scholars where I was teacher. I desire to thank him and all others that have interested themselves in helping to make our meeting a success. In looking back over 50 years I feel what an unprofitable servant I have been; yet I have had but one theme, Christ Jesus and Him crucified. To Him I am now looking, and waiting to hear His sweet voice saying, 'Child, come home!' Until

then, I desire patience to wait His will.

"The Lord bless you, my brother, with much of His presence, is the desire of  
"Yours gratefully in Him,

"J. L. MEERES.  
"79, Spa-road, Bermondsey,  
"October 13, 1894."

MENDLESHAM GREEN. — "The Lord hath been mindful of us." Through another year He has kept us together as a Church. On September 23 our anniversary services were held, when Mr. H. D. Tooke, of Grundisburgh, preached three excellent sermons. In each sermon he sought to humble the sinner and exalt the Saviour. We could say, "It is good to be here," and felt very much like the poet when he said:

"My willing soul would stay  
In such a frame as this,  
Would sit and sing herself away  
To everlasting bliss."

The morning text was Isa. lxiii. 7, afternoon Titus iii. 5, evening Psa. xlv. 2. We realised the Master's presence through the day, and at the close our prayer was that we might sink to nothing at His feet, and "Crowm Him Lord of all." Mr. Tooke kindly consented to exchange pulpits with our pastor. So in this way we were helped, and trust they may be rewarded for their extra labour for us. On the following Wednesday harvest thanksgiving service was held. We had not so many to tea as we could wish. It was a wet day, but for all that there was a good meeting in the evening, our pastor presiding. Messrs. Strickson, S. Haddock, and Knell gave us some good little speeches. We felt assured they spake as they were moved by the Spirit, so that it could not fail to be as our pastor said, "instructive, interesting, and inspiring." It was a "season of refreshing from the presence of the Lord." God bless pastor and people: May there be showers of blessing upon Zion.

WOOLWICH.—The 137th anniversary of Enon, High-street, was held on Tuesday, October 2nd. It is (always has been) a pleasure and delight to visit this unique and sacred edifice, although surrounded by a "man of darkness," yet within we can truly say, in the language of Watts:

"Looks like a palace built for God  
To show His milder face."

The chapel is not hidden from public gaze; no, it is situate in the busiest thoroughfare of this military town, yet so admirably sequestered from the outward noise that when one enters and gets seated the words of Newton steal gently o'er the mind:

"Now, from the throng withdrawn away  
We seem to breathe a different air;  
Composed and softened by the day  
All things another aspect wear."

Yes, it was so on this occasion, when a goodly number of friends were gathered. Mr. Mitchell was the afternoon preacher, and seemed very happy and free in extolling the Lord Jesus Christ. The commodious schoolroom and vestry were well filled at tea-time. Mr. Abbott presided at the evening meeting, which commenced by singing, "Our God, our help in ages past." The chairman read a portion of Scripture, and Mr. West, of Erith, offered prayer. Mr. Abbott made some excellent remarks concerning the Christian pathway, and also referred to the neat and clean appearance of the chapel. Addresses were delivered by brethren Belcher, Marsh, Mitchell, Sears, and White (pastor). The brothers Abraham and others assisted in giving a hearty welcome to all, and before the meeting closed with the doxology a few remarks were made by—J. W. B.

ST. ALBANS.—Sunday, October 7th, 1894, will be a day long to be remembered in the history of the Church at Verulam-road, St. Albans, the occasion being the first day of the pastorate of brother H. J. Wileman. The usual services were held both morning and evening, and a special one in the afternoon to welcome our brother and to partake of the Lord's Supper, many friends besides the members coming to cheer and sympathize. We were thankful for such a day of blessing, but more especially so for the felt presence of the Lord and His evident approval of this union. S. J. W.

RAUNDS.—We held our harvest services on September 30th and October 1st. Our beloved brother Willis, of Whittlesea, preached two sermons the first day to a goodly number of friends. The next day, Monday, October 1st, our Sunday schoolroom was full of friends who met to take tea with us. In the evening a public meeting took place in the chapel. Mr. Burgess, the new pastor, of Wellingborough, was the first speaker. Mr. Willis followed. Precious words fell from both their lips. It was an evening of peace and spiritual prosperity. The pastor presided. The result of the services exceeding our expectations, over £9 came to hand, which has been given to the pastor.—H. E. SADLER.

FINEDON, NEAR WELLINGBORO'.—Thursday, September 27th, was a day long to be remembered by the friends here who love the distinguishing doctrines of grace, when special services were held, which proved to be the most encouraging, successful, and happy seasons that have been known for many years. Our dear Lord granted us beautiful weather, which enabled many dear friends from Wellingborough, Irthlingborough, and Wilby, to be present, to

show their sympathy in a practical manner by supporting and strengthening our hands. A goodly number gathered in the afternoon at 3, when the present pastor of the Tabernacle, Wellingborough, F. G. Burgess, was graciously helped to speak from Gen. xxxii. 29, "And He blessed him there," and many exclaimed, "It is good to be here." At 5 about seventy sat down to tea, and at 6.30 the chapel was filled to hear our dear friend, Mr. E. Marsh, who was helped to speak to the joy of many from Luke x. 42. We were indeed glad to welcome for the first time at Finedon the pastor of the Tabernacle, F. G. Burgess, and also to meet our dear friend, Pastor E. Marsh, once more in his Master's work, and our prayer is that God may richly bless them each in their respective spheres, and all the Churches of His saints, and grant a copious shower to fall upon this poor, needy portion of the one Zion.—J. T. P.

TRING (WEST-END).—The fifty-third anniversary of the Sunday-school took place on Wednesday, October 10th, when two excellent sermons were preached by Mr. Cornwell; it was a very wet day, but we had a goodly number, friends coming from Bierton and Berkhamsted, and other places. In the afternoon the text was taken from the book of Job (xxxv. 10), "But none saith. Where is God, my Maker, who giveth songs in the night?" It was truly a good discourse. A good number sat down to tea. In the evening our brother took his text from Rom. viii. 14, "For as many as are led by the Spirit of God, they are the sons of God," which he sweetly opened up to the joy of many, for the doctrine dropped as rain and the speech distilled as the dew. It was good to be there.—ONE WHO WAS THERE.

MAIDSTONE (PROVIDENCE. MOTE-ROAD).—Harvest thanksgiving services were held in the above place on September 26th. Brother Cattell again kindly visited us, and was graciously helped both afternoon and evening in preaching the Gospel of the grace of God. The day was somewhat wet and dreary, but were favoured to enjoy the Master's presence and blessing. The afternoon subject was "Redemption by power," founded on Isa. xlvi. 4. The preacher very clearly showed that redemption awaited God's chosen people, effected by the destruction of the enemy, and wrought by the Lord of hosts, thus having God on our side. As believers, we must come off more than conquerors. In the evening our brother again in a very happy and interesting manner discoursed on the friendship of Jesus (John xv. 15). The distinguishing and privileged standing to which Christ's followers are raised, and the

obligation arising out of this friendship, were the two points enlarged upon, and the service was fittingly closed by singing, "All hail the power of Jesu's name," &c. May our God crown the loving and faithful labours of His servant with large success. — W. J. DENMEE.

**HALESWORTH.**—October 14th will be a day long to be remembered by us, a day that was set apart to thank the Lord for another bountiful harvest. Our pastor was blessedly helped to preach two sermons morning and afternoon, setting forth the goodness of the Lord in providence and in grace. The collection testified to the fact that the friends honoured the Lord with their substance in return for what they have received from His bountiful hand. In the evening a prayer and praise meeting was held, conducted by one of our able brethren, who read and expounded the Word. At the close of the day we felt there was let fall some handfuls of purpose, and sang, "Praise God from whom all blessings flow."

**CROWLE, DONCASTER.**—Harvest thanksgiving services were held as above on Sunday and Monday, Oct. 7th and 8th. On the Sunday, pastor W. Rowton-Parker preached two sermons, specially applying harvest teaching to spiritual profit. Morning text, 1 Cor. iii. 6-9; evening text, Ruth ii. 12. On the following day (Monday) a public tea was provided in the schoolroom; the tables being more than full, many had to wait for a second course. A public meeting followed in the evening, in the chapel, over which Mr. Glassey presided, and deeply spiritual addresses, short, pithy, and sweet, and on the lines of sovereign grace, were delivered by Messrs G. Camp, J. F. Porteous, S. P. Barker, and the pastor, W. Rowton-Parker. The congregations at all the services were excellent, the overflow being accommodated with seats in the aisles and in the schoolroom. The collections were larger than usual, and the whole of the services were marked by deep spirituality and power, many present being very deeply affected, especially at the Sunday services. A selection of hymns, bearing upon the harvest of nature and the harvest of God-given grace, were heartily sung by the whole assembly, led by the choir. The ladies and friends of the Church and congregation were very hearty in their services at the tea and elsewhere. Altogether it proved a most blessed time, for which grateful thanks to the God of all grace rose from many hearts and lips.

**LAXFIELD.**—Harvest thanksgiving services were held on Thursday, Sept. 27th, when several friends gathered

together in the afternoon for prayer and praise. About 280 sat down to tea. In the evening our beloved pastor preached to a good congregation from Mark iv. 26—28. May the Lord abundantly bless the meetings for much good.—R. J. GRAYSTON.

**CLAPHAM JUNCTION (PROVIDENCE).**—On Sept. 25th harvest thanksgiving services were held. Mr. E. Mitchell preached in the afternoon. The discourse was much enjoyed, and it proved a season of spiritual refreshment to those who heard it. In the evening the chair was taken by Mr. J. Piggott, who read the first chapter of Genesis, and made a few remarks on the portion, "The earth is the Lord's," mentioning that it was His by creation and by overruling power. Then he added a few words showing how the Lord's people belong to Him, and that He will lose none of them, concluding with the important question, "Are we the Lord's spiritually?" Mr. E. Beecher gave an address on the "Joy of harvest." Mr. G. W. Thomas made some encouraging comments on the portion, "The Lord hath prepared of His goodness for the poor." Mr. J. Parnell spoke concerning the riches of His goodness, the riches of His grace, and the riches of His glory, and Mr. G. W. Shepherd followed with a few words on "The things that are freely given us of God." The collections amounted to £10, which went to the renovating fund, our indebtedness on this account being now reduced to about £77.—FRED W. KEVAN.

**WALTHAM ABBEY (EBENEZER).**—Harvest thanksgiving services were held here on Tuesday, Sept. 4th. For several years past our brother F. C. Holden has preached the afternoon sermon, and addresses delivered in the evening by members from the Church at Elim, Limehouse. We are glad that since the translation of brother Wm. Winters, Mr. Holden and his friends still maintain an interest in the cause of God at Ebenezer, Waltham Abbey, a place which still lies near the heart of many by reason of past associations, which nothing will ever erase from the mind. The afternoon service commenced by singing Medley's sweet hymn,

"Awake, my soul, in joyful lays  
And sing thy great Redeemer's praise,"  
which was very heartily sung, and proved to be instrumental in putting each and all in a worshipping frame of mind. After the devotional part of the service, Mr. Holden proceeded to deliver a sound gospel sermon, with more than his usual vigour, warmth, and earnestness. The schoolroom was well-filled at tea-time. The evening meeting commenced at 6.15, Mr. G. Baldwin presiding, and addresses were delivered by

brethren Holden, A. H. Pounds, G. Webb, A. Licence, C. Hewitt, and J. W. B. Brethren Turner (through illness), Lovelock, and Lowrie (through other unavoidable causes) were prevented from being present. Brethren Howard, Walters, Youdan, and others from Elim assisted. Brother Alfrey offered prayer, and praise was efficiently conducted by Mr. W. Pallett, sen. The chapel presented a clean and attractive appearance, the result of warm hearts and willing hands.

STAINES. — Harvest thanksgiving services were held Sept. 27th. Mr. Thomas of Watford, preached in the afternoon, from Mark xvi. 12, "After that He appeared in another form unto two of them as they walked and went into the country," dwelling at some length on the various forms and ways the Lord visits His people. The discourse was listened to with marked attention. At the close a goodly number sat down to tea in the schoolroom, which looked exceedingly nice. At the evening meeting the pastor, Mr. W. H. Jarman, presided, and read Psa. lxxv. Mr. Herbert Jeffs offered prayer. The chairman spoke on Psa. civ. 28, "That Thou givest them they gather," and Mr. Thomas on wheat and corn, seed and harvest generally. Our brother A. Jeffs, of Hounslow, dwelt very sweetly on the spiritual harvest. Mr. Joseph McKee founded his remarks on Psa. cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed," &c. It was a time of refreshing from the presence of the Lord to many. Suitable hymns were sung at intervals. Thus closed a happy thanksgiving service.—  
H. ANDREWS.

LOCKWOOD (REHOBOTH). — The annual congregational tea and meetings in connection with this hill of Zion were held on Saturday, Oct. 13, a goodly number being present, including several friends from Thurlstone. After an enjoyable tea the meeting was opened with the hearty singing of the hymn, "Come let us join our cheerful songs," after which deacon Stocks offered up earnest and appropriate prayer. The chairman, Mr. Geo. Matthewman, in a brief and tactful address, referred to the satisfactory reduction of the debt, and hoped for increased effort during the coming year. Mr. Brundish, of Manchester, with his usual effective adaptability to passing events, expressed his thoughts, suggested by the playing of the fountains supplied from the new Thirlmere Waterworks to-day, and directed attention to the vast reserves of water, blood, grace, &c., spoken of in Scripture, and the occasions when they were first "tapped" by their great Creator and Controller. Mr. H. E. Greenwood, of Halifax, based his remarks on the first

hymn, commenting on the pilgrimage of life, and the need of redemption through Christ Jesus, that we might eventually join the heavenly hosts in song above. Mr. John Moore, of Haworth, also addressed the meeting on the necessity of unity in all things, after which it was concluded with prayer. Surely the Lord was with us.—  
F. M.

LINGFIELD. — In the afternoon of Sept. 30 the Strict Baptist Church of the above place held their harvest thanksgiving meeting. After opening the meeting by singing a song of praise, brother Parsons led us to the throne of grace; then, after another song heartily sung, our brother Sitford continued the thanks for the past, and supplicated the precious Lord of providence and grace for the future. Another hymn sung with melody in the heart, when brother Greenway, with praise and thanksgiving, made request for future blessings; after which I read Psa. civ., making a few remarks. Then our friend and brother King sweetly continued the thanksgiving, and interceding for the continuance of the Lord's best blessing according to His covenant mercies in Christ Jesus. After the doxology the meeting closed, many feeling it was good to be here. Surely the Lord was in this place.—  
JOHN HAWKINS, *Pastor*.

CHATHAM (ENON). — "The Lord hath done great things for us, whereof we are glad." To publicly acknowledge this truth in providence, the friends at the above held special services to thank our Heavenly Father for the manifest tokens of His faithfulness and care through another year, in providing food for man and beast. But, with higher views, many gathered to hear and tell of the Lord's goodness in salvation matters. Mr. J. Bonney, of Biggleswade, spoke to us on Sabbath-day, Sept. 30, from the words already mentioned at the commencement, and spoke with much liberty. The evening service was much enjoyed, when our brother preached from Mal. iii. 17, on God's precious jewels. It was a day of good things in the sanctuary. These services were continued on Wednesday afternoon, when Mr. E. Beecher preached from Psa. cxlv. 15, 16, a sweet experimental sermon, which was felt to be comforting and confirming. Many friends sat down to tea, after enjoying which the evening's discourse was preached by Mr. J. Box from the words of the blessed Redeemer in His ever memorable prayer, John xvii. 17: "Thy Word is truth." Our dear brethren were happy in the work of the Lord, and a pleasing feature was the loving words of counsel given by each to the young present. The choir sang a selection of choice hymns between the tea and even-



ing service, which was much appreciated. The attendances were good. Friends appeared happy in meeting together in the Lord's name, and the needed finances were forthcoming. Thus, for each mark of the divine favour, we cheerfully and gratefully render our humble tribute of praise, and give Him all the glory.—E. C.

**TOLLINGTON PARK, N.**—Special services in commemoration of the seventeenth anniversary of Zoar Chapel were held on Sunday, Sept. 23, 1894, when two profitable sermons were delivered by Mr. Thos. Baldwin, owing to the unavoidable absence of Mr. J. Cooler through indisposition. On the following Tuesday, notwithstanding the unfavourable weather, a goodly number of friends gathered in the afternoon to hear Mr. F. C. Holden, of Limehouse, whose savoury discourse was much enjoyed. Tea was served, following which a public meeting took place, ably presided over by Mr. A. Harrington, of Watford, a member of the cause from which the present one originated, and whose presence recalled to those who have survived the many changes of nearly twenty years, pleasant reminiscences of former days. The opening hymn, "Blest be the tie that binds," having been sung, Psa. xlviii, was read, and prayer offered by Mr. P. Jones. After some interesting remarks from the chairman upon old "associations," he called upon Mr. R. Burbridge to give his address, which was from Rev. i. 18: "I am He that liveth," &c., showing the humble life and ignominious death of Christ, and the ultimate glory. An aged brother, Mr. S. Harrington, of Billericay, followed, and made some pithy remarks upon Psa. cxvi. 5: "Gracious is the Lord and righteous; yea, our God is merciful." Mr. J. J. Cooler, responding to the chairman's request, declined to make an address, but expressed his pleasure in meeting with him, and his gratitude to God for bringing him (the speaker) once again amongst those to whom he has been called to minister. A collection in aid of the balance still remaining on the new vestry was made, which debt, amounting to over £18, the chairman hoped we should "bury"; and through the kind liberality of the friends present his wish was carried out, all joining heartily in singing, "Praise God from whom all blessings flow." Brethren T. Baldwin, H. S. Boulton, and F. C. Holden, also spoke. The chairman, after thanking ministers and friends for their countenance and support, closed with the benediction and prayer.—ARTHUR H. SANDELL.

**SUDBOURNE.**—Harvest thanksgiving services were held on Sept. 26, when we once again met to thank our Heavenly Father for the bountiful sup-

ply He has granted us. In the afternoon Mr. Hazelton, from Wattisham, preached from Psa. cxiv. 16. A goodly number sat down to tea. In the evening we had a public meeting, when Mr. G. Wilson presided. After reading and prayer by Mr. Lockwood, the following brethren gave hearty addresses. Messrs. Glasgow, Meadows, Raymer, and Hazelton. Mr. Wilson then, in the name of the friends, presented our pastor with a purse of money, showing their hearty appreciation of his services in the past; and, although in his eightieth year, he may yet be spared to us. In his answer of thanks, our beloved pastor said he trusted an answer had come to his many prayers that some might be raised from this little chapel to go and preach the Gospel. He felt greatly cheered to see the place so well attended each Lord's-day, and for so many young workers amongst us, he having to get some one to assist him each Sabbath. After collections were taken, hearty votes of thanks were accorded, and the doxology sung. We returned home greatly cheered for our meeting together. May God bless Sudbourne abundantly.

**PIMLICO (CARMEL).**—Despite the inclement weather, very edifying and soul-profitting harvest services were held here on Sept. 25. In the afternoon Mr. Bush preached a most soul-cheering discourse. After tea the evening meeting commenced at 6.45, presided over by Mr. Bush. The meeting was opened with singing, and prayer by brother Eggleton. The chairman briefly spoke of the joys of the harvest and harvest home. He was followed by brother Lynn, who dwelt tenderly upon the Gospel harvest. Brother Marsh spoke eloquently of the mindfulness of God as seen in the harvest. Brother Sears gave an account of the satisfactory reports that had come to his ears of the harvest. Brother Mutimer's subject was the joy of harvest as experienced by God's ministers. Brother Reynolds said these occasions reminded him of God's bountiful goodness unto all His creatures. Our pastor wound up most appropriately with the joys of the harvest home.

**CANNING TOWN (PROVIDENCE).**—The Church here desire gratefully to review the Lord's goodness in the great things He has done for them with respect to the purchase, repair, and renovation of their nice little freehold chapel, which is now being brought to a most successful close on Tuesday, Oct. 2. We held our harvest thanksgiving, and truly a harvest of special blessings had been divinely vouchsafed to us during the year. The purport of the meeting was twofold, viz., to obtain that which was lacking to cover the cost, and to give unto the Lord the praise and glory due to His great name, for His marvellous

lovingkindness in helping us quite through our undertakings; and we take this opportunity of presenting our most grateful thanks to all who have so nobly helped us in all our efforts, without which we could not have accomplished our heart's desires. We venture to say, if they could see the chapel and premises in their present condition, they would feel their money had been well spent, the decorator having done his work in a most satisfactory manner. The services of the day were of a very interesting character. Brother Maycock opened up the Word of life very blessedly in the afternoon. An excellent tea was provided. The evening meeting was encouraging, profitable, and entertaining, having a good company of speakers and hearers; and what completed our satisfaction was the presence of our kind friend and brother, Mr. John Piggott. Our dear friend was with us at our first meeting, and laid the foundation of our Purchase Fund; and now he had come, as it were, to put the top stone on the undertaking. After singing and reading he called upon our dear young brother, Mr. Lee, jun., who sweetly led us in prayer. Brother Cullingford enumerated the great harvest of blessings the Lord had vouchsafed. He said the feelings of his heart might be expressed in David's words, "Oh, magnify the Lord," &c. The Lord first gave earnest desire to see a cause of truth established in this dark locality, then He enabled us to turn these desires into efforts, and then raised up for us many kind friends. Now our desire and prayer is that many living in the locality may be brought there, and constrained to cast in their lot here. The chairman's address followed, containing gems of thought. Brothers W. H. Lee, Maycock, Noyes, and Lovelock, were all blessedly helped in speaking. Brother Hughes was absent through the recent death of his dear wife. The collection, £32, was required to meet the renovation contract. Twenty-three pounds had been collected, leaving £9 still needed. The collection amounted to £7. Three daughters of the original proprietors made up the deficiency. The grand old song brought to a close a day we desire ever to remember with gratitude to the God of all our mercies.

**CROYDON (SALEM).** — We desire again thankfully to record the goodness and mercy of the Lord in giving us a pleasurable, profitable, and successful meeting on Sept. 27, the day of our harvest thanksgiving. Our dear brother Box was blessedly helped in the afternoon in preaching an excellent sermon on Christian unity, adapting it to the occasion of our being gathered together to unite in praising the Lord for His goodness both in providence and grace. After tea came the evening meeting, pre-

sided over by our beloved friend and brother Mr. J. Barmore, of Homerton, whose visits are always much appreciated; and on this occasion his efficient services as chairman, and the financial help afforded, won for him a most hearty expression of thanks, with prayers that he might be spared to come again, which were also awarded to our dear brethren Box, Adam, Copeland, Tooke, &c., for their very excellent addresses, which were throughout of the most God-glorifying character. After a few remarks by the pastor and brother Cullingford, "All hail the power of Jesus' name" was heartily sung, and the chairman by prayer brought the happy meeting to a close. We feel deeply the kindness of dear friends at Derby-road, who, being from home, kindly sent us financial help.—J. C.

#### THE ANNUAL MEETINGS OF THE SUFFOLK AND NORFOLK STRICT BAPTIST HOME MISSION.

*Held at Mount Zion, Chadwell-street,  
Clerkenwell, on Thursday, September  
27th, 1894.*

It has been the kind custom of several Churches in the Metropolis to invite the friends of the above society to meet annually in one of their respected chapels. This year the genial and beloved pastor of the Chadwell-street Church, together with his co-workers, very cordially welcomed the Suffolk and Norfolk Home Mission to their midst. We venture the assertion that never were there more happy or more sympathetic meetings held in the interests of this increasingly needed society than those of Thursday, Sept. 27th. Of these gatherings we may truly say, "The sun stood still," with nothing to mar the brightness from beginning to end.

The newly-elected pastor of Zion Chapel, New Cross, Mr. Thomas Jones, delivered an eloquent missionary sermon from the glowing words of the Apostle Paul: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." There was an unusually large congregation at this first service of the day. The public tea was most enjoyably partaken of, the kindly and hearty attention of Chadwell-street friends adding much to the pleasure of the cup that cheers. But the crowning service was the public meeting following. A splendid gathering had assembled when one of the worthy deacons, George Sawyer, Esq., took the chair at 7.15. After the reading of the Scriptures and earnest prayer by Mr. D. Smith came forcible and interesting words from the president of the meeting, whose earnest advocacy of the claims of the Mission resulted in several becoming annual subscribers.

The secretary, L. H. Colls, then gave a description of the aims and work of the society, and his sketch of missionary work in the scores of villages, and also at Lowestoft, was listened to with marked interest and pleasure. Truly it was encouraging to him, as the representative of so many earnest pioneers of the cross of Christ, to witness the real and manifest sympathy with them in their self-denying service for the dear Redeemer.

The adoption of the secretary's report was moved by Mr. John Bush in a speech full of the true spirit of the glorious Gospel, and seconded by pastor E. Mitchell in words breathing Christ-like earnestness and largeness of heart.

After other good words by Mr. Hodges and others, the secretary proposed that a very cordial vote of thanks be given to pastor E. Mitchell and his beloved Church and congregation for so generously entertaining the Home Mission; and to George Sawyer, Esq., for so ably presiding; brother J. Cooper, of West-hill, Wandsworth, who has rendered such constant and cheerful service to the society by opening his hospitable house to the present secretary; and also to our esteemed brother, C. Hill.

The late secretary seconded the proposition in felicitous terms.

Graceful allusion was made during the evening to the long service given by Mr. Hill to the Mission, and were, indeed, cheered to find that the total proceeds of the services amounted to over £11.

On the behalf of his beloved brethren in Suffolk and Norfolk, who are preaching the Gospel often amidst much privation, the secretary expresses renewed and hearty gratitude to all in London and in the provinces, who have so much added to the spread and maintenance of the Gospel by the collections and donations so freely and liberally given by them.

L. H. COLLS, *Secretary.*

**CAMDEN TOWN.**—Avenue Chapel had a very enjoyable meeting on Tuesday, Oct. 16, when Mr. J. M. Rundell, of the Surrey Tabernacle, preached in the afternoon an appreciated discourse. The evening meeting was presided over by Mr. Charles Wilson, who stated that brother Johnson, through illness, was unable to be present. After praise, and prayer by brother Palmer, the chairman called upon the secretary for his report of the year's proceedings, which was a very satisfactory one; for they have been enabled to pay upwards of £1,200 off the debt of £1,900, and they hope ere long that they will be able to clear the remainder. The Ecclesiastical Commissioners had suggested a rider to the deed that, "should another denomination take the cause off their hands through declension of the Strict

Baptists—"; but the friends at the Avenue had decided that it should remain as before, for they firmly believed in the promise, "I will never leave nor forsake." The chairman stated his pleasure as to the clear and apt manner in which the secretary had stated the details of the Church's finances. Brother Holden said he was glad to be present to hear such a good report, and wished that the debts on the other chapels of our beloved denomination were paid off, and would like to see the standard of free and sovereign grace raised in many more places. "The gospel of the day," said Mr. Holden, "is the gospel of Socialism, and God deliver us from such a gospel." He then urged the necessity to know nothing among men save Jesus Christ, and Him crucified. Brother Maycock, who related a little of his own experience, referred the friends to the words, "Of whom the whole family in heaven and earth." The family name—Christian. What is a Christian? Not a development, but a creation. United vitally, united happily, never broken up. Pastor E. Mitchell dwelt very helpfully on the new birth, which teaches two things: first, human depravity; second, human inability. Our aged brother Woodrow and brother Sanders also gave addresses. The pastor heartily thanked one and all for their great kindness. Collections, £72 9s. 6d. The chairman closed with the benediction.—P. J. C.

#### GLAD NEWS FROM STOKE ASH.

BY P. B. BARRELL, OUR SUFFOLK CORRESPONDENT.

WE feel we have good reason to join the Psalmist and say, "The Lord is good." Tuesday, Sept. 18th, was set apart for our harvest thanksgiving services. We had looked forward to it with pleasure for some little time, and we were not disappointed. It proved to be a lovely day. Friends gathered from far and near. The afternoon service commenced with singing. Brother J. Hazelton (Wattisham) read and implored the divine blessing. Mr. W. J. Styles preached an eloquent, instructive sermon from John xii. 24. A goodly number sat down to tea. In the evening a still larger congregation gathered. Mr. W. H. Rose, of Reading, read and implored the divine blessing. After singing again it was our joy to listen to a savoury, Christ-exalting sermon, preached by Mr. Styles from the words in John xi. 22, "Even now." Many were the lessons learned from the preacher on this occasion. Mr. Styles has long been a loved and valued friend at Stoke Ash; but the two masterly, intelligent, deeply spiritual sermons he was on this occasion enabled to preach served to strengthen the bond between us. The savour of those sermons still

lingers. We are glad to know the love is quite reciprocal, for in closing Mr. Styles remarked he could only say of Stoke Ash as he had said before—

"The man who seeks thy peace,  
And wishes thine increase,  
A thousand blessings on him rest."

Brother J. R. Debnam (Horham) announced all the hymns. We were also glad to see in our midst our own pastor and brother, G. Harris (Rishangles). A few brief remarks and prayer by our pastor brought these happy services to a close.

On Lord's-day, Sept. 23rd, Mr. J. R. Debnam came and preached to us, and immersed three dear sisters in the name of our Triune God. Two of them are descending the hill of life, while the other is a dear young sister who still retains the bloom of youth. Not many years since she was a scholar in our Sunday-school. Last Lord's-day, while surrounding the family board to partake of the emblems of a dying Saviour's love, each of them received the right hand of fellowship from our pastor, coupled with a hearty welcome and loving address. May such scenes of be repeated. So prays—P. BARRELL.

#### OCCOLD, SUFFOLK.

Harvest thanksgiving services were held in this place on Tuesday, Oct. 2nd. In the afternoon Mr. A. J. Ward, of Laxfield, preached a grand gospel sermon from Song of Solomon i. 13. A nice company sat down to tea, and while our bodies were being refreshed with nature's bounties, so were our minds refreshed and invigorated by nice helpful conversation. The evening meeting was presided over by the pastor, Mr. S. Haddock. Warm-hearted, cheering addresses were delivered to an attentive congregation by brethren A. J. Ward, J. R. Debnam, S. Ling, and the pastor, Mr. S. Haddock. After singing hymn 177 (Rippon's selection), commencing, "All hail the power of Jesu's name," prayer by Mr. W. Goldspink brought these happy services to a close. Reluctantly we left for our homes, feeling we could join the good old doctor, and sing,

"I have been there, and still would go,  
'Tis like a little heaven below."

May the Lord add His blessing, is the desire of—P. BARRELL.

#### RECOGNITION OF MR. H. D. TOOKE AS PASTOR OF THE CHURCH AT GRUNDISBURGH.

ON Thursday, Oct. 11, 1891, meetings were held in the time-honoured and spacious chapel at Grundisburgh, Suffolk, to recognise Mr. H. D. Tooke, son of Mr. William Tooke, and grandson of the late Mr. W. Tooke, of Clapham, as pastor of that Church. Our brother S. K. Bland was in the chair in the afternoon. After singing the everlast-

ing hymn, "All hail the power of Jesus' name," and reading in Col. i., brother Bardens, of Ipswich, led us suitably to the throne of grace.

Brother R. E. Sears stated "the nature of a Gospel Church" with his usual energy. His remarks were based upon Heb. viii. 5: "See, saith he, that thou make all things according to the pattern shewed to thee in the Mount." His statement was listened to with marked attention, and was evidently much appreciated.

The pastor elect, in response to the chair, gave a clear and satisfactory statement of his call by grace and to the ministry, and also how, in the providence of God, he was led to Grundisburgh, and to accept the pastorate of the Church here, and next read his doctrinal statement.

The chairman then asked Mr. Tyler, the senior deacon, to state how they were led to ask Mr. Tooke to take the oversight of the Church. Our aged brother said, in the course of his remarks, that at first he had a strong prejudice against Mr. Tooke on account of his youthfulness; but the Word preached by him got into his heart, and broke all his prejudice down; and also that the attendance had doubled in number since Mr. Tooke came into our midst. After the members present had ratified their election of their pastor by a show of hands, the pastor and senior deacon joined hands, while the chairman solemnly invoked God's blessing upon the union.

The hymn,

"We bid thee welcome in the name  
Of Jesus, our exalted Head:  
Come as a servant, so He came,  
And we receive thee in His stead,"

having been sung, and prayer offered and the benediction pronounced by the worthy chairman, we retired while tea was being laid. A large and happy company sat down at the well-spread boards in the chapel.

The evening meeting commenced at 6.30, when Mr. W. Tooke, the honoured father of the new pastor, presided. Brother A. Smith, of Eltham, prayed for the Lord's blessing upon the meeting, and was heard. After singing and Scripture reading,

The chairman said: "It gives me unutterable pleasure to be present on this occasion. But, and if there is a tinge of sorrow in the heart of his dear mother present and myself, this will be easily understood by fathers and mothers present, especially when I say that our boy has never before been from home. The chairman then gave an appropriate address from 1 Peter iv. 11.

Brother Sears offered with much earnestness the ordination prayer. The chairman then called upon Mr. Copeland, of Croydon, to give the charge to the pastor, who spoke at some length

from 2 Tim. ii. 15. Brother Ward, of Laxfield, followed with the charge to the Church. He spoke from 1 Thess. v. 12, 13. It was a plain, solid, useful discourse, which, if the Church at Grundisburgh will only practice, must yield sweet peace to both Church and pastor. Brother Harsant, of Otley, gave a few words of congratulation. The singing of the doxology, and an unctuous appropriate prayer by brother Bland, brought this happy meeting to a close.—J. C.

#### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES. HALF-YEARLY MEETING.

THE half-yearly meeting of this Association was held on Tuesday, Oct. 9, at the Baptist Chapel, Old Brentford. The weather was most unfavourable; in London the fog was, at times, very dense, and no doubt hindered many from putting in an appearance. Nevertheless a goodly number came together, not less than 100 ministers and delegates being present at the business meeting in the afternoon, which commenced by the president, Mr. R. E. Sears, giving out the hymn—

"Come, Thou Fount of every blessing,  
Tune our heart to sing Thy grace."

Brother Sears read Isa. xii, and brother Noyes, of Poplar, like Hannah of old, poured forth his heart in prayer.

The president, in a few brief words, said: Beloved friends, we are glad to welcome you to-day. As a company of believers we rejoice in God's salvation, and we are glad we belong to churches whose faith is in accordance with the New Testament. The Association has been the means of much good in the past, and hope it may be still more so in the future. We have been in existence some time now, but no angry word has been heard. Mr. Sears then made some touching remarks on the decease of brother W. K. Squirrel, and a vote of condolence to the widow and family and Church at Hill-street was unanimously adopted, on the motion of Mr. Sawyer (Chadwell-street), seconded by Mr. E. Jeffs (Richmond), and supported in a few telling sentences by Mr. Abrahams (Woolwich).

"Abide with me"

was then sung, and the president gave the right hand of fellowship to brother Wileman as the newly-chosen pastor of "Bethel," St. Albans. Brother Ebenezer Marsh also received a warm word of welcome and a grip of the hand as pastor of Gurney-road, Stratford.

The business part of the meeting was next proceeded with, namely, the election of officers and committee for 1895-6, when Mr. C. Wilson was elected to the office of president a second time, and Mr. E. Mitchell vice-president.

Several short addresses bearing on the

temporal and spiritual welfare of the denomination were delivered at intervals.

"Come, let us join our cheerful songs  
With angels round the throne,"

and prayer brought this part of the day's proceedings to a close.

The pastor, deacons, and ladies of Old Brentford, in a bountiful way then attended to the necessary requirements of the outer man very kindly and efficiently.

THE EVENING MEETING commenced at a quarter-past six by singing—

"How pleased and blest was I  
To hear the people cry,  
'Come, let us seek our God to-day.'"

The president read Psa. cxxii, and Mr. T. Jones, of New Cross, offered prayer. Another hymn, and the two young brethren, Chilvers (of Keppel-street) and Wileman (of St. Albans), briefly engaged in the devotional exercises of the evening.

Mr. W. Abbott, in his accustomed kind manner, proposed a vote of thanks to the friends at Old Brentford for entertaining the Association that day in such an assiduous way, and with so much untiring zeal. The resolution was seconded by Mr. A. Steele in an intelligent and cheerful address. The hymn—

"If gazing strangers want to know  
What makes me sing of Jesus so,"

having been sung, Mr. Mitchell ascended the pulpit, and for one hour, with much freedom, liberty, intelligence, and force, delivered a discourse from a clause in Zech. iv. 6. The sermon was listened to with profound and breathless attention. We hope the discourse will be printed.

"Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above,"

sung to the proper tune, "Glasgow," with the benediction, brought the meeting to a close.

The hymns were from Hymn-sheet No. 15 (four-page, containing sixteen hymns), published by Robert Banks and Son, a most useful selection for anniversary services.—J. W. B.

"INDIFFERENCE TO RELIGION."  
At the recent autumnal meetings of the Baptist Union a paper on "Indifference to Religion: its Roots and Remedies," was read by Mr. J. R. Wood, of London, and the *Christian World* says: "It was depressingly gloomy in tone. He instanced the secularising influence of improved material conditions, the greater facilities for pleasure, the application of the theory of Evolution to the Bible, evicting David from the Psalms, and Moses from the Pentateuch, and the want of religious seriousness in current literature, as causes tending to weaken

religious sentiment. The Churches, said Mr. Wood, were not characterised by the old earnestness, and private devotion was no longer so common or so intense as it was. Services 'bright and brief,' with no collection, would fail as signally as anything else to remove religious indifference. Worldliness is the root of that indifference. No one who acknowledges Christ can be indifferent. The most effective of all remedies was for Christians to strive to become as like Christ as faith and prayer can make them. They must get rid in their churches of the respect of persons, the idolatry of wealth and the love of ease. The programme of the Church must be as full as the programme of Christ, taking in the body as well as the soul." We thank Mr. Wood for speaking so plainly against the worldly practices of some professing Christian churches. The remarks of the *Christian World*, dubbing Mr. Wood's address as "depressingly gloomy in tone," are very mild for that "Christian" paper.

HINTS FOR TEACHERS.

THE ROSE OF SHARON.

"I am the Rose of Sharon, and the Lily of the valley."—Cant. ii. 1.

THE Song of Solomon is delightful and touching throughout, and chiefly refers to our blessed Lord and Saviour. In the language of the text Christ is compared to "the Rose of Sharon, and the Lily of the valley." The rose was used among the ancients in crowns and chaplets at festive meetings and at religious sacrifices. A traveller in Persia describes two rose-trees full fourteen feet high, laden with thousands of flowers in every degree of expansion and of a bloom and delicacy of scent that imbued the atmosphere with the most exquisite perfume (see Isa. xxxv. 1, 2). The vale of Sharon from its soil and position was fitted to produce the rose in great perfection. Various kinds of roses are still grown in Palestine which bloom in vast variety and abundance on the plain of Sharon; but there is a kind of tulip which some take to be the "rose" referred to above.

Learn a few lessons from this subject. Our blessed Lord is the only sweet-smelling savour to His Church and people, and as the rose is the chief of flowers, so Jesus is the "Chief among ten thousand." What glorious acts He has wrought among the children of men. The very mention of His name impresses our minds with salutary thoughts of His transcendent love and compassion for the lost sons of Adam. But although the Saviour is compared to the rose for beauty and fragrance, yet, like the humble and obscure "lily of the valley," the Saviour grew up as a "tender plant," and was "despised and rejected of men."

What love must Christ have had to

leave His beautiful home in heaven, and come down into this world of ours, to die for sinners? O what loveliness of benevolence and compassion! There never was such love as this, no, nor ever will be.

"One there is above all others  
Well deserves the name of Friend."

May Jesus be your best and only Friend; for, said Christ to His Father, "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom Thou hast sent."

THOMAS HEATH.

Plymouth.

PAST AND PASSING EVENTS, &c.

THE leading event of the month of October was the Jubilee of brother J. L. Meeres' pastorate and Church. The denomination gathered in splendid force, actuated by sincere love to the octogenarian pastor.

The occasion afforded an opportunity to the denomination to show a little of their strength—numerical, spiritual, and financial, which opportunity was not overlooked, and the threefold fact fully demonstrated.

At the half-yearly meeting of the M.A.S.B.C. it was met that our young brethren, H. T. Chilvers and H. J. Wileman, should be asked to take part in the devotional exercises.

Neither of them occupied more than five minutes, and were graciously blessed with the spirit of prayer and supplication, which found an echo and produced a subdued response from many hearts.

We are thankful for favourable tidings from Keppel-street and St. Albans. May the Lord (not the people) keep them humble, and by-and-bye we hope to see them brought to the front, assisting in the more general matters of the Church of God.

Bucks, Berks, Herts, and Oxon Association of Strict Baptist Churches had very successful anniversary services at Aylesbury. The meetings were hearty and brotherly.

President R. E. Sears preached the annual sermon to a large and attentive audience. The report did not reach us till Oct. 22; it shall appear next month.

President R. E. Sears presided at the annual meeting of the Strict Baptist Ministers' Association. This was the best meeting the Society ever held, spiritually, financially, and numerically.

The very excellent report did not reach us in time for present issue; it is put in hand for December.

## THE AGED PILGRIMS' CORNER.

**BRIGHTON MEETING.**—On Tuesday afternoon, October 9th, a public meeting in aid of the Home at Brighton (where seven pensioners dwell) and of the general work of the Society was held in the hall of the Y.M.C.A., Old Staine. The chair was taken by S. Hannington, Esq., and addresses were given by the Secretary of the Parent Society and by Messrs. Hazlerigg, Hallett, Popham, Harbour, Hodges, and other friends. The room was crowded, and the collection and proceeds of the sale of work were very encouraging. There are thirty-two local pensioners, and upwards of £200 per annum are expended amongst them. Our Brighton friends especially are invited to interest themselves in this home. There is ample space for enlargement, when the finances justify this step being taken.

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**HORNSEY-RISE ASYLUM.**—The winter sale of work will take place on November 16th (see advt.). This sale has for its object the disposal of woollen and other goods remaining over from the July sale. Hall open at 3. Tea at 5, 6d. Sermon in the evening at 6.30 by Mr. Dolbey.

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Mr. Nial, the esteemed warden, is seriously ill, but hopes of his recovery are now entertained.

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During the month the Secretary has advocated the Society's claims at Eden Chapel, Cambridge; Mount Zion Chapel, Watford; Mount Zion, Chadwell-street; Shouldham-street; and at the Clifton Conference, Bristol. Every Church, with pensioners on the books, should have an *annual* collection, however small.

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Mr. J. T. Morton, the generous friend of the pensioners, has just presented to many of them groceries and coals. The Society has to bear all the expenses of carriage.

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Special efforts are to be made this winter to increase the number of 7s. and 14s. subscribers, the Society's *free income* urgently needing augmentation. Upwards of £8,400 per annum are expended in pensions and £2,000 on the homes. Who will help?

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Mr. Hazlerigg, in the course of his excellent address for the Brighton Home, strongly recommended parents to make their children annual subscribers of small sums.

## In Memoriam.

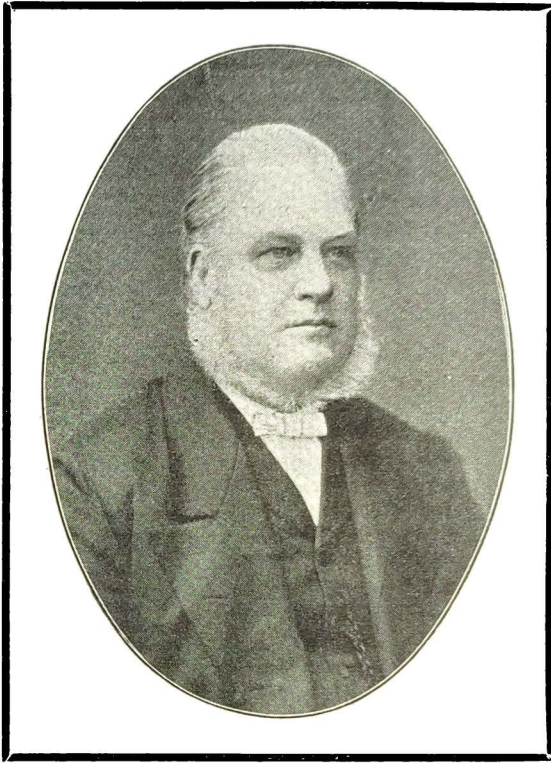
HARRIET BONE entered her eternal rest on Sept. 8th, 1894, in the 76th year

of her age. Our beloved sister was the first to be baptized at Shouldham-street, after it was taken by the present Church, and by the grace of God was enabled to adorn the doctrine of God our Saviour in a quiet, consistent, and useful life through a long and painful illness, and in the article of death, resting sweetly and only on the finished work of the Lord Jesus Christ. She was a woman of few words, but wore the ornament of a meek and quiet spirit, which is in the sight of God of great price.—EBENEZER BEECHER.

**WILLIAM NEWEY.**—On September 28, our beloved brother William Newey fell asleep in Jesus after fourteen months' illness borne with cheerful Christian fortitude; aged 51 years. He joined the Church at Shouldham-street at the beginning of the writer's ministry there in January, 1890. He was largely endued with the spirit of the Master, and diligently laboured in the Sunday-school as long as he was able to do so. Whenever I visited him during his illness he always had something good to say of the Lord's dealing with him in the application of precious portions of the Word strengthening the inner man, as the outer man decayed day by day, and he passed most peacefully away, "to be with Christ, which is far better."—EBENEZER BEECHER.

**JONATHAN WELLS.**—The oldest man in Southend; he was 99 within a few days; a member at Prittlewell (brother Chandler pastor) just passed away. Particulars next month.

**SIMON BOTWRIGHT.**—In the early morning of October 3rd, in the 79th year of his age, Simon Botwright, for many years a faithful, loving, and beloved deacon of the Church at Aldringham, was called home, after a long period of wasting sickness, towards the close of which suffering much but constantly blessing God for His merciful kindness. The evening before his departure he asked his son-in-law to sing the 103rd Psalm, "O bless the Lord, my soul," while a little before he had pointed to the hymn commencing, "Ah, I shall soon be dying," &c., saying, "That just describes my state." His body was laid to rest in the chapel ground by his friend and brother S. K. Bland, surrounded by his aged widow, children, grandchildren, and many other mourners. Our brother was baptized and joined the Church at Aldringham, early in 1836, and chosen deacon August, 1867. His first wife, and mother of his three children, was a daughter of Robert Wilson, the beloved first pastor of the Aldringham Church, several of whose descendants are still honoured members. The firmness of his faith, spirituality of his prayers, uprightness of his life, and love to the Word and people of God, have been a lasting witness; and thus, though dead (to us), he yet speaketh.



MR. GEORGE WEBB.

(See page 352.)

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## The Brevity of Time.

BY EDWARD MITCHELL.

“The time is short.”—1 Cor. vii. 29.

THESE words are true, even if time be taken in its most comprehensive meaning. The whole course of time is short, if compared with eternity. “A thousand years with the Lord are but as yesterday when it is past, and as a watch in the night.” All time is but as a tick of the clock of eternity. But the words are especially emphatic, as they relate to the portion of time allotted to individuals of the human family. “Behold, Thou hast made my days as a handbreath, and mine age is as nothing before Thee.” Our life is but as “a vapour that appeareth for a little time, and then vanisheth away.” “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.” The



return of the closing month of another year reminds us that our short space of time is rapidly passing away, and engenders serious thoughts in our mind. The fact that time is short *suggests a serious enquiry*; *presents a sweet consolation*; and *affords an occasion for a word of exhortation*.

I.—A SERIOUS ENQUIRY. Time is short with *all* who may read these lines—it may be very short with *some*; how short with *any* of us none can tell. Yet time, though short, is very important. It is the vestibule of eternity, and the season of preparation for our everlasting destiny. In the state the close of our time on earth finds us we shall abide for ever and ever. This solemn fact suggests the enquiry, "*What is my state before God?*" "Am I a forgiven sinner, or am I yet in my sins? Am I a subject of regenerating grace, or do I only live in the flesh?" Only those who are born of the Spirit can ever enter the kingdom of God. "If any man have not the Spirit of Christ, He is none of His." Nothing short of the Holy Spirit's work of grace in our hearts can make us "meet for the inheritance of the saints in light." How sad, serious, and solemn is the condition of those who are without God, and without hope in the world!" Time is short, and ever shortening, while it brings them every moment nearer to their awful doom of darkness and despair. May the gracious Spirit lay home the solemn enquiry to the hearts of sinners, and quicken them by His grace.

II.—A SWEET CONSOLATION. The fact that time is short need not alarm the children of God, rather it is a cup full of consolation to them. This arises from the nature of this time-state to them, and the blissful character of the home to which they are hastening. The time that is short is the time of their *pilgrimage*. The road is often rough and toilsome. They become weary and wayworn, and are glad that though the road may be rough, it cannot be long. It is also the time of *conflict*. They have buckled on the armour provided by their God, drawn the sword, and thrown away the scabbard. Their enemies are many, mighty, and malignant. They get many a hard knock and severe wound; and, though sure of the victory at last, they are glad the time of conflict is short, and sing—

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

It is the time, too, that *sin remains in them*. They sigh and groan under its burden. They rejoice that they are freed from the curse, that "there is now no condemnation to them;" that they are "justified freely by His grace, through the redemption that is in Christ Jesus"; and that they are "accepted in the Beloved." But sin mixes itself with all they do, say, or think; it opposes them in all their endeavours to serve their God, and is the very plague of their lives. But it will not always be thus with them. Sin is doomed to death, and the shorter their time the sooner this will be accomplished. "In this" (earthly house) "we groan, earnestly desiring to be clothed upon with our house which is from heaven." Again, this is the time of *absence from our Lord*. True, His spiritual presence is with us, but the more this is realised the greater the longing to be personally present with Him in heaven. Often here, too, we miss His spiritual presence. He hides His smiling face behind some frowning providence, or "earth-born clouds arise, and hide our Saviour from our eyes." The workings of the legal mind, the prevalence

of unbelief, and fresh sense of guilt upon the conscience, make sad havoc with our spiritual enjoyments. It is a sweet consolation that "the time *is* short," for the close of time with us will end all our weariness, conflict, sorrow, sin, and darkness, and we shall enter into "His presence, where there is fulness of joy and pleasures for evermore."

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

We are glad our lot is cast in these latter days, when time is truly short. We would not live here as long as Methusaleh did. "To depart and be with Christ is far better" than the best that can be known in this time-state.

III.—A WORD OF EXHORTATION. Time is short, therefore *let us not fix our affections on earthly objects*. For this purpose the apostle introduces the text. We should live with this truth ever before us. The character we have to sustain is that of pilgrims and sojourners, passing through this world on our way to the better country. How inconsistent to have our affections glued to earthly things ! Let us also beware of *building our expectations on anything beneath the skies*. All things here are uncertain and evanescent. Time carries all things away with its ever-rolling tide. "Put not your trust in princes, nor in the son of man, in whom is no help. His breath goeth forth, he returneth to his earth ; in that very day his thoughts perish." There is no confidence to be placed in time things—those which appear most solid and enduring often fade and depart like the baseless fabric of a dream. As time is so short, *let us redeem it*. "Buying up the opportunity" (Eph. v. 15, R.V., margin). Whatsoever our hand findeth to do, let us do it with our might. We are called to render service to our God. "The time is short." Let us keep on the look-out, and seize the opportunities our God presents us in His Providence. If we have anything to give to either the cause or poor of God, let us give it ere the time passes from us. Are we called to any branch of service in His Church ? "Has He said, "Son, go work in My vineyard ?" let us promptly respond, and diligently perform what He has bid us do. "There is no work nor device in the grave." "Brethren, suffer the word of exhortation." "The time *is* short." The enemy is busy sowing tares ; shall not we be diligent also ? Satan's slaves toil from morn to eve ; shall not we serve our gracious God with at least equal vigour and persistence ? Let us, beloved, "be diligent that we may be found of Him in peace, without spot, and blameless."

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WITHOUT love, whatever societies are organized, churches planted, and communion professed, it is but an empty name, a shadow without a substance, and a mere profession without the possession of that union of kindred souls by which the people of God are cemented together in the glorious fabric, the living Church of the living God.—*Horne*.

Do not legalise the Gospel as if part remained for you to do and suffer, and Christ were but a half-mediator ; or as if you were to bear part of your own sin, and make part satisfaction. Let sin break thy heart, but not thy hope.—*Wilcox*.

## OUR PORTRAIT GALLERY.—No. XI.

MR. GEORGE WEBB.

DEAR BROTHER,—My late beloved brother, Mr. George Webb, was born near Victoria-park, London, of God-fearing parents, in the year 1827, and was suddenly called home on October 17, 1894. He was the child of many prayers; he grew up strictly moral; when quite young attended chapel with his parents, went to Sunday-school, and, when about fifteen years of age, became a teacher. What with his morality, attendance at chapel, saying prayers, teaching in the school at the age of sixteen years, he had become a decided self-righteous young man, trusting to his moral virtue, so making a righteousness of the supposed good deeds he had done. As I had been mercifully taught the only way of salvation was by sovereign grace, through the obedience and sufferings of Christ, the necessity of regeneration and sanctification of the Holy Spirit, that caused us to disagree upon religious matters. I often tried to convince him of his error, but it produced no good effect, until, one day, I said, "George, I want to impress one portion of Scripture upon your mind which was spoken by the Lord; you will find it in John iii. 7: 'Ye must be born again.' Unless you are born again, you cannot see the kingdom of God much less enter into it; until you can tell me something about the effects of the new birth, do not talk to me again about religion, for I cannot enter into the subject as we do not agree." Thankful to say,

## THE WORD ENTERED HIS HEART

like an arrow from the bow of the Almighty. He did not speak to me any more about the subject for nearly eighteen months. At the end of that time he opened his mind to me, telling me the effect the words had upon his mind when I spoke them to him. The words kept ringing in his ears night and day,

"YE MUST BE BORN AGAIN,"

which made him very unhappy; then the law was brought home to his conscience with power, so that he was soon made to see that "by the deeds of the law, no flesh could be justified" in the sight of God, for the Word declared that "He who offendeth in one point is guilty of all."

He was then led to see that salvation was all of grace through what Christ had done for sinners. Now all his confidence in his good works came to an end, and he was humbled before God as a poor lost sinner, praying for mercy and pardon through the atonement of Christ, saying in the language of the poet:—

"Was it for crimes that I have done  
He groaned upon the tree?"

and

"'Tis a point I long to know."

Sometimes hope would spring up, then, again, fears would prevail. He had now come to a firm conclusion, that if ever he was saved, it must be by sovereign grace; but his great fear was that he was not one of the chosen ones, so he was much tempted to give it all up and think no more about it; but he could not. He said he was like Paul, he wanted to be found in Christ, not having mine own righteousness on, but clothed upon with the justifying righteousness of Christ. Much more he told me, but I think I have said sufficient. I then tried to encourage him by remind-

ing him of the many blessed promises, and assured him, that what he was seeking he would soon find. I then took him by the hand as a brother in the Lord, and we have lived in unbroken fellowship for nearly fifty years.

He was led in the providence of God to hear the late

MR. GEORGE WYARD

preach from Rom. viii. 1. Under that sermon the Lord set his soul at liberty; he came home and told me the good news which caused us to rejoice together. He then joined the Church under the pastorate of the late Mr. W. Chamberlain, where he continued till he became a settled pastor in the year 1854. He was deeply exercised about the ministry; he opened his mind to me about the matter, and his great concern and complaint was his lack of ability for the all-important work, fearing lest he should take it upon himself without being sent. I told him, if the Lord intended him for the ministry, He would give him the ability and make his way plain. I also told him, if a door was opened to go and do his best, as I believed it would soon be made clear and manifest that he was called to the work.

After this, he received an invitation from the Church at Tadworth. When he received the letter, he brought it to me full of trouble, not knowing what to do. I said, Go by all means, trusting in the Lord. When the time came he went, feeling full of fear, but the Lord mercifully helped him, so that he was invited to go again. From time to time doors were opened for him, and he supplied various Churches for some time. Eventually, the Church in White-street, Moorfields, gave him a call to the pastorate, which he accepted. All went well for a time—God blessed the Word to many—but a reverse took place, so he resigned his charge. Then the Church, under the pastorate of the late Mr. James Nunn, at Camden Town, engaged him to preach for them while their pastor was laid aside by affliction, which ended in death. They then gave him an invitation to the pastorate, which he accepted. He remained with that Church eleven years. He went from there to Laxfield for a short time, then to Maidstone, afterwards to Dover, thence back to London, where, for the last three years of his life, he acceptably supplied various Churches in London and country; also, following the leadings of Providence, he found a spiritual home with the Church at Limehouse, under the pastoral care of Mr. F. C. Holden, whose ministry he was wont to speak very highly, for he delighted to listen to the opening up of the Word in harmony with his belief of the truth, as set forth by the doctrines of distinguishing grace, and often expressed his gratitude to the Lord for bringing him to "Elim," where his soul rejoiced in the freeness and fullness of the Gospel, which he also loved to proclaim in the hearing of the Lord's people; also the prayer-meeting on Monday evenings was a very happy hour indeed with him among the dear friends, and never absent, only when serving his Lord by engagement at other Churches.

Just a week before his death, he came to Southampton to preach our anniversary sermons. He was evidently under the anointing of the Holy Spirit, for the Word came with much power, the friends enjoying the two encouraging discourses. The following day we spent the whole time together, and truly our communion was sweet. When he was leaving me at the station, he said, "If we never meet again in the flesh it is well

with us, we shall meet above." From what he said then, and at different times, he quite thought he should be taken suddenly like our dear father.

We can truly say, Sudden death was sudden glory to him; also, "Absent from the body, present with the Lord." May my last end be like his, is the prayer of  
Yours in the best of bonds,

WILLIAM WEBB.

### FUNERAL OF THE LATE GEORGE WEBB.

On Wednesday, Oct. 24, 1894, we set out in the drenching rain to pay the last tribute of affection to the memory of the genial and respected man of God, George Webb; and amid the sorrowful surroundings, we had our thoughts directed (by the glimpses of the sun, which, now and again, shone through the heavy black looking clouds) to the glorious fact that our dear brother is now basking in the rays of the "Sun of Righteousness," enjoying that rest which remaineth for the people of God. Arriving in good time at the Tower Hamlet's Cemetery, Bow, it was soon noticeable "that something more than an ordinary funeral was to take place this wet afternoon."

The funeral having been announced for 2 o'clock, at the Cemetery Chapel, there was a goodly number present before that hour was reached, which increased, so that the doors of the chapel were left open, and by the time brother F. C. Holden, of Elim, Linnehouse, announced the hymn—

"Blest are the dead, for ever blest,  
Who in the Lord of glory die,"

the place was filled, many having to stand throughout the service in the porch. After singing, brother Holden read several appropriate passages of Holy Scripture, and Mr. R. E. Sears prayed, followed by Mr. Burrows, of Camden Town, an old friend of the departed, announcing hymn—

"Our much-loved brother's gone,  
To reign among the just."

Brother Holden then, in a touching way, gave a brief address, referring to the closing minutes of the life, now, more fully "hid with Christ in God;" he graphically portrayed the end, and although feeling still the shock naturally, yet he rejoiced because he was now with Jesus, which is far better.

He told us how earnestly at Ponder's End, on that fatal night, he spoke of his Lord and His goodness, and he vividly pictured him now with his Lord. And so, whilst sympathising with his family and the Church, it was the desire of many a heart, that this might be sanctified, so that the children should be led to say, our father's God is our God too. We crave this blessing for them, for Christ's sake; and thus would we worship our God, even here, and as we do so, we record a victory, for he has fought and won, and is now at home and at rest.

"Beyond the gloom of death  
Our thoughts and wishes rise,"

was sung. Then William Webb, of Southampton (brother to the deceased), in tones of tenderness and affection, spoke, and said, he was there with mingled feelings. It was a solemn pleasure, he said, I remember him being born, I remember him being born again, I being the honoured instrument used of God for its accomplishment. We have been brothers 68 years, brethren in the Lord 50 years, and fellow-labourers in the kingdom of Christ as ministers 40 years. Pathetically, he turned to the family, and prayed God that this sad circumstance might be blessed to them all; the sweetness and earnestness of the remarks touched all hearts and nearly all eyes.

Mr. Griffiths, brother-in-law, prayed, which concluded the service in the chapel.

AT THE GRAVE,

quite near the chapel, brother Holden committed the body to the tomb. Mr. Beecher, of Shouldham-street, gave out hymn

“ ‘ Earth to earth ’—we lay to rest  
All that’s mortal of our friend.”

Mr. J. Parnell, of Rehoboth, Stepney, prayed; the benediction being pronounced by brother Holden: the praises being ably led by William Pallett, jun., of Ebenezer, Waltham Abbey. Amongst the large company considering the weather, we noticed: Messrs. R. E. Sears, Little Alie-street; several friends, Eden, Ponder’s End; Ash and Pallett, Ebenezer, Waltham Abbey; Chisnall and Buckland, Providence, Highbury; J. W. Banks, &c., Mount Zion, Chadwell-street; J. Parnell, Rehoboth, Stepney; W. Archer, Acton Tabernacle; E. Marsh, &c., Gurney-road, Stratford; Burrows, &c., Camden Town; several friends, Shaftesbury-avenue, Soho; F. C. Holden, &c., Elim, Limehouse; Noyes, Bond, Gibbons, Bethel, Poplar; Beecher, Shouldham-street.

“ THE SPARED LIFE.”

## OUR YOUNG PEOPLE’S PAGE.

“MULTUM IN PARVO.”—THE POCKET LIBRARY.

**T**HIS is an age of books of all sorts and sizes, from the tiny booklet that is sold for a farthing or halfpenny to the costly volumes that are worth many pounds. We have good books, that are at once entertaining and instructive, and, alas! many, very many, that are bad, dangerous, and destructive to those who read them, while a lot more are simply a waste of time to read, if they do no more harm than that.

Often a series of books is printed, several volumes are bound in the same way, and published at the same price, and they form a nice little set of books on different subjects, and are termed a library; and some of these are small, and if you have good eyesight you may have books you may easily carry about with you, and a few of these will make a “pocket library.” But you could not carry your library all at once with ease and comfort, you must have them one at a time; and when I sat down to write I was thinking about a very comprehensive library that my young friends can carry all at once in their pockets without any inconvenience, and have it ready to consult at any time.

The books it contains are very varied; they were written by many different people. If you like narratives of travel here they are—journeys full of thrilling incidents, narrow escapes from death, shipwrecks, privations, and miraculous deliverances; if you care for history, here you may read the history of the world during thousands of years; if you prefer biography, here you will find the lives of men, women, and children, written in the most interesting way. And if you want to know about yourselves, your own pedigree, your present history, your prospects for the future, you will here obtain the most reliable information. It contains a looking-glass in which you may see your own features, a beautiful picture-book full of views and likenesses, drawn by the very best of artists; a bank-book full of valuable notes to be drawn on an inexhaustible treasury of silver and gold, and stores more precious still—a map of the world and an exact chart to direct you on your road wherever you are travelling, with a number of other useful articles. Here is the *Child’s Companion*, *The Boys’ and Girls’ Own Paper*, *Great Thoughts*, *Good Words*, *The Master’s Directory*, *The Servant’s Friend*, *Our Own Gazette* (for young men and women), *The Family Doctor*, and *All the Year Round* you may *Enquire within upon Everything*.

This library once could only be purchased at a very great expense.

A load of hay has been given by a farmer for one chapter in one of its books ; but he felt he had good value for his payment, for there he discovered his title to an estate of unknown wealth and grandeur, and learned that he could not by any possibility ever lose either his inheritance or the love of his best and dearest Friend. Yes, and some have even parted with all their property, and have given their very lives for the sake of these precious books, which you can now obtain so cheaply and easily, and read without any fear.

Some people—young people especially—are very fond of tales, and sensational novels that are full of ridiculous or horrible things find many readers, while others have a taste for the “antique,” the old, whether in reading or ornamentations. But this library contains works both new and old. Some of its writings are the most ancient to be found in the world, others are of much more recent date. But many of the constant readers of these books declare that no novel was ever half so new, or a thousandth part so entertaining as the contents of this pocket library, and the study of its pages has made them kinder, truer, more lovely in their words and actions, has cheered them in sadness and sickness and pain, and, when lonely, has made them feel as if they had a kind companion near.

Dear young friends, I need not tell you the name of my library, but I do ask you often to look into it, and ask the great Author of these wonderful books to open your eyes and hearts to receive and enjoy their holy teachings, and thus not only learn how to live wisely and happily in this world, but also to become wise unto salvation through faith in Christ Jesus.

As a minister once remarked on the 23rd Psalm : What a wonderful Book is the Word of God ! how suited to all occasions to those who love Him ! If at a wedding feast, what sweeter words could we read than, “The Lord is my Shepherd, I shall not want” ! and how appropriately might we use it at a funeral. In the full flush of health and joy in the sick chamber, at the dying bed, its words of faith and hope are equally timely and suitable. The word Bible, we have been told, means books ; therefore I have called it a library ; but regarding it in the singular number, we are reminded of what Sir Walter Scott said when near his end. Asking his companion to read, he enquired, “What book shall I read from ?” and the invalid answered, “Can you ask such a question ? THERE IS BUT ONE.” May you, with all your hearts, say so too.

H. S. L.

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## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

WHEN the heart is subdued by divine grace, and the mind brought into a condition of peace and tranquility, as described in my communication in last month's E. V. & G. H., then many thoughts arise to which we were entire strangers—as to the course one ought to pursue, and the Church we can identify ourselves with. To the young convert this is a problem not easily solved, for great and grave difficulties present themselves to him—things which had never occupied his attention. At this particular juncture of his experience he is naturally timid, and, consequently, reserved. This peculiar feeling is produced by

an anxiety to keep all to himself, and, if a thoughtful individual, he will naturally be very diffident in confiding to others what to him is of unspeakable value : he may think that to impart to others the subject which fills his heart would have a tendency of depriving him of his new-found joy.

Well does the writer remember such experience, and never will he forget the time when he ventured to speak of those things which he had, through mercy, handled and felt of the good Word of life. At that time he was young in years and young in grace. At that period he was perfectly ignorant of all theology and doctrine, and knew nothing of the Articles of Faith held by the Strict Baptists, or any other section of the Christian Church. Let me record the fact that at that time I had never heard a sermon preached on the subject of believer's baptism ; nor in any way had I received any tuition upon the subject.

The Lord had in mercy, I trust, brought me to see myself as a sinner, and had led me by His Spirit to the only Saviour, and had enabled me to rejoice in His salvation. Then I set to work to read the New Testament, and from it I was fully convinced that baptism by *immersion* was the only *accredited* way into the Church militant. After some time I ventured to open my mind, and to express a desire to comply with the words which had so deeply impressed themselves upon my mind. I believed, why not take the step, when by so doing I should comply with the Saviour's injunction : " If ye love Me, keep My commandments ? " When I thought of doing so, I had an overwhelming sense of my unworthiness and unfitness ; for I thought then that those who were *in the Church* were so holy and good that I was not a fit subject to join them.

Here let me say, for the encouragement of those who may be passing through a similar experience, not to be discouraged on that account, for, as far as I know, I have found in myself, and others with whom I have come into contact, very much *imperfection*, even amongst the most perfect. My young friends, let me tell you that the saints are only sinners saved by grace, and everyone carries with him a body of sin and death, and the very best is not a *wit* better than he ought to be. This my reader will discover should my life be spared to relate the " Footsteps of the Flock " in future numbers of our Magazine.

But to return. After some time of indecision, and amid much anxiety and misgiving, I finally ventured to make application for membership. After an interview with the minister, it was proposed that I should be *visited* by two of the brethren. These dear men of God (both of which has long since "*fallen asleep*"), in due course, visited me, and questioned me very closely until they knew all about my *little stock* of experience. That experience which I had so closely cherished was no longer a secret, but had now become the property of the Church ; and after appearing before the assembly, and stammering out a few broken utterances, they accepted me as a member, after baptism, of course.

I have a very vivid recollection of that day when I and another were immersed. It was cold : snow lay on the ground ; yet, after all, it was a bright winter's morning. As regards my own feelings, I may say that I was very calm. I did not possess that rapture and ecstasy of joy, but felt a deep tranquility of soul. I felt glad at heart, arising from a



consciousness of having, by the gracious Spirit's influence, yielded obedience to the express commands of my Lord. This produced an inward satisfaction of peace the world knows not of.

My conviction of baptism by immersion was produced by a prayerful perusal of the Word, and, therefore, it has been lasting; so that to-day I am as deeply convinced that baptism by immersion is the only door into the Church, and the only proper way to the table of our Lord; any other way (which there are many) is climbing over the wall, and although they may excel me in many things, yet I am fully convinced that they are *disobedient* children: therefore, I sincerely hope that all such will prayerfully ponder the path of their feet, and think much over the Word of Christ and His apostles, and the practice of the early Church, in preference to those ministers who break the commands of God's Word, and teach others to do the same. In all matters "to the law and the testimony."

## THE GRADUAL DEVELOPMENT OF PROPHECY CONCERNING THE PERSON AND WORK OF THE LORD JESUS.

NO. X.—CHRIST'S SECOND ADVENT.

By H. S. L.

"**B**EHOLD the Lord cometh!" This has been the burden of prophecy in every age, and on several notable occasions the Lord *has* come. He came in vengeance on the old world sinners, and drowned them all by a flood, and the R.V. of Jude speaks of Enoch's prophecy in the past tense: "The Lord *came* . . . to execute judgment upon all," &c. "He came down to see," when the sins of Sodom and Gomorrah were reported as being exceedingly great; and as the report was proved to be perfectly true, the wicked cities were destroyed. The Lord came to Egypt when He destroyed all their firstborn, and delivered the Israelites from slavery. He came down on Mount Sinai and gave His law to His people; and time after time some special manifestation of mercy or judgment was given, until, in the fulness of the times, God came as He had never come before and tabernacled as a man with men: Emmanuel God with us. His gracious mission accomplished, He has returned to His heavenly home, and once more the promise is reiterated, "Behold He cometh with clouds, and every eye shall see Him." "Surely," He Himself declares, "Surely I come quickly"; and His expectant Church echoes back His words in her prayerful answer, "Even so, come, Lord Jesus."

But it is of Old Testament prophecy that we have very briefly to speak, and taking Enoch's words as they occur in our A.V. of Jude's Epistle, they apply to Christ's Second Advent, as we are accustomed to term it, and as it really is, if we consider the comparative importance of His various manifestations to men. Job's profession of faith in his kinsman Redeemer points in the same direction, though he himself may not have known all that the saying implied when he testified that He in whom he trusted would stand in the latter day upon the earth, and though worms destroyed his then diseased and perishing body, yet

in his flesh he should see God, whom he should see for himself, and not as a stranger. I think we may include Job in the witness borne to those Old Testament worthies, who "searched" and sought to know "what manner of time the Spirit of Christ, which was in them, did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow."

Then the revelation made to Daniel concerning the resurrection, both of righteous and unrighteous men; when the wise, and they that turn many to righteousness, shall shine as the bright and starry sky for ever and ever. And while in the interval many should be refined, and become white and pure, the wicked would still do wickedly, and remain void of understanding to the end; concluding with the blessed assurance to Daniel himself, that he should rest and stand in the lot of his God-given inheritance at the end of the days.

How exactly all this corresponds with the vision of John in the Apocalypse, and how beautifully the language of Isaiah will suit Christ's people when the day of their final redemption dawns: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord, we will be glad, and rejoice in His salvation."

The last chapter of Malachi may, and probably does, refer to *three* great events: Christ's *first* coming as God's great Prophet to men, the *destruction* of Jerusalem, and the *last* great appearing. To the proud and the wicked each of these days did, and will, burn as an oven, in which the stubble is consumed; but on each of these, and especially on the coming one, the Sun of Righteousness should arise with healing in His beams, and they should go forth and grow up as calves of the stall. And when He shall come to be glorified in His saints, and admired in all them that believe, then will the fulfilment of the first prophecy be completely realised; for that great multitude, which no man can number, in their purity, glory, and joy, at their Saviour's right hand, will prove that He has bruised the serpent's head, disappointed his malicious aims, and has got to Himself an infinitely higher name, and to His redeemed ones an unspeakably richer joy and blessedness than as if they had never been ruined by the fall. Oh, may we be there to join the sacred harmony, and sing with heart and voice through everlasting days the notes we often try to lisp below! "Blessing, and honour, and glory, and dominion, and power, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever." Amen and Amen.

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## REGENERATION.

By G. FLOWER.

SOME good meaning souls believe that the eternal life received in regeneration is perishable, and that by watchfulness they have to save themselves from death in the kingdom of God. In this kingdom there is no death, nor churchyards, nor cemeteries. In natural generation the senses of sight, hearing, tasting, feeling, smelling, are produced, not by man, but by the Creator. The use of these senses are the acts of the creature. That which is born of the flesh can neither see nor enter into the kingdom of God. Some men are expecting education to culture and refine the flesh, and fit it for this kingdom. It will be

soon enough when we see minerals rising into the vegetable kingdom, and vegetables rising into the animal kingdom, to look for natural men to raise themselves into the everlasting kingdom of God.

In regeneration a man is born of incorruptible seed, which is the living Word of God. In regeneration, whether natural or spiritual, man is not a conscious co-worker with God, but an unconscious receiver. When he has eyes, ears, nerves, tongue, and nose, he can see, hear, feel, taste, and smell, and not before. He does not make his faculties, nor help to make them. He uses them. By negligence or carelessness he may, for a time, lose the use of them. If so, with God's blessing in the use of means, he may restore them. By carelessness, or neglecting the means of grace, the regenerate may for a time be unable to taste that the Lord is good, to behold the Lamb of God, to inhale the fragrance of the Rose of Sharon, to feel the powers of the world to come, to hear what God the Lord saith unto him. At such times they will realise their losses. Is not realisation of gain and loss a sign of life? A great judge told regenerated Paul he was insane. Was he? Did he not see the excellency of his new Lord by his new faculty of sight, hear the excellency of His speech by his new faculty of hearing, feel the power of His love by his new heart?

### JEHOVAH'S MONARCHY.

“The Lord is King for ever and ever.”—Psa. x. 16.

**S**TRICTLY speaking, we should never use the expressions, “The Lord has been King,” or “The Lord will be King.” The Scriptural declaration is, “The Lord is King for ever and ever,” “From everlasting to everlasting Thou art God.” With God it is an ever-present “now.”

Taking a retrospective view, to those who study God's holy Word, and diligently observe the course of the world's history in the light of that Word, it is apparent that God's monarchy has been exercised over all things. The initiating mind and creating hand in all matters were God's. After He had formed the earth, and set man upon it, He issued His decrees to our first parents in the Garden. When they disobeyed, and were driven out of the Paradise of God, it seemed for many generations as if the children of men were left to do that which seemed good in their own eyes. Nevertheless God guided the course of events with unerring wisdom and infinite foresight, and at times very conspicuously manifested His monarchy. As instances, we may remember the scattering of the people at the tower of Babel, the judgment on the earth in the time of Noah, the choice of Abraham, the sending of Joseph into Egypt to preserve many nations alive, &c. By these things God gave signal proof that He was the only “Potentate.”

More particularly, however, in His dealings with the children of Israel did God exercise His monarchy. Though even Moses anticipated an earthly king (Deut. xvii. 14), yet the government was at its basis a “theocracy”—that is, government by God Himself. When the Israelites desired to have a king like other nations, Samuel warned them against it, knowing that it would conduce to a forgetfulness and practical denial of their theocratical constitution. So it afterwards proved, for the

majority of succeeding kings of Israel and Judah seem to have paid no regard to God as the *real* monarch of the children of Israel. David and Solomon were noteworthy exceptions. The former had been raised from the sheepcote to the kingdom, and truly realised that he was but God's viceroy. Thus he penned the words we are dealing with, and he also addresses the Lord as "My God, O King." The latter acknowledged God's pre-eminent monarchy when, on coming to the throne, he said, "O Lord, my God, *Thou* hast made Thy servant king."

Further, if we take present events, "the Creator of the ends of the earth fainteth not, neither is weary." He still retaineth the reins of power, and worketh all things according to His good pleasure. All mankind is dependent upon Him as regards the fruits of nature and His providential dispensations. It pleases Him to set up kings and emperors and other "chief magistrates," and statesmen who execute and administer the law; but how utterly unable the wisest of earthly rulers and statesmen are to control the affairs of the world is evident from the fact that, however wise their policy may seem at the moment, they cannot see what to-morrow will bring forth. The Lord, however, is King for ever and ever, He sees the end from the beginning, and it is a delight to the child of God to contemplate that in all that is going on he sees the purposes of God hastening to their fulfilment.

Then, if we look towards the future, the Lord is King to everlasting. History has witnessed the decline and fall of ancient and mighty empires, but God's monarchy remains in its eternal stability. The final consummation of all things will witness the downfall of all earthly dominions, but God's throne will stand unshaken. Indeed, His monarchy shall then be more apparent, for unto Him every knee shall bow. His kingdom is an everlasting kingdom (or, as the margin reads, "a kingdom of all ages"), and His dominion endureth throughout all generations.

Many are rulers but in name, and are vassals of some superior sovereign; but God, on the contrary, exercises *real* dominion and supremacy over all other kings; for He is "King of kings" and "He removeth kings, and setteth up kings" (Dan. ii. 21). His monarchy is absolute. With whom does He take counsel? He giveth not account of any of His matters. God's children rejoice that His sovereignty is uncontrolled, knowing that all His judgments are righteousness and truth.

Now, in dealing with spiritual matters, how appropriate are the expressions "kingdom of grace" and "kingdom of glory." The kingdom of grace is that which cometh not by observation, but is within you; and every saved sinner has cause to thank God for the exercise of His free and sovereign favour, for certain he is that but for this he would have perished. All the world has become guilty before God; but who will not adore the sovereignty which says, "I will have mercy on whom I will have mercy"! "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." God's saving mercy is an exhibition of His sovereign choice and unmerited kindness in translating us into the kingdom of His dear Son. His sovereign grace is, like His universal dominion, eternal and irresistible. He loves with an everlasting love, and determines to save His people. By His omnipotence He accomplishes His purposes. The grace of God breaks the stubborn heart, subdues the power of sin, upholds the child

of God through all his journey, and reigns through righteousness unto eternal life. That eternal life, implanted in the soul, finds its full fruition in the "kingdom of glory." There the Lord will reign for ever and ever, while the redeemed of the Lord shall stand around the throne, ascribing "Blessing, and honour, and glory, and power, unto Him that sitteth upon the throne." The redeemed of the Lord are made kings and priests unto God, yet they cast their crowns at His feet, and crown Him King of kings and Lord of lords.

What different feelings result from the contemplation of this subject! A worldly man chafes at the idea of God's monarchy, does not acknowledge God's guidance of the affairs of this world, ignores his own responsibility to his Creator, "will not have this man to reign over" him, and prefers to forget that God will ever call him to account. On the other hand, a child of God rejoices in the fact that the Lord reigneth, commits his way unto his God, praises Him for His sovereign grace, desires that He may more and more rule and reign in his heart, and looks forward with joyous anticipation to the time when His Heavenly Father, beholding him in Christ Jesus, will welcome him into the joy of his Lord.

The consideration of this truth should be an incentive to the saints to render the loftiest praises to God their King; it should encourage them in approaching His throne of grace:—

"Thou art coming to a KING,—  
Large petitions with thee bring";

and it should be a source of comfort to them as to their final perseverance; for does He not say, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom"!

FRED. W. KEVAN.

## THE CLOSING YEAR.

BY A. E. REALFF, GUILDFORD.

ONCE more we are brought to the last month of the year. Eighteen hundred and ninety-four will soon be gone from us for ever. We cannot write or read this sentence without feeling at least a little depressed. It is something like parting from an old and valued friend. The friend *must* go, but the parting pains us. True friends are comparatively rare. When we find one we know how to value such, and we fear we may not find his like again—

"Hast thou a friend? thou hast indeed  
A rich and large supply;  
Treasure to serve thy every need,  
Well managed, till thou die."

But although the year is going, and nearly gone, we are hoping presently to welcome a new year. Yet we cannot help feeling somewhat dubious about it. What will it bring with it? What will be its history? Will be to us as good a friend as the last? The years change and we change, but (blessed thought!) there is One who changes not. It is a good thing for us that change is possible, because when things are bad they may change for the better. If we get wrong in mind and heart there is a possibility of our getting right again. But that glorious One cannot change for

the better. He cannot be better than He now is. If He changed at all, it must therefore be for the worse. Let us rejoice in that heavenly Friend who "sticketh closer than a brother." It is "Jesus Christ, the same yesterday, to-day, and for ever."

But what of the New Year? *We* know not, but *He does*. If we are His it can bring us no *evil*; no, not if it brings trouble, for He has said, "I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him, and show him my salvation." Let us *trust* Him to do all things well, for "whoso trusteth in the Lord, happy is he"; and "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

[We have no doubt these thoughts have been suggested to our brother Realff by reason of his parting as pastor with his friends at Guildford. A notice of his resignation will be found on covers.—J. W. B.]

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## CHRIST EXALTED.

ISAIAH LXI. 10.

**T**HIS text is closely connected with the first part of this chapter. We have here the Lord Jesus Christ speaking in prophecy of Himself and His work in behalf of His Church. His work is definitely stated to be suited to the case, condition, and circumstances in which He finds every member of His mystical body. For this He possesses all fitness and capacity. All the fulness of the Godhead dwelleth in Him bodily, both essentially in His own person as the Son of God, apart from the work of redemption, and also in His complex person as the Mediator of the new covenant. For this work He received, as the Mediator of the new covenant, all authority, power, and fitness. "The Lord God and His Spirit hath sent Me" (Isa. xlvi. 16). Each of the glorious persons in the Trinity, the Father, the Son, and the Holy Ghost, are equally concerned and conjoined in the salvation of the Church—the Father in the choice of their persons, and giving them an inheritance amongst all them that are sanctified; the Son in becoming the Mediator for their redemption; and the Holy Ghost to renew them in the spirit of their mind, and to prepare them for the heavenly inheritance. What comes from God leads to God again. The stream will rise as high as the spring. Whoever of the saints of God are found rejoicing in the Lord traces the ground of it to what God has done for him or her; they feel they have a separate individuality, and that religion is a personal matter, and what God does for them it is a personal favour, and not for others merely, not in creation, not in providence, but that which has its origin in grace, love, and union.

"God, in the person of His Son,  
Hath all His mightiest works outdone;  
His glory is great in our salvation: honour  
And majesty hast Thou laid upon Him."

*The Silent Witness.*

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HE that hath attained to the greatest height of literature, yet if he hath nothing else, if he have not Christ, he is as much under the curse of blindness, ignorance, stupidity, and dulness as the poorest, silliest soul in the world.—*Owen*.

## PEACE : INTO ONE.

## HINTS FOR A BIBLE STUDY.

PEACE is a term much abused. It is often applied to subterfuges containing leavening evil, which, however veiled or modified, must work corruptly. Principles that cannot be neglected holly are ignored, and unscriptural practices are tolerated in its name; and "compromise" is substituted as if it were its synonym. Thus in its sacred name are enacted "a covenant with death and agreement with hell."

Is there not some misconception in common thoughts of peace? Rest, quietness, agreement, do not necessarily represent it. All are possible where there is no peace. Parkhurst, under the Hebrew word, gives: "to make whole, entire, complete—*integrare*." The Greek is fully in accord: *Eirēnē*—composed of *eis* INTO and *en* ONE by changing *s* to *r* and adding the final vowel. No dis-integrating force can have true part with peace. In Acts vii. 26 the word is aptly rendered. Moses found his brethren at strife and would have "set them at one again." "He is our peace who hath made both one . . . having abolished in His flesh the enmity . . . to make in Himself of twain one new man, so making peace."

THE PRE-PENTECOSTAL use of the word is very instructive. "The day-spring from on high hath visited us . . . to guide our feet into the way of peace" (Luke i. 78, 79). How fit an announcement of the King of Love! And when He had annulled upon the tree the unspeakable confusion of sin, how blessed the salutation of the risen Saviour, "Peace be unto you!" Thus Luke. John writes that He showed the nail-prints and said again, "Peace be unto you," adding potent words and act that more perfectly wrought the disciples into one in the Father's purpose and the Spirit's energy—"as the Father hath sent Me, even so send I you. And He breathed on and saith unto them, Receive ye the Holy Ghost," &c. He came to guide into the Way of Peace—Himself our Peace and Himself the Way—and, having made peace by His blood and fully opened the way of God, and to God through the veil, that is to say, His flesh, His resurrection benediction effectuated its terms.

In the paschal chamber He had prepared "the children." The traitor's exit removed restraint, and Immanuel instantly poured out His full heart. First attesting the glorifying of the Son of Man and the glorifying of God, He then unfolded the wealth of the wondrous ways, gifts, and purposes of covenant love, closing with the commendation to His Father of these sad souls in that prayer out of whose fathomless deeps forth continuously the heart-treasures of the everlasting God. This sweet leave-taking is opened with His solitary use of the tenderest word in Holy Writ—"Little children"; it is centred with "Peace I leave you, My peace I give unto you"; and closed with "These things I have spoken unto you that in Me ye might have peace." Wonderfully He expanded the blessing in His following prayer. They are indeed brought into one (comp. Heb. ii. 11, x. 10—14). "They are Thine," He avers, "and all Mine are Thine, and Thine are Mine, and I am glorified in them. . . . Keep in Thine own name . . . that they may be one as We . . . one as Thou, Father, in Me and I in Thee, that they also may be one in Us. . . . And the glory which Thou gavest Me I have given them that they may be one, even as we are one."

THE POST-PENTECOSTAL use of the Word. The testimony is summarized as "The Word which God sent . . . preaching peace by Jesus Christ" (Acts x. 36). Paul continues Isaiah's joy-notes concerning Him "that publisheth peace," calling the word of faith 'the Gospel of Peace,' and he opens his thirteen letters with invocation of peace on the beloved of God. Thus also Peter, Jude, and John.

The value of prayerful and contextual study of every Scripture allusion to peace is incalculable. Reference to a few passages may suggest profitable meditation as to (1) *peace made*, (2) *possessed*, (3) *in exercise*, (4) *keeping*, (5) *ruling*, (6) *ministering*, and (7) *a Divine title*. The promise given by the Lord before passing over Kedron (John xiv. 26) is wrought out by the Love of the

Spirit in His sweet letters which disclose "the manifold wisdom of God," "the thoughts of His heart" (Psa. xxxiii. 11). The Gospels record some associations and applications of peace, the Acts its proclamation and power, and the Epistles the Spirit's exposition.

1. *Peace Made*.—Immanuel "made peace by the blood of His cross" (Col. i. 20). Having hereby put away sin, cleansed away its foulness and annulled its disintegrating effects, the yearnings of eternal purpose are accomplished, separation and alienation are annihilated, and "the being one in the bosom of the Father," resuming the glory He had before the world was, bears in His redeemed—raised up together and made sit together with Him. The children are thus brought into one in every sense that redemption can effectuate.

2. *Peace Possessed*.—"Being justified by faith we have peace with God" (Rom. v. 1). In faith's joyous access through precious blood righteousness so clasps together the just God and those justified by His grace as to glorify Him in every aspect of His character and attributes. The conscience unites with God's righteousness, the mind with His judgments, and the heart with His thoughts. The kinships of covenant love are realised. In new creation our heavenly God ratifies every right comprised in His redeeming acts, and the ransomed are brought into one with God. Herein, too, is fellowship "with God," and the co-witness, co-option, and co-operation of peace.

3. *Peace in Exercise* is the activity of the spiritual mind (Rom. viii. 6). The more fleshly, dying vanities are minded the less is living peace realised. The Lord raise our minds from the stupors and miasma of worldliness and death, and so exercise the spiritual senses, that peace may be prevalent—the Word of Christ fruitfully indwelling and graciously evidencing that we are brought into one, and "have the mind of Christ."

4. *Peace Keeping*.—How we fail as to dependence on Him whose care we are. How we intrude on His prerogative, office, and covenant—responsibilities as if pre-vision and pro-vision were ours. How we judge by appearance, with eyes dimmed by mortal mists and deadly confusions of the world. Every-day things are treated as if it were presumption to trouble Him with them, until He graciously compels us by our consequent perplexities and distress to look to and wait for Him. What heedless share, too, we have with nine of the ten lepers, who were cleansed. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God . . . shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7). Such intercourse graciously wrought would bring into one with the covenant-keeping God.

5. *Peace Ruling*.—What distractions arise, what evil passions lurk and leaven, what malevolent fires smoulder in these strange hearts. The antidote? "Let the peace of God rule—arbitrate (R.V.)—in your hearts" (Col. iii. 15). The searching and healing ministry of the blood of Christ and His blood-bought, and wrought peace being realised, such arbitrament is accomplished. At the mercy seat grace and love knit up distracted hearts, and, expelling all bitterness, bring again experimentally into one in the sweetness of the family of God.

6. *Peace Ministering*.—In fellowship with the peace Father and with His Son Jesus Christ, how "blessed are the peace-makers" (Matt. v. 9). This beatitude has far greater import than common application implies. A worldly reconciler severed friends. Is it then applicable? Let the context reply. It is the seventh beatitude. Grace brings the subjects of the first five to the sixth, wherein, realising the purpose that conforms to the image of His Son, they press on to "see God" (Rev. xxii. 4). They then occupy their lot in the seventh as peace-makers. In such life and ministry are found the following three with their present pain and honour and glorious issue. "Ye shall bear witness," said Immanuel; then He prayed, "Sanctify them through Thy truth: Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world." In this ministry He accompanies them—"Lo, I am with you," and by the co-witness of the Holy Ghost they effectuate Gospel peace: initially when sinners are regenerated, and continuously by that which



every joint supplieth in the Body of Christ. "Be not slothful in business." Blessed business of the sons of God as peace-makers!

7. *A Divine Title.*—God has precious titles in the Epistles: The God of patience, hope, grace, love—once each; comfort or consolation (same in original)—twice; and seven times peace. The emphasis thus given is pregnant with immeasurable good.

Gracious activity is possible only in oneness with the Lord. Acts otherwise correctly representing the precept are sterile. Keeping these facts, and the true meaning of peace, in mind the connections of the Divine title will appear exquisitely fit. It is always connected with the activities of the redeemed. The Melchisedec glory is in the Lord's resurrection life (compare Acts xiii. 33; Heb. i. 5; v. 5, 10; vii. 15—17, 21—25; Psa. ii. & cx.). wherein also His greatness is declared. Goodness bleeds on the tree (John x. 11), greatness shines on the throne (Heb. xiii. 20), in the King of Salem, *i.e.*, King of Peace. In this power of resurrection-life, the "new-created" exercise all gracious activities. The following seven passages exhibit the titles of God and Lord of Peace. I. (Heb. xiii. 20, 21), "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd . . . make you perfect in every good work to do His will. . . ." II. (Phil. iv. 8, 9), "Finally, brethren, . . . those things, which ye have both learned, and received, and heard, and seen in Me, do: and the God of peace shall be with you." III. (1 Thess. v. 23). Here fourteen precepts, introduced with, "Now, we exhort you, brethren (ver. 14), are thus concluded: "And the very God of peace sanctify you wholly," &c. IV. (2 Cor. xiii. 11), "Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." V. (Rom. xv. 33). Precepts commencing (xii. 1), with the call to present the living sacrifice, close with "Now the God of peace be with you all. Amen." Then follow delightful personal messages in the last chapter, and (VI.) in the 19th verse the assurance of victory: "The God of peace shall bruise Satan under your feet shortly." The might of the God of peace enables His sons to do His will until the deceiver who wars against them shall be trampled beneath their feet into the nether darkness.

In true peace are realised:—the interlocking of everlasting kinships; the constringing love of Christ; such interacting of the God of truth and of renewed minds, that His thoughts become theirs; entrance of judgment and conscience into the Amen of righteousness and holiness; and, in mercy's ministry by the blood of the covenant such access into the grace of God as perfectly brings into one with Him in His "judicial courts," and in His inmost Father-love. Peace excludes compromise. The limit of its enjoyment is the measure of truth attained. Its fulness is the perfectness of the truth in mutual realisation. It is an endless being, an unceasing activity, and an immortal fellowship.

The last precept to the Thessalonians (inserted in the instructions concerning discipline), "Brethren, be not weary in well-doing" (2 Thess. iii. 13)—is followed with the only remaining titular application of peace: VII. (2 Thess. iii. 16), "Now the Lord of peace give you peace always by all means. The Lord be with you all."  
K. S. D.

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### SAMUEL FOSTER CALLED HOME.

SAMUEL FOSTER, after 44 years' affliction and suffering, entered into the joy of his Lord, Sunday, November 4, 1894. His faithful daughter "Fanny," ever since her mother's death has cared for, gently nursed, and tended him in a most praiseworthy manner. The last time we sent him, we quoted the lines:

"And can He have taught me to trust in His name  
And thus far have brought me to put me to shame?"

This couplet he kept repeating, and were about the last words he was heard to say. For several months past he got weaker and his sufferings greater, but God was with him.

His mortal remains were laid to rest in Sturry Churchyard on Thursday, November 8, brother John Taylor officiating, assisted by J. W. B. A brief memoir will (D.V.) be given next month. In reference to expenses caused by extra nursing, medical attendance and funeral, see advertisement on wrapper of Magazine.—J. W. B.

## THE PULPIT, THE PRESS, AND THE PEN.

*The Best Servant that Ever Lived.*—Being a sermon preached by Mr. C. Cornwell, at the Brixton Tabernacle. London: R. Banks & Son. One Penny. Mr. Cornwell is one of those ministers of the Gospel whose chief joy and delight is to extol the Lord Jesus Christ. We recollect hearing him preach some years ago at Bethel, Poplar, from the words—“I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord” (Zep. iii. 12). In the course of the discourse, while speaking of Christ under the metaphor of gold, he said with an emphasis, and all the power of his body and mind, the foot stamping the floor of the pulpit, the hand coming down on the book with a force, the body reclining back, then forward, and the voice exclaimed:

“CHRIST IS GOLD ALL THROUGH!”

We never forgot the circumstance, it made an impression on our mind which has never been erased, and believe never will while memory holds its seat. Mr. Cornwell is not a poetical preacher, that is to say, he does not mislead his hearers by attempting to take them up to the “azure vaults,” “blue canopies,” the “snow-capped mountains,” “grassy meads,” the “verdure green, the buttercups and daisies, and the froth, flowers, and perfumery, which satisfy and

“Fill an empty mind.”

No, Mr. Cornwell goes straight to the work to which he is called—preaching the Gospel—and every sermon we have heard him preach or have read, whatever the text might be, he always finds the Lord Jesus Christ in it, and you are soon made acquainted with the fact. The sermon before us is no exception, and we advise all our readers to purchase a copy of it.

*The Divine Frustration of Human Purposes, and The Gift and Influence of Spiritual Knowledge.* Two sermons delivered September 17, 1893, in Brixton Tabernacle, by a Member of the Church. Together with a Few Thoughts upon Liberty. (Sixpence. To be had of Mr. Cornwell, Brixton Tabernacle, Stockwell-

road, S.W.) The sermons are based on 1 Chron. xxviii. 2, 3, and 1 John v. 20. They are full of sound Gospel truth, and both edifying and instructive—full of thought. The subject of Liberty is founded on Gal. ii. 4. A little out of the usual rut, but firm in the truth and useful to all who desire temporal and spiritual freedom and liberty. All the proceeds go to the Brixton Tabernacle Building Fund.

*The Calvinistic Pulpit.* London, E.C.: F. Kirby. In a recent number of this monthly we take the following extract from a sermon by Mr. O. H. Cudmore, of Dennead:—“I do try to thank God that His Word reveals

### DISTINGUISHING FEATURES.

First, because it shows me that salvation is all of grace: secondly, that salvation is not hereditary. To-day veins of grace run here and there. God's purposes and plans are unalterable. Families have received the marks of grace, and God in mercy has allowed those marks to run through successive generations. Is not this a truth? You say, ‘True, I know such and such a family where grace has been active for years, and God, in His mercy, sustains that grace still in their midst, so that daughter and son rejoice with father and mother.’ Our God changes not. His methods are uniform in the economy of grace. Carnal reason will say it cannot be so; ‘I have the will, the power to be converted now if I please, and so have my children.’ Friends, do you read the Word? ‘Yes,’ I hope you say. Well, have you read these words? ‘But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ Where is your will and power? It is the supernatural power of the Holy Ghost which must lead you to Christ, but for the encouragement of some poor sinner let me further say that this blessed influence opens the heart, and Christ takes His place within, and a thirst, a desire, a longing is found within thy breast.”

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

THE anniversary of our own mission in India and Ceylon was held on Tuesday, October 23rd, in the commodious chapel (Zion), New Cross. Brother Jull, of Cambridge, preached in the afternoon. The unction of the Holy Spirit evidently bedewed our brother's own soul and moistened the hearts of the lovers of a free-grace Gospel as he discoursed on the blessed testimony of the evangelist touching the commission of our risen Lord, recorded in the words of Mark xvi. 20, "And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." The circumstances surrounding the text touching the glorious commission of grace from the lips of our living King, with the marked promptness with which He ever kept His appointments with His disciples, were dwelt on in a forcible manner, and then our brother opened up the words by considering—

1. The subject-matter of the commission.
2. The obedience that follows it.
3. The results that arise from it.

Mr. Jull noticed this commission was no commission of inquiry, or court of investigation, much less a commission of bondage and death, such as that with which Saul of Tarsus went forth; but a commission from the Lord of lords, the Church's living King-Priest, to His own anointed and appointed servants to go forth and proclaim the Gospel of free and sovereign grace. These men were in possession of the Gospel. How do we come into possession of the Gospel? Jesus made it. Nature and science do not furnish it. The only begotten of the Father came from heaven to earth to produce it. The glory of His incarnation, the life of perfect obedience, and the substitutionary death of our Lord were dwelt upon at length as producing the glorious Gospel of the blessed God, the good news and glad tidings of salvation. He made the promises, and every precept was His own. He sealed His promises with His precious blood, and is fulfilling them continually. He, only He, could stand before the world and say, "I am the Way, the Truth, and the Life. I am the way to heaven, that heaven from which I came, that heaven to which I will bring all My own, the world of glory, at the end of your weary pilgrim toil." He made it. How do we get it? God, the Holy Ghost, inspired His servants to write it, and commissioned them to go forth everywhere and proclaim it. This Gospel He has named

the Gospel of the grace of God, the Gospel of Jesus Christ, the glorious Gospel of the blessed God. God blesses us with gifts, we bless Him with words, and, possessing this Gospel, we declare it to be glorious in itself and in its Author, in all it accomplishes and produces, and we bless Him for it. The Gospel is a power, the power of God unto salvation. The Holy Ghost ever accompanies His own truth. The Gospel can never be preached in vain. The obedience that follows this commission—"they went." Christ had said, "Go." His gracious "Come unto Me all ye that labour and are heavy laden" is followed by "Go ye and tell how great things the Lord hath done." Jesus speaks to be obeyed, and His own grace and power commands the willing obedience. Ministers and missionaries must go forth everywhere, preach always and under all circumstances, and He says, "Lo, I am with you." His command induces obedience, and the results that follow declare Him no mere spectator of their labours, "the Lord working with them." Signs are seen by onlookers. The effects that follow the preaching of the Gospel are worldwide. The results that have followed the preaching of the Word in India and Ceylon are to-day, as in the ages past, "they turned from idols to serve the true and living God."

A large company assembled for tea in the beautiful schoolroom at the back of the chapel.

The public meeting began at six o'clock. The president, Mr. John Box, occupied the chair; and after reading Psa. xevi., called upon Mr. Booth, a young man who has offered his services as a missionary for India, to lead us in prayer. The Lord hear that earnest petition and grant those blessings sought on our mission for His name's sake.

The chairman said: A greater measure of gratitude and gladness marks the anniversary of our loved Mission to-day than we have ever known before. With no abated breath do we say gladness. We are in the hands of the Lord not only because we belong to Him, body, soul, and spirit, but as appointed and anointed by Him to go forth in the execution of our commission so forcibly set forth by our dear brother Jull this afternoon. God has a work for us to do as individuals and as families. He will do His own work in us and by us. He works by communities, and glorifies Himself by His own appointed means. Because of His unspeakable mercy to us as a nation, and His boundless grace to us a Church therein, we desire to send forth His light and truth far and wide. Could the wealth and learning with

which our highly-favoured land is blessed be used to a better purpose than to spread the glory of the cross? Our Mission keeps to the lines upon which it was started, and uses every opportunity to widen its sphere of usefulness. All unnecessary expenditure is avoided. Every shilling is used for the purpose for which it is given—yes, and every farthing of every shilling (for many are the farthings that come in from our little ones in the Sabbath-schools). The work of the secretaries and committee is a labour of love, and their abundant reward has been found in the awakened interest of the Churches at home and the evident blessing of the Lord on the work abroad. We are cheered by the help and sympathy of our brethren in Wales, while from Australia and America, as our subscription list shows, there comes the God-speed to push forward the glorious work. At our last anniversary brother Gray, of Brighton, was appointed our commissioner to visit the scene of labour, and report results. The step proved a most needed one, and the work of our commissioner has deepened the interest at home in the work abroad. Difficulties have been pointed out, hindrances removed, fresh efforts put forth, and our eyes are up unto the Lord for great things in the year upon which we now enter. The anxiety of the committee has been great to furnish these fields of labour with brethren from home, and especially to find one to take the superintendence of the work, owing to the resignation of Mr. Doll and his son. We are hoping that their places will ere long be filled, and some earnest Christian young men be found to go forth to these fields which are "white unto harvest."

The corresponding secretary, Mr. J. Briscoe, then read the annual report. This can be had gratis on application to Mr. J. Briscoe, 58, Grosvenor-road, Highbury New-park, N. Every reader of the E. V. and G. H. should get one. It is well written and deeply interesting, comprising a detailed account of the visit of our brother Gray to the fruitful fields of missionary labour, baptisms, preaching services, district visitations, testimony of the converts to the power and preciousness of the glorious Gospel of the blessed God, with a concise account of our brother Noble's two tours and labours (by whom 186 converts have been baptized since April last), and a mass of other valuable information stimulating the lovers of truth to give it wings to fly abroad to the heathen lands, the dark regions beyond.

The financial account was read by our brother Abbott, the treasurer, which showed the total income for the year to be £1,949 6s. 9<sup>d</sup>., with the expenditure of £1,362 12s. 8<sup>d</sup>., leaving a balance in hand of £586 14s. 1<sup>d</sup>., being an increase

on the balance of last year of £130 17s. 5<sup>d</sup>.

Brother Wakelin, as finance secretary, read the list of subscriptions and donations; and brother Catchpole, minute secretary, read the names of officers for the past year who were unanimously re-elected, with several additions to the committee.

Brother Mitchell, of Chadwell-street, in a warm-hearted missionary address on "Mission Work in General and our Own Mission in Particular," moved the adoption of the report, which was seconded in a speech by brother R. E. Sears, who also moved, "That the present gathering empower the committee to set apart a day for special prayer to God that He would raise up some young men to go forth into the mission fields of India and Ceylon." This, with the report, after a few remarks by brother Reynolds, was unanimously adopted.

Brother Marsh, of Stratford, then followed with an address on "The Spread of the Gospel and the Defence of its Glory as the End and Aim of Our Mission," and brother Jones, of New Cross, on "The Glory of God in Carrying on His own Work by His own Appointed Instrumentality."

Votes of thanks for the hearty reception from the Church at Zion were moved by Deacon W. S. Millwood, of Mount Zion, Hill-street, and seconded by brother Jull, and the stirring missionary meeting was closed with the hearty singing of the doxology. The collections at these services were over £10. Special hymn-sheets were liberally supplied at each service. God bless our Mission in India and Ceylon.

E. M.

#### THE SURREY TABERNACLE.

A DAY long to be remembered was Wednesday, Oct. 17th, 1894, the 64th anniversary of the formation of the Church meeting and worshipping in the above-named sanctuary. The services commenced in the afternoon, when our much-beloved pastor was graciously helped to preach a most precious, edifying, and God-honouring sermon from the words, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9).

Tea was served in the large and deacons' vestries to a goodly company, and in the evening a meeting was held in the noble chapel, presided over by the pastor, surrounded by his eight deacons and a goodly array of ministers and friends. The meeting commenced by singing "Kindred in Christ." The pastor read Isa. xii., and brother J. W. Banks very sweetly and earnestly implored the divine blessing. Brother Davey then announced that soul-cheering hymn, "Everlasting kindness," which the people sung with heart and

soul, and this was followed by the pastoral address, founded on Psa. cxvii. 2, "For His merciful kindness is great toward us," and the merciful kindness of the Lord in bringing the people together, forming them into a Church, and sustaining, maintaining, and keeping them in peace and unity, and holding fast to the truth for sixty-four years was dwelt upon in a most blessed manner. His merciful kindness to the aged, to the middle-aged, and to the young, to the poor, and to the needy was also spoken well of, and the large assembly appreciated well and entered into the song of praise and thanksgiving of this short psalm of only two verses, and realised the blessed fact that "His merciful kindness is great."

Brother Rundell then spoke on behalf of the Church, and although in great tribulation by reason of the serious illness of his loved partner, spoke with all his wonted fire and fervour, and added his meed of praise for the merciful kindness of the Lord; and two verses of the 669th hymn having been sung, brother Mitchell stood forth and spoke in his Master's name from the words, "I know their sorrows" (Exod. iii. 7), and spoke well of Jehovah's knowledge, which resulted in His merciful kindness. Hymn 146 was announced, and then our lively and pleasant brother Bush came to the front and delivered a very acceptable and sound Gospel address from 2 Chron. xvi. 2: "And he (David) appointed certain of the Levites to minister before the ark of the Lord, and to record and to thank and praise the God of Israel." Brother Bush is one of us, and we are all well pleased to keep up the acquaintance.

Hymn 742 was announced and sung, and then our beloved friend and brother Stansfield, who came up from Bacup especially to be present with us, spoke from the words, "Thy cheeks are comely with rows of jewels, thy neck with chains of gold" (Song of Sol. i. 10). He had spoken on the Monday previous from the first part of the verse, and now from the last clause, and did so well, blessedly, and clearly of the union between Christ the Head and the Church the body, and referred to the glorious chain of Divine truth in Rom. viii. 29, 30.

Brother Carr spoke well of the Lord's preserving and protecting care of the Church at Surrey Tabernacle and of His people generally, founding his address on Psa. c. 5: "For the Lord is good: His mercy is everlasting; and His truth endureth to all generations." After this our pastor read a letter from an old member of the Church, now in Tennessee, U.S.A., and who asked for a parcel of his late pastor James Wells' sermons to be sent to him.

Brother Marsh, as a good soldier, well equipped, stood up and gave goodly

words from "Let the inhabitants of the rock sing" (Isa. xlii. 11), and the hymn, "Praise, everlasting praise, be paid," having been heartily sung, the pastor dismissed the assembly with prayer and benediction.

Dear Surrey Tabernacle has seen many grand gatherings within its walls, but there has never been one to excel the 64th anniversary, and the large assembly dispersed blessing and praising our covenant God, for it was indeed felt that His merciful kindness was of a truth great toward us.—G. F. G.

### NEW BAPTIST CHAPEL, BEDFORD.

#### OPENING SERVICES.

THE new chapel, "Providence," erected for the worship of God by the church and congregation under the pastoral care of Mr. J. Wren, was opened on Thursday, October 25th, 1894. At 9.15 a meeting for prayer was held, when a large number of well-wishers to the cause were gathered. At 11 o'clock the chapel, which seats 650 persons, was crowded, when Mr. Wren delivered a discourse from, "For I am not ashamed of the Gospel of Christ," &c. (Rom. i. 16). Mr. Wren said he had been led to chose "The Gospel" for his subject at this opening service; the Gospel was the best thing to bring before the people—it was God's truth; the Gospel was transforming, soul-comforting, and saving. Mr. Wren was quite at home with his subject, and closed by quoting with emphasis the lines:

"O may this blest Gospel ever lie  
CLOSE TO MY HEART AND NEAR MY EYE;  
and then, with a subdued pathos, finished the verse—

And in life's latest hours engage,  
And be my lasting heritage.

The collection at the conclusion of the service amounted to over £54, which we look upon as a practical proof of love to the Gospel and he who proclaimed it.

A dinner was served in the school-room.

In the afternoon Mr. T. Hull, of Hastings, preached, when the chapel was again filled.

In the evening a public meeting was held under the presidency of Mr. Wren who, in his opening remarks, said he was much indebted to kind friends who had taken such practical interest in the day's services for their valuable assistance, and tendered his heartfelt gratitude to those who had come from West, East, North, and South to testify their sympathy and render practical help as the good collections abundantly demonstrated. He was not aware until to-day that he had so many kind friends. He saw friends from the counties of Wilts., Leicester, Huntingdon, Cambridge, Rutland, Hertford, Buckingham, North-

ampton, Essex, Middlesex, Surrey, Kent, and Somerset. Many who could not come had expressed good wishes and enclosed their free-will offering for the building fund. His own connection with the Church began in 1876. The people meeting for divine worship at Providence Chapel, Castle-lane, invited him to preach to them on April 30th, 1876. The church and congregation were small, yet this little assembly had the courage to ask him to preach to them again in the November following, with a view to settling among them as their pastor. He left behind him a much larger chapel, very full of people, with a good Sunday-school. He secretly determined not to come to Bedford, but God who held the key of every man's heart, and ordered all their steps, and determined otherwise. In 1877, he commenced a six months' trial service with them; and before the expiration of that period was chosen pastor. The chapel was in a most dilapidated condition, and in 1879 a new floor, seats, and galleries, were put in at a cost of about £450. The church and congregation and Sunday-school increased, and in a short time it was found necessary to build a school-room, and a new one was erected at a cost of about £450. In a very short time the chapel became too small for the increasing congregation, and families were kept waiting for sittings two or three years. A new chapel became a pressing necessity, and very reluctantly he went forward in the matter, for he saw that it involved tremendous issues. At a meeting of the trustees it was resolved that, providing H.M. Charity Commissioners would allow the site of the chapel and £1,000 could be raised, they might with safety begin to build. One evening he found in the vestry an envelope with £5 enclosed, with the inscription, "For the building fund." He was then obliged to go forward and declare the building fund open on the following Sunday. In about six months £1,000 was collected. He had endeavoured to preach the Gospel to the people, and God had put His divine seal upon it. To-day they had this beautiful building and the good wishes of a numerous audience as the outcome of God's blessing, without having had recourse to the low and heathenish method of collecting money by bazaars, &c. The building was a noble monument of the very honourable and indefatigable labour, and it would speak to posterity with trumpet tones.

Mr. John Wilson said they had received donations to the amount of between £1,400 and £1,500. He called that a handsome sum to be collected and subscribed by poor people in so short a time, and it was to him a matter for great thankfulness. He was afraid

their liabilities might total up to £3,586, but he hoped that some economies might be effected. In borrowed money they had raised £1,200, and the estimated deficiency was £240. The liberality of their friends that day had wiped off nearly £100. In the morning they collected the handsome amount of £54 7s.; in the afternoon, to his astonishment, they received another £21 7s. 4d.; at the dinner, £8 7s.; and from the tea, £8 6s.; making a total of £92 17s. 4d. If, by the end of the day, they could say they had produced £150 it would leave them £1,300 in debt. Their friends had subscribed nobly, and they hoped soon to wipe out another £100, what had been done being an earnest of what they expected to do in the future. Their pastor said that the chapel was begun in prayer, but it had been continued in prayer, and they would clear the debt off by prayer and efforts.

Among those who took part were Mr. J. Usher, Mr. Fuller, Mr. John Wilson, Bedford; Mr. Gosling (Wimbleton), Mr. Whiting (Brickhill), Mr. Flavel (Carlton), Mr. Walker (Northampton), Mr. T. Hull (Hastings), Mr. Hinde, Mr. and Mrs. Belgarie (St. Neots), Mr. Bromhead (Oakham), Mr. and the Misses Cousins (Northampton), Mr. Few (Willingham), Mr. and Mrs. Golding (St. Ives), Mr. Ingle (Eaton Socon), Mr. Jeeves (Hitchin), Mr. and Mrs. Lawman (Newport Pagnell), Mr. and Mrs. Morris (Oakington), Mr. Morton (Great Grandsden), Mr. Parsons (Elsworth), Mr. Isaiah Smith (Potton), Miss Warburton (late of Southill), Mr. Wilson (Clifton), Mr. Wrighton (Godmanchester), Mr. T. Wootton (Renhold), Mr. Braggins, Mr. Gamman, Mr. Ekins, Mr. W. Abbott, Mr. H. Whitome, and Messrs. Reynolds, Savage, Hale, Norman, Glover (London). Mr. Flavel offered prayer.

We rejoice with our friends at Bedford in the spiritual and financial results of the opening of Providence, and hope (D.v.) in our January issue to give our readers an illustration and description of the new chapel.

We are indebted to our friend and brother Mr. Stevens and the local paper for this account. J. W. B.

LIMEHOUSE.—Services in commemoration of the opening of Elim commenced on Sunday, October 28th, when two appropriate sermons were preached by the pastor, F. C. Holden. On Tuesday afternoon, October 30th, the services were continued, and Mr. Dolbey, of the Surrey Tabernacle, delivered a powerful discourse from Exod. xiii. 22. Notwithstanding the inclemency of the weather, a goodly number of friends assembled. The evening meeting, presided over by Mr. F. Lee, son of the late much-respected James Lee, opened by singing hymn 733

(Denham's), "Kindred in Christ for His dear sake," and reading by the chairman. Mr. Osmond engaged in prayer. Mr. Marsh then spoke with much freedom upon the foundation which God established in Zion (Psa. lxxxvii. 5). Mr. Carr followed, sweetly dwelling upon the relationship existing between Christ and His people (Isa. xxv. 1), "O Lord, Thou art my God." Mr. W. H. Lee made some most encouraging remarks upon the covenant name of the Lord's people, "better than of sons and daughters," "the Lord our righteousness." The chairman then made loving reference to the sudden death of Mr. George Webb, whose name appeared on the bill, after which Mr. Gray experimentally spoke from Zeph. iii. 9. He was followed by Mr. Dolbey speaking from the words, "The Lord thy God in the midst of thee is mighty." The pastor then with a few expressions of gratitude to the friends who had come from other churches to encourage them, proposed a vote of thanks to the young chairman who had so ably conducted the meeting. After a satisfactory collection the services closed by singing, "All hail the power of Jesu's name."—A. H. POUNDS.

LEWISHAM (COLLEGE-PARK).—4th anniversary of Mr. J. Crook's pastorate. Special services were held on Lord's-day, October 21st, when two sermons were preached by the pastor. On the following Thursday afternoon, October 25th, Mr. E. Mitchell, of Clerkenwell, preached an excellent sermon. Tea was provided in the school-room, to which between sixty and seventy friends sat down. Our dear brother James Barmore, of Homerton, presided at the evening meeting, which was opened by singing, after which our chairman read and commented upon 1 John v., and called upon brother Hodder to offer prayer. The chairman then spoke of the pleasure it afforded him to be with us to meet the ministerial brethren and friends under such happy circumstances, and of the love he felt to our dear pastor, whose ministry he prayed God would long continue to bless in this place. Brother J. Bootle spoke of the love of Christ swallowing up all other love and of the word "Ebenezer." Brother Thomas Jones, of New Cross, spoke of the debt of gratitude he owed to brother Crook, who was the first to invite him to London, asking him to preach at College-park, and had many pleasant recollections of the visit. Brother A. H. Pounds, who testified to the personal love and esteem he had for brother Crook, referred feelingly to the sudden death of brother G. Webb, which had so recently occurred, and of which he had been witness, and gave us a few solemn thoughts based upon the "wise and foolish virgins." Brother Payne then

spoke from Job xxvii. 11. "I will teach you by the hand of God." Our pastor then took a brief retrospect of the past year and praised the Lord for having kept, helped, and blessed us in grace and providence, remarking that the past twelve months had been the sweetest in communion out of the twenty years during which he had been favoured to preach. He thanked the brethren who had so kindly responded to our invitations, and had spoken during the evening, for their services and expressions of sympathy and love, and expressed gratitude to the friends for the practical proof they had given of their appreciation of his labours. A hearty vote of thanks was then given to the chairman, and a very spiritual and happy meeting was brought to a close with prayer and benediction. Collections and donations amounted to £14 6s. To God be all the glory.—S. D. R.

KINGSTON.—On Lord's-day, Oct. 21, 1894, the anniversary services were held in connection with the Sunday-school of Providence Strict Baptist Chapel, Richmond-road, Kingston, when two excellent sermons were preached by Mr. Bush, from Isa. xlv. 1—5, to good congregations both morning and evening, encouraging alike superintendent, teachers and hearers. In the afternoon Mr. Bush gave an address to the scholars and friends from the words, "And the lad knew not anything," telling out simply and clearly the old, old story, of which by nature we know not anything. The services were continued on the following Wednesday, when a public meeting was held, the chair being taken by our esteemed president, Mr. Bush, who spoke of the pleasure and encouragement it gave to himself, the superintendent, teachers, and friends, to see so many familiar faces from neighbouring churches, who had come to show their sympathy and interest in Sunday-school work. Stirring addresses were given by Messrs. Mutimer, Wakelin, Higham, and Grimwood. An interesting outline of the steady progress of the school was given, which was began six years ago with a class of six or eight children, the number on the roll-book at the present time being 147, with an average attendance of 115, the staff of teachers numbering eleven. The collections amounted to £6 5s. 0½d. "Praise God from whom all blessings flow."

SAFFRON WALDEN (LONDON-ROAD BAPTIST CHAPEL).—Harvest thanksgiving services were held on Sunday, Sept. 23, when three sermons were preached by Mr. H. G. Maycock, late pastor of Bexley Baptist Church, Kent. The sermons were most interesting, instructive, and of a deeply spiritual nature. The attendance was en-

couraging. Collections were made on behalf of the Saffron Walden Hospital, which amounted to two guineas.

MR. R. E. SEARS' FAREWELL AT  
LITTLE ALIE STREET.

"When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again."

EACH one who took part in these services on Tuesday, October 30, spoke of "mingled feelings," and "the difficulty of finding something to say suitable to the occasion." In attempting to give a proper record of the uttered and unuttered sympathies pervading the minds of those present, we experience the same "difficulty," and while looking, thinking, meditating, the lines of Fawcett quoted above appeared most accurately to express the mind of the meeting.

In the afternoon Mr. E. Mitchell delivered a masterly discourse from the words: "For here have we no continuing city, but we seek one to come" (Heb. xiii. 14). The preacher prefaced the announcement of his text by expressing the difficulty he experienced in finding a suitable word to bring before them. He (Mr. M.) had entered this place many times with pleasure, but on this occasion there was a little diffidence. Farewells were often sad things; in this instance there was no dissension, no fault of Church, no fault of pastor, no strife, no discord. He was not there to speak on behalf of the Church, was not there to speak on behalf of the pastor; he would, therefore, by the help of the Lord, try and dissociate himself from the circumstances. Mr. Mitchell then went on to speak of (1) The instability of all earthly things, and (2) The permanence of all things to come; and no sooner had the preacher entered into his subject than it was evident he was at "liberty"; and, under the Holy Spirit's influence, analysed his text to the joy and comfort of his hearers, and the glory of God. There was a sweet, deep touch of tenderness and warmth in the discourse which, combined with a spirit of affection and cheerfulness, made the occasion pleasant, profitable, and instructive.

After tea, the evening meeting, presided over by Mr. John Box, commenced at 6.25, by singing, "Come, Thou Fount of every blessing." The Word being read, and prayer offered, Mr. Box said: Beloved Christian friends, we are here gathered with mingled feelings, but there is one thought uppermost in our mind, and that is, God guards over all the movements of His people and His Church. In His all-wise providence, God has indicated to our brother that it is time for him to move. Twelve years ago God brought him here, and as a London pastor, he has not been without

honour, and enjoys the confidence of a vast number of Christians in this great metropolis. Our sympathies are with the Church at Little Alie-street, who this night are saying farewell to their pastor: to each we say, "Cast all your care on the Lord." Our brother Sears is a literary man; his *Life and Light* has cheered many a heart and home. Mr. Box made brief reference to the late Mr. Dickerson and Mr. Masterson as honourable pastors of this Church, and now we say farewell to another honourable pastor. The chairman also referred to Mr. Sears having been for the third time elected to the presidential chair of the M.A.S.B.C.

Mr. Hider, deacon, at the request of the chairman, then addressed the meeting, and said:—

Dear Christian Friends,—I trust you will excuse me if I read what I have to say to you on this occasion. It can scarcely be regarded by the Church meeting here as a joyful occasion for us. This day we are losing a pastor, tried, respected, loved; who has broken to us the bread of life faithfully and affectionately for twelve years or so. We have held sweet communion together in spiritual things, and many a season can we recall when, under his ministry, the Word has proved to be profitable for doctrine, for reproof, for correction, for instruction in righteousness. We have lived and worked together in Christian affection, and I have no recollection of one serious misunderstanding having occurred between us during the whole time he has been pastor. And now we are parting through no misunderstanding whatever, but from necessity. Since first our pastor came among us, several members and friends connected with the congregation have been called away by death and removal; friends who were in a position to help *in all ways* in maintaining the cause. These have not been replaced. The tendency is to migrate from this neighbourhood, and for the rest who remain, the inhabitants consist of those who are of a nationality or creed in which there does not appear to be the making of a Strict Baptist Church. So, with our present means and apparent future prospects, we felt that the only course to be pursued by us was to accept the resignation of our pastor, a necessity we deeply regret; and all we can say, until things alter, and there comes a season of refreshing from the presence of the Lord, is, "Thy will be done." May a covenant God be with our pastor, and abundantly prosper the work to which he may be sent, is the sincere prayer of the Church at Little Alie-street. We heartily thank you all for your presence here to-night in spite of the inclement weather, and for your help, so kindly rendered, in our effort, the success of which has been so much enhanced thereby.



Mr. Beecher (Shouldham-street) spoke from "The grace of our Lord Jesus Christ be with you," and made some sound and solid remarks suitable to pastor and Church.

Mr. Sears next spoke, and said: Dear brother Box, I thought it right a ministerial brother should preside at this meeting, and thank you for so kindly acceding to my request. Dear Christian friends, It is with mingled feelings I stand here to-night. The ministerial brother whose personal acquaintance I have longest enjoyed is Mr. Parnell, and I am glad to see him present. I am not going through my ministerial career this evening, but my mind goes back to 1858, when Mr. John Foreman, my pastor, sent me for the first time to speak in the Lord's name. Five months after I went to Laxfield, where for 18 years I was pastor, which was a very happy one; in no part have I more friends than in Suffolk. Leaving Laxfield, I went to Foot's Cray for five years, there my eldest son was born again. From Foot's Cray I came here, where eight of my children have been born of God. I have had 12 years happy Gospel liberty in Little Alie-street; many hallowed, happy seasons. I have preached the same Gospel at Laxfield, Foot's Cray, and Whitechapel, and intend preaching the same to the end of my days. I have not shunned to declare all that God has revealed to me. God has helped me to do a work here that could not have been done elsewhere, and I am simply leaving because it is the Lord's will; the future is quite unknown to me. God holds the key, and He can and will open where and when He pleases. I know my God, and leave all with Him. The following hymn was then sung, specially printed for the occasion:—

#### GOD HOLDS THE KEY.

God holds the key of all unknown,

And I am glad:

If other hands should hold the key,

Or if He trusted it to me,

I might be sad.

What if to-morrow's cares were here

Without its rest?

I'd rather He unlock the day:

And, as the hours swing open, say,

"My will is best."

The very dimness of my sight

Makes me secure

For, groping in my misty way,

I feel His hand: I hear Him say,

"My help is sure."

I cannot read His future plans;

But this I know:

I have the smiling of His face,

And all the refuge of His grace,

While here below.

Enough! this covers all my wants,

And so I rest:

For what I cannot, He can see,

And in His care I saved shall be,

For ever blest.

Short addresses were delivered by

Brethren Parnell, Bush, White, Belcher, Marsh, Kingston, and Mitchell. Prayer was offered between the speeches by brethren Langford and Noyes.

After a few fatherly words from Mr. C. Wilson, expressing gratitude to God for the kindness manifested to his daughter and son-in-law, the meeting closed with singing and prayer.

In a private note from Mr. Hider, we take the following:—

"Dear Brother,—I regret very much that no mention was made in my remarks of our dear sister, Mrs. Sears. This was unintentionally forgotten. I am sure whatever good word is said of our late pastor will apply equally to his beloved wife, who from the very first has identified herself with the Christian work that is being carried on here, and has, as far as her home duties and responsibilities permitted, kept in touch with it ever since. God bless her and hers. So prays, your Christian brother,

"W. HIDER.

"10, Burr-street, E."

We must heartily concur in the remarks of Mr. Hider regarding Mrs. Sears, and are quite certain it was an unintended omission.—J. W. B.

PONDER'S END (EDEN).—On Wednesday, Oct. 17, the third anniversary of the opening of the chapel was celebrated. In the afternoon brother Holden, of Limehouse, preached a savoury and much appreciated discourse from Psa. xxvi. 8. Tea was provided, at which about forty friends were present. The public meeting was presided over by brother G. Turner, of Elim, who read Phil. ii. 1—12, after which brother Alfrey addressed the throne of grace. The chairman followed with an encouraging and sympathizing address. Brother Pallett, of Ebenezer, Waltham Abbey, announced the well-known hymn commencing, "One there is above all others." Our late beloved brother, G. Webb, followed with one of his usual warm-hearted and stirring speeches, basing his remarks upon Isa. xlii. 16. Our brother spoke first of "What the Lord will do," and secondly, "What he will not do." "He will make darkness light," &c. Our late friend proceeded briefly to describe certain dark seasons which overtake the believer, also some of those gracious revealings of sunshine and peace with which he is favoured. He then alluded to the stability of the covenant and promises of God, emphasizing the fact that the Lord will never leave nor forsake His chosen people. Two or three times brother Webb repeated that sweet verse in Nahum i. 7: "The Lord is good, a stronghold in the day of trouble," and feelingly declared that those precious words had been experimentally helpful to him, and that the whole of his religion was wrapt up

in that stronghold which consisted of the purpose, love, promises, and blood of the Lord our righteousness and strength. Brethren Holden, Pounds, and Hewitt, also delivered fraternal and stimulating addresses, and many realized the services to be times of refreshing from the presence of the Lord. Collections of the day reached the sum of £5 6s. 7d. toward the building fund.—C. H.

#### KEPPEL-STREET, BLOOMSBURY.

—A season long to be remembered was the commemoration of the 100th anniversary, held on Tuesday, Oct. 16. Mr. W. Jeyes Styles preached a very savoury sermon to a good gathering of friends in the afternoon from the words, "The lame take the prey" (Isa. xxxiii. 23). Tea was served to a goodly number. The evening meeting commenced at 6.30, J. Piggot, Esq., taking the chair; and, after speaking from the words, "In all thy ways acknowledge Him," called on brother I. R. Wakelin to give a brief historical sketch of the Church history; and it cheered our hearts to hear how gracious the Lord has been to this hill of Zion for a century. He also read a very interesting paper written by our dear aged sister Mrs. Steele, who was an attendant in the time of John Martin. She spoke of the hymns being given out at that time two lines at a time, and in prayer the congregation stood and turned their backs to the pulpit, and many other items which proved very interesting. After singing, our brother Beecher followed with some very encouraging remarks from the words, "If we faint not." Brother H. T. Chilvers then spoke from the words, "Look, press, and wait," which was much enjoyed. Brother Reynolds encouraged and warmed our hearts with thanksgiving and praise to our God for His prolonged goodness to us. Brethren Sampson, Steele, Holden, and Winch spoke to the praise and glory of their Master, and to the encouragement of all present, and one and all felt it good to be there. On the following Sunday the services were continued; the day was commenced with a prayer-meeting at 8.45. Mr. Styles was engaged to preach in the morning, but on account of illness was absent; so our brother Chilvers (who is supplying us for three months) occupied the pulpit, and preached from the words, "My people shall dwell in a peaceable habitation," and truly it was a feast of fat things! In the afternoon there was a service for the young, addressed by pastor J. Box, of Soho, and G. Shepherd, of Bethnal Green, and we were rejoiced at the marked attention of the children. Mr. Shepherd also preached in the evening from the words, "I am not ashamed of the Gospel of Christ" (Rom. i. 16). A large number of friends from all parts were there, and our souls were fed and the Master's

presence realized. Praise the Lord! Our hearts are filled with gratitude and praise to our God; for this has proved to be one of the high days for Keppel-street. We will bless Him for all that is past, and trust for what is to come.—H. T. C.

PLYMOUTH.—The 66th anniversary services in connection with Trinity Chapel, York-street, were held on Sunday, Oct. 14, when two sermons were preached by the pastor, E. M. Bacon, from Solomon's Song viii. 10, to good congregations. On the following Wednesday about two hundred sat down to an excellent tea held in the Oddfellow's Hall, near the chapel; several of our friends gave tables, the ladies presiding. A large meeting was afterwards held in the chapel, presided over by the pastor, supported by the deacons. Gracious and Christ-exalting addresses were given by Messrs. J. Lillicrop, C. S. Pellatt, H. Lee, and J. Parr. Special hymns and anthems were beautifully rendered by the choir, led by Mr. T. Wingate. It was a time of refreshing from the presence of the Lord which will be remembered by many in days to come. The financial result, after paying all expenses, is nearly £17, which goes towards clearing off the debt of the alteration fund. The Lord is truly favouring Zion in Plymouth. To His name be all the praise!—C. S. PELLATT.

STOWMARKET (BETHESDA).—Sept. 23 & 24, our good brother Harsant of Otley, paid us a visit on occasion of the harvest home; we had three excellent sermons on the Sunday, and Monday afternoon our brother again preached and was helped to lift up Christ in the Gospel. We had good numbers to tea, and at public meeting in the evening brother Harsant took the chair, when good spiritual addresses were given by the chairman, brethren Evans (Rattlesden), Hazelton (Wattisham), Strickson and Haddock (Stowmarket). A very happy time was thus spent in giving thanks to our covenant God for His great goodness to us as a Church through another year. The chapel was very neatly decorated by our kind friends, who always take a deep interest in the place. May the Lord still grant to us, as a Church, His richest blessing, and in His own time send us a pastor, for which the Church is earnestly pleading. On Oct. 21, our brother Morling, of Hadleigh, supplied the pulpit. We had three excellent sermons, and on the Monday evening we had a very interesting service conducted by our brother Morling, under the heading of an evangelistic service. These kind of meetings were arranged to be held at the last Association to unite the Churches and thus seek to show our sympathy with each other. Some do not like the name Evangelist, but I think if they had

been at Stowmarket they would have heard for themselves, that our brother could preach to both saint and sinner without any difficulty, and without deserting from the old paths. We had a well-attended service, and may the Lord crown such with abundant blessing is the prayer of—JAMES GARRARD.

#### LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE ninth annual meeting of this association was held in Little Alie-street Chapel on Tuesday, Oct. 16, 1894. Mr. E. Mitchell preached in the afternoon, and a public meeting was held in the evening, the president (Mr. R. E. Sears) in the chair. There was a most excellent attendance. The service opened with a hymn of praise, a portion of God's Word, and prayer, which was offered by our translated brother, George Webb. The chairman made a few pointed introductory remarks, and called upon the secretary to read the report, from which we take the following. It refers to the internal and external work of the society. Mr. Chisnall said:

Internally we have to announce that during the past year one of our members, brother A. Markham, has been called home; one member and one vice-president have resigned; two applications for membership have been refused, and four new members have been received.

We are pleased also to announce a balance in hand of £4 4s. 3d.

The external side shows a very marked improvement with regard to application for the services of the brethren: and, although this is a somewhat trying ordeal, often having to provide a preacher for a cause out of London at a few hours' notice; but, by the help of the brethren, we have to record the fact that not one application has been neglected—all have been supplied.

The monthly meetings of members are of a threefold character, viz:—

1st. The business side, all matters of a secular kind being conducted on these lines: there is a promptness in answering letters and arranging supplies which is attested and expressed by many deacons of pastorless churches. This is also shown by the deliberations of the assembled members in considering the different applications which come before them: and, desiring to keep up the standard and efficiency of the Association, we find it necessary to refuse some applications, so that in recommending our members to the churches they may have a measure of preaching ability, according to our rules.

2nd. The practical side is seen in the benevolent fund, which is in a very active state, it having voted some of its funds during the year to relieve and assist the needy ones.

3rd. There is the bond of union side, which it is our pleasure and joy to record is of a growing kind; the testimony of many of the members being, that oft they come feeling fagged and weary, and, through the communion of saints thus enjoyed, go hence in the feeling sense "that it was good to be there." So we can truly say, "Hitherto the Lord hath helped us."

In closing the report, we feel we cannot do so without expressing here publicly that the

future desire of the Association is to have in its ranks all the acceptable preachers amongst our churches, so that it may be more and more apparent the Association is fulfilling the object for which it was inaugurated. Therefore members of our churches whom the Lord has called to be preachers of the glorious Gospel of the blessed God will receive a warm welcome if they will make application to the hon. secretary, WM. CHISNALL.

The meeting was subsequently addressed by Messrs. J. H. Lynn, Bootle, H. Dadswell, J. J. Cooler, T. Jones, J. E. Flegg, Sandell, Wileman, Bond, and J. W. B. The gatherings in the afternoon, evening, and at the tea, were the best we have witnessed, and the financial results, we think, beat the record.—A LAME MAN.

#### SUNDAY SCHOOL CONFERENCE.

ON Tuesday evening, Nov. 6, 1894, some two or three hundred persons gathered together at Gurney-road Chapel, Stratford (kindly lent for the occasion), to hear a paper, to be read by Mr. W. J. Styles, on "Our Attitude, as Primitive Baptists and Men of Truth, to the Sunday School Union." Mr. Marsh, the pastor, presided. The meeting opened by singing, the reading of Ps. cxlv., and prayer by brother S. Taylor. The chairman gave a hearty welcome to Mr. Copeland, as the representative of the Sunday School Committee, and also to Mr. Styles, whom he at once introduced to the meeting. Mr. Styles read very quietly and deliberately, yet with some force, his carefully prepared paper, which was listened to with breathless attention and received with applause. A hearty vote of thanks was tendered to Mr. Styles for his excellent paper. Seven brethren spoke to the paper. On a motion by Mr. S. Taylor, seconded by Mr. W. R. Johns, it was agreed that Mr. W. J. Styles be requested to allow his paper to be printed and circulated throughout the denomination. A strong feeling was manifested, and distinctly expressed, for a Strict Baptist Sunday School Union.

#### OUR SUNDAY SCHOOLS AND THE SUNDAY SCHOOL UNION.

DEAR BROTHER,—Your readers will doubtless be favoured with a good report of the excellent meeting held at Gurney road, and of the conference that followed the reading of the paper by Mr. Styles on "Our Attitude as Primitive Baptists and Men of Truth to the Sunday School Union."

I will not anticipate brother Copeland's report, but will you permit me to call the attention of all labourers among the young to the paper read. It was a masterly exposition of an alliance where there was no union. Every Sunday-school teacher should obtain the paper for themselves, and indeed, scatter it broadcast among all interested in the

truest welfare of our young, it would be good seed, such as He who said "I am the truth," would bless. The paper is full of sound Gospel teaching, logical arguments, and the most conclusive inferences. We have nothing to lose by making—or rather, keeping our lines of distinction distinct. Truth will bear the light, and a false fellowship with its enemies is an open confession of want of confidence in its worth, or ignorance of its vital power. I venture to hope the paper will be widely circulated, and result in endearing more than ever the unity of the spirit by which we are bound together in the service of our sovereign Lord.

Yours, &c., E. MARSH.

Stratford, E.

**HOXNE.**—Churches around alike have held general thanksgiving services for the blessings of the late harvest. Hoxne was no exception. It was commemorated here on Sept. 26, when we saw and heard that all God's works praise Him. Our esteemed brother, Mr. Ward, was blessedly helped to preach in the afternoon, his text was, "The eyes of all wait upon the Lord" (Psa. cxlv. 15, 16); part of his subject in the evening was "Peter's protest,"—"Thou shalt never wash my feet." He spoke earnestly about not always grasping the meaning of Jesus Christ, and the necessity of thinking before we speak unadvisedly or rashly. It was greatly appreciated by all favoured to be present, but the rain coming down in torrents prevented many dear friends from meeting with us. On Tuesday, Oct. 16, our teachers and singers were privileged to meet in the vestry, and at 6.30 partook of an excellent tea kindly given by friends; our beloved deacons were present, and we felt it to be a profitable time long to be remembered, singing God's praises and holding sweet converse. Oh that the time may soon come when our God shall appear for us and send us a pastor, a man after his own heart, is the earnest prayer of—M. P. T.

**BUCKS., BERKS., HERTS., & OXON.,  
STRICT BAPTIST ASSOCIATION.**

THE annual meeting of the above was held this year at Aylesbury, on Monday, Oct. 15. A goodly number of ministers and delegates met in the chapel at one o'clock for business. J. Duley, the secretary, driving over from Wooburn with the president, J. H. Wild, from Longford (Colnbrook Church), and the treasurer, E. B. Lloyd, of High Wycombe, and several of the committee. Brother Wild presiding, the business meeting was got through with promptitude and good feeling. The secretary reading his report and the treasurer submitting his cash account, both of which were considered most satisfactory. J. Duley alluding to the up-hill work that an association of

this kind had in starting (which this association could only be said to be) met with, it was evidently they were progressing, and he hoped by next meeting to report that several other Churches wished to join their ranks. A conference is proposed between the Metropolitan, Suffolk, and Norfolk, and the Bucks, Berks., Herts., and Oxon., which, he thought, would considerably help them.

In the afternoon, an excellent discourse was delivered to a large congregation by Mr. R. E. Sears, president of the M. A. S. B. C., from the words "And hath put all things under His feet, and gave Him to be head over all things to His Church, which in His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23).

A public tea was provided, in good style, by our Aylesbury friends, to which a large number sat down.

**EVENING MEETING.**

At 6 o'clock a well-attended public meeting commenced, Mr. D. Witton, the Aylesbury pastor, presiding. In his opening remarks, he said, he did not wish to stand between them and the brethren that had come from a distance to address them. He thought he should be expressing the feelings of the Aylesbury Church when he said how very pleased they were to entertain the Association that day. It did their hearts good to know of each other's welfare. He therefore welcomed the Association at Aylesbury that day, and prayed that God's blessing might rest on the efforts during the coming winter meeting, and that souls might be brought to Christ by the Holy Spirit's power.

J. Duley, of Wooburn, presented his half-yearly report, in which he said he had not much apparent progress to record this half-year, but trusted they were still pursuing, and believing that they were engaged in a good work, let them

"Learn to labour and to wait."

But this waiting is oftentimes difficult. He (Mr. D.) said, in thinking of the day's services, the following words came with sweet power to his soul, "For His banner over me was love." On that, the banner of the Association, was Love—true love, real love, one towards another; love to bear with one another: love to point out with a loving spirit, a brother's failings. Love ever striving to help a poor brother, not seeking external praise from our fellow men, but leaving all our works before our God in humiliation.

The letters from the associated Churches were then read.

Mr. J. W. Humphreys, of Tring, then addressed the meeting, from the words, "Father, glorify Thine own name." Mr. Sears, of London, followed with, "Serve the Lord with gladness." In the present day there was too much coldness and apathy, but let them as Christians serve the Lord with gladness.

Mr. E. R. Lloyd said the object of the Association was for mutual aid and mutual help, which he was very pleased had been rendered in some little way to several of the weak Churches.

Mr. A. Deering, of Bierton, based a few remarks on "Where is He?"

Mr. James Smith, of Aylesbury, filling up the rear with "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

J. Dulley, the secretary, thanked all the friends who had assisted that day. The chairman briefly responded, and closed with prayer.

**STOKE ASH, SUFFOLK.**—The 89th anniversary of the Church of God meeting for worship at Stoke Ash, was held on Lord's-day, Oct. 21. Our own dear pastor preached to us two good Gospel sermons, full of power, full of thought, full of Christ, by which many hearts were cheered and encouraged by the way. At the close of the morning sermon Mr. Hill gave to us an outline of the history of the Church from its commencement in the year 1805, which led some of us to exclaim, "What hath God wrought?" And made some of us feel glad that we belonged to a spot so highly favoured by God; and more glad to rejoice in the fact that our names were written in heaven. Collections during the day were very satisfactory. May the blessing of the Lord be added, and His name shall have all the praise.—P. BARRELL.

**WETHERDEN.**—We held our harvest thanksgiving service on Oct. 9, by a public tea and meeting in the evening. Over eighty sat down to tea, and the evening meeting was well-attended; brother S. Haddock presided. The brethren from the Stowmarket Church have supplied the pulpit through another year and were present to show their sympathy with the little cause. Brother Strickson kindly conveyed a good number from Stowmarket by brake. Brother Haddock, reviewing the goodness of the Lord, was followed with stirring addresses by brethren Strickson, Garrard, and E. Sparrow, from Stowmarket. Mr. Page, the churchwarden, very kindly supplied us with lamps and every requisite for tea, &c. Miss Pettit very generously lent and presided at the harmonium. This very happy evening was brought to a close by singing, "All hail the power of Jesus' name." Brother Haddock closed by prayer.—ONE WHO WAS THERE.

**LITTLE COMPTON, GLOSTS.**—Interesting and soul-cheering anniversary services were held here Thursday, Oct. 8th. A sermon was preached in the afternoon by Mr. Wallace, and in the evening a meeting was held, presided

over by Mr. John Hodges, of Mount Zion, Clerkenwell, and spiritual, experimental addresses were given by brethren Norton, Humphreys, Wren, and Wallace. The chairman was quite happy, and his tongue was at liberty while he

"talked of all He did and said,  
And suffered for us here below."

#### OTLEY.

**ANNUAL MEETINGS OF SUFFOLK AND NORFOLK STRICT BAPTIST HOME MISSIONARY SOCIETY.**

LAST month it was our grateful pleasure to report the excellent gatherings of metropolitan friends of the above Society at Chadwell-street. Now with equal delight we record the anniversary of the Mission, as held at the neat Baptist chapel situate in the quiet and beautiful village of Otley. Of course it is only natural that we should have annual gatherings in one of the *home* counties, and the services held on Oct. 17th were in every way worthy of the 63rd year of the Society's work. Brother Harsant, the earnest and energetic pastor at Otley, together with his co-workers, gave the Mission a thorough welcome. Brother Ward, of Laxfield, was the preacher for the afternoon, and his sermon was full of the true spirit of a home missionary, the text being also most appropriate, Acts viii. 4, "Therefore they that were scattered abroad went everywhere preaching the Word." It was very encouraging to see present so many from neighbouring Churches, and at the public tea the numbers were increased.

The evening meeting was presided over by Edgar Roe, Esq., and a truly inspiring service it proved. What is there so able, after all, to make a truly joyous gathering as the triumphs of the precious Redeemer? A holy fire took possession of chairman, speakers, and hearers, the effects of which are not dead yet. Brother W. Ling, one of the Society's committee, carried our hearts with himself to the throne of grace. Pastor L. H. Colls, general and financial secretary, then gave his annual report, which was listened to with enthusiastic interest. The adoption of the report was most ably moved by brother Harsant, who speedily proved to all that the Otley Church is filled with a real spirit of missionary enterprise. Right grateful and glad were we to listen to the new pastor-elect of Grundsburgh, brother H. D. Tooka, whose eloquent and telling words in seconding the motion augured well for a gracious revival in his own sphere of service for our glorious Master.

After the collection, brother S. K. Bland read his balance-sheet, as treasurer, showing that over £180 had been collected for the Society. Our esteemed brother's remarks appended

to his report were as fuel to the gracious fire burning in our hearts. Mr. H. Reynolds moved that the treasurer's report be adopted in a hearty speech, and Mr. Ridley, his colleague in service, appropriately seconded the same. The re-election of officers and committee was then proposed and seconded, with grateful expressions for services already rendered to the Society by them. A very kindly word of thanks was also heartily accorded to the Church at Beccles for so generously liberating its pastor in the interests of the Society during several weeks in the year. Cordial thanks were also presented by the secretary, on behalf of the Society, to the Otley Church for the very hearty manner in which it had welcomed the Mission, also to the chairman for his genial presidency of the meeting, not forgetting brother Ward and other ministerial brethren. But, above all, unto God do we give all honour, praise, and blessing.—L. H. COLLS, Secretary.

*PAST AND PASSING EVENTS, &c.*  
THE leading events in our Denomination since the November E. V. & G. H. went to press are, in

London, the resignation of Mr. Sears as pastor of Little Alie-street, the farewell services of which are given in another column; and in

Bedford, the opening of a new, commodious, and substantial chapel for the Church and people under the pastorate of Mr. Wren.

It is our intention, D.V., to present our readers with two full-page illustrations of this very neat and noble sanctuary with the January issue.

It was the intention of the friends at Ebenezer, Waltham Abbey, to have a Church meeting on Thursday, Oct. 18, to give our departed brother George Webb a call to the pastorate, but he was "called home" on the previous evening. They had "a solemn prayer-meeting" instead.

Lord's-day, Nov. 11, Robert Bowles, of Hertford, preached at Ebenezer, Waltham Abbey, from the words in 2 Tim. iv. 7, 8, and referred to the departure of brother Geo. Webb. Pulpit references were made in other places also.

Mr. W. Flack, of Salem, Wilton-square, entered on his 89th year last month (November).

Mrs. Steele, who has given a brief statement of "Keppel-street" in its early days, is now in her 87th year.

The statement by Mrs. Steele is very

interesting, and will be given in our January number. Mrs. Steele is a marvellous lady for her age; she cites much from memory.

The oldest Strict Baptist minister in England is Mr. H. Veale, Chillington, Kingsbridge, South Devon; he is in his 93rd year.

A few years ago two young people were on their way to chapel one Lord's-day. It was collection day. They were in sad trouble because they had nothing to put in the plate.

Just before they reached the chapel they saw a shilling behind a lamp-post; they picked it up and put it to the collection—not half of it, *all of it*. Their trouble was over, and they tripped along praising God. They have never been without a shilling since.

Yes, we should like to see a Strict Baptist Sunday School Association, where nothing but pure, unadulterated literature could be obtained.

This, in conjunction with a "Truthful Tract Society," would be a boon to the Denomination.

Phoebe Denny, of Little Stonham, aged 82, has just passed away, leaving a husband 91. Memoir next month.

The all-day prayer-meeting on behalf of the Strict Baptist Mission, at Soho, on Monday, Nov. 21, was well attended. At 8 in the morning a good number were present.

#### THE AGED PILGRIMS' CORNER.

**HORNSEY-RISE ASYLUM.**—Special services and a winter sale of work were held on Friday, Nov. 16th. At five o'clock the hall was crowded with the aged inmates and a large number of the Society's friends. A free tea was given to the former, and a happy, social hour was spent.

In the evening a large congregation assembled in the chapel, when a sermon was preached by the esteemed pastor of the Surrey Tabernacle. Mr. Dolbey selected for his text Isa. liv. 10, and declared the glorious gospel contained in the words, to the manifest enjoyment and profit of his hearers.

A collection was made for the Maintenance Fund of the Asylum, which, owing to urgent repairs and sanitary work, is

£400 IN DEBT!

Our readers will note this unavoidable deficit.

The Lady Visitors had a very successful sale of work, the proceeds being

devoted to the Benevolent Fund, for the sick and infirm inmates.

Among the friends present we noticed Messrs. Osmond, Crutcher, Sinden, and Dr. Gritton, and Messrs. G. F. Gray, J. E. Barmore, W. R. Fricker, and J. Hodges.

Our friends are invited to visit this beautiful dwelling for 120 of the Society's pensioners. Here they restfully wait in life's eventide.

### In Memoriam.

RUTH FARMER fell asleep in Jesus, October 2, 1894, in her 69th year. Deceased was 53 years a member of the Surrey Tabernacle; while health permitted was seldom absent, and most energetic on behalf of the Aged Pilgrims' Friend Society. Free grace gave her a free heart and hand, which many will miss. The words on the card, "Through much tribulation," were often quoted by her, and were certainly verified in her case. Kent's words are true of her:—

"She trod the shades of gloomy death;  
Could set her seal that God was true;

Finished her course and kept the faith,

For God kept her the passage through."

Her remains were interred in Nunhead Cemetery, October 8, Mr. Dolbey officiating.—E. K.

MRS. TAYLOR, widow of the late George Taylor, departed this life to be with Jesus, on Saturday, October 13, and was interred in the Gravesend Cemetery, on Wednesday, October 17. Mr. Gray (of Brighton) officiated. Our dear sister had been connected with the cause of truth in Gravesend for about half-a-century. She was greatly respected, and will be missed very much by the friends at Zoar.

EDWARD CATCHPOLE fell asleep in October, aged 81 years; was interred at Brockley Cemetery, Monday, 15th, Mr. T. Jones and Mr. Fisher officiating. A large number of members and friends from Zion, New Cross, were present. The workmen from the factory stood at the entrance to cemetery uncovered, and followed. "So He bringeth them unto their desired haven." Mr. R. E. Sears delivered the funeral sermon in Zion Chapel, on Sunday evening October 21.

CHARLES HOLTON (says brother William Pallett) "left this time-state at 3.55, on Thursday, October 11. For some months past he had been in a very weak state, but his soul was resting on the finished work of our precious Redeemer. He calmly and patiently waited the change. All that was mortal was interred on Monday, October 16, at Chingford Mount Cemetery, in the presence of his widow, some relatives, and a few Waltham Abbey friends. Mr.

T. House (of Tottenham) officiated. Before leaving the grave we sang "For ever with the Lord." Our brother was for many years an itinerant preacher of the Gospel, and well-known to many Churches of truth. When residing in Bow he was a member of the Church under the pastorate of brother W. H. Lee; the latter part of his life he stood in membership at Ebenezer, Waltham Abbey.

CHARLOTTE BRAINES, widow, passed away on January 2nd, 1894, aged 72, for thirty-five years a consistent member of Providence Strict Baptist Chapel, Northampton. Her illness was a short but severe one—only six days. Through all her sufferings her mind was most peaceful. On a friend telling her she hoped soon to see her better, she replied, "I am willing to stay or go, just as the Lord pleases." She could leave all in the Lord's hands; "not a wave of trouble rolled across her peaceful breast." Few lived nearer the Lord. Her Bible (Hawker's Portions) and Hymn-book were her daily companions, and many of the hymns were most precious to her. She was a woman of few words, and of a meek and quiet spirit. A short time before she died she repeated Toplady's hymn—

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

She repeated the last verse twice, and added, "How I long to be gone, to see my name written in the fair Book of Life!" After lying quietly a few minutes she said, "How beautiful it is to lie here, having nothing to trouble me! There is not one thing but what I can leave in the Lord's hands." These were almost her last words. She soon fell into a quiet sleep, and so peacefully passed away, to be for ever with the Lord. "Blessed are the dead which die in the Lord."

MRS. RUNDALL peacefully passed away on October 5th, 1894, and her mortal remains were laid to rest in Nunhead Cemetery on Saturday, November 10th, by her pastor, Mr. O. S. Dolbey; she was for many years associated with the Surrey Tabernacle, and one of its most active lady members, particularly so at the time when funds were being raised for the present noble sanctuary. Mrs. Rundall's (then Miss Green) list was certainly the longest, if not the largest, among those who collected for the building fund. Her energies in this respect emphasized the words of the late Mr. Carr, who said—

"Faith laughs at impossibilities,  
And says it shall be done."

We deeply sympathize with brother Rundall in his loss, and also with the Church at the Surrey Tabernacle; the loss is great, we know, but her gain is greater."